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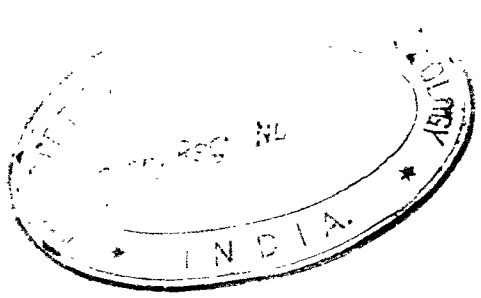
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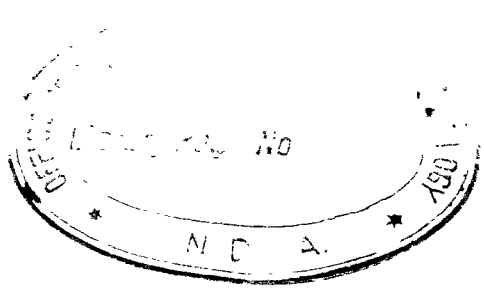
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INDIA.




N C A.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 22nd October 1904.

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2401

READ—

The Annual Report on the Archæological Survey of Mysore for the year ending the 30th June 1904, received with docket No. 86, dated the 6th September 1904, of the Director of Archæological Researches in Mysore.

No. G. 2211—147-2, DATED BANGALORE, 22ND OCTOBER 1904.

ORDER THEREON.—1. Government note that the report has been drawn up in accordance with the instructions issued, but that it was submitted 3 weeks after the due date.

2. The number of the inscriptions completely dealt with during the year is 1,058, bringing the total from the beginning to 8,016.

3 Part II of the Shimoga Volume of the Epigraphia Carnatica having been completed during the year, there remain 3 more volumes to conclude the series. Of these, the original text of the Tumkur and Bangalore volumes is reported to be fully in type and that of the Kolar volume nearly so.

4. In addition to strictly archæological work, the preparation of the Gazetteer of Mysore and Coorg for the Imperial Gazetteer of India having been undertaken, the State article was prepared and forwarded to Simla.

5. A fresh set of Ganga plates were discovered during the year at Gattavadepura in the Nanjangud Taluk. They are said to be of considerable importance, as confirmatory evidence of the genealogical account of the Ganga Kings, down to Sivamara Saygotta and as serving to adjust a number of undated inscriptions, which, owing to the recurrence of the same name among the Kings, without any distinctive mark, it has been difficult to assign to the proper periods.

6. The Government consider that it is certainly desirable to publish a compendium of the collective results of the historical information contained in the whole set of the archæological volumes, but it will be convenient to deal with this suggestion if it is made in a separate communication.

7. Government note that the progress of the work during the year has been, as usual, satisfactory.

B. K. VENKATAVARADAIYENGAR,
Secy. to Govt., Gen. & Rev. Dept.

To—The Director of Archæological Researches in Mysore.

Exd.—G.S.

I. E. A. Mys

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ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1904.

The present Report is drawn up agreeably to the instructions contained in Government of India Resolution No. 26—28 (2) of the Department of Revenue and Agriculture (Archæology and Epigraphy), dated the 7th of July 1903.

Part I. Work of the Department.

1. The Office staff have been fully occupied in the laborious task of carrying through the Press the great number of inscriptions collected in the field survey of previous years. The Chitaldroog volume of the *Epigraphia Carnatica*, containing 642 inscriptions, ranging from the 3rd century B. C. to the present time, was completed and published. The Shimoga Part II volume, containing 1038 inscriptions, dating from the 5th century to recent times, was also brought to completion and is in the hands of the binders. The number of inscriptions thus far disposed of up to date is 8016.

2. There remain three more volumes to conclude the series. Of these, the original text of the Tumkur and Bangalore volumes, with 670 and 1081 inscriptions respectively, is all in type, and that of the Kolar volume nearly so. The transliterations and translations are being vigorously pushed on, and there is every prospect of this important undertaking being brought to an end before long, unless something unforeseen should prevent. It is very desirable that a compendium should be prepared giving in a convenient form the collective results of the historical information contained in the whole set of volumes when complete. Also a diagram to show the development of the Kannaḍa alphabetical characters.

3. The following is a statement of the printing so far done of the unpublished volumes, given in the form adopted in previous Reports:—

Vol.	District.	No. of Inscriptions printed.	Kannada & Tamil: pages.	Roman: pages.	English: pages.	Press.
IX	Bangalore ..	1081	466	...	...	Govt., and S. P. C. K.
X	Kolar ..	980	418	48	88	Basel Mission, Govt., and S. P. C. K.
XII	Tumkur ..	670	398	20	56	Bharata Bhavana, and Govt.

4. Tours were made by the Tamil pandit in Kolar and Bangalore Districts in order to obtain good impressions of the complicated Tamil inscriptions. These have now been deciphered and translated by the Assistant. The Jain pandit has obtained some fresh manuscript works of interest, and a set of Ganga plates of much importance, of the 9th century.

5. The Photographer and Draughtsman has been engaged in preparing illustrations for the volumes of inscriptions, and the Architectural Draughtsman has been working at the plates connected with the Halebid temples.

6. In regard to the conservation of ancient buildings, plans and estimates have been ~~made~~ under preparation in the Public Works Department for the restoration of the ruined Kedâresvara temple at Halebid. My views on the subject have been communicated to the Chief Engineer on reference being made.

7. In addition to strictly Archæological work, I have been engaged in the preparation of the Gazetteers of Mysore and Coorg for the Imperial Gazetteer of India, which involves much labour. Mr. W. S. Meyer, C. I. E., the Editor of the Imperial Gazetteer, visited Mysore in November, and we were enabled to arrange many details in personal conference. The State article has been sent to Simla, and other parts are in manuscript.

II. Progress of Archæological Research.

8. The Ganga plates freshly discovered, above alluded to, were found at Gaṭṭavâḍipura in Nanjangud taluq. They are beautifully engraved, but are much corroded from having been buried under a mound of saline earth, in digging through which, to improve a watercourse, they were found. Out of 9 plates that must have belonged to the original, 2 are missing. They are dated in the Śaka year 826, nearly two years later than the Narsapura plates (Kolar District).

9. They record a grant by the Ganga king Ereganga, made under the direction of his uncle Râjamalla, from the camp at Kadare Maldûr. The village of Śiva-Ayyamangala was given to a Brahman named Śivâryya or Kaṇva-mahâdeva, who had made there a large tank, fed by three small rivers. He must have been a prime minister, for he is graphically described as a skilful pilot in steering the ship of the State, and his grandfather is said to have done the same in the time of previous kings. They were descended from a family of Tânagundûr in the Vanavâsi district, which, it is said, was originally peopled by Brahmans from Ahichchhatra, agreeing in this with the story of its origin as given in Shikarpur No. 156. The sound that went up from it owing to the continual recitation of the vedas and the chorus of learned studies was like the roar of the ocean. This accords with the description of it in the fine Tâlgunda pillar inscription, Shikarpur No. 176. The donee formed the village he had received into 120 shares, of which he retained a half for himself and his family, and gave the other half to Brahmans.

10. For historical purposes the plates are of considerable importance, especially in regard to the 9th century, and throw light on the perplexing question of the identity of Ereyappa, whose name so often occurs in inscriptions. The genealogical account of the Ganga kings, down to Śivamâra Saygoṭṭa, corresponds with what we know from other sources. The following is a brief summary of events from that period onward, based on this and some other dated inscriptions.

11. Śivamâra was the son of Śrîpurusha, the 50th year of whose reign was 776 (Devarhalḷi plates), so that it could not have continued much longer. Śivamâra's son Mârasimha, also called Mârasinga Ereyappa (Ganjam plates), was Yuvarâja in 797 (Manne plates). But he must have died, for we are here informed that Śivamâra—perhaps on his imprisonment by the Râshṭrakûṭas, which lasted to at least 813, at which time they were still in possession (Kaḍaba plates)—gave charge of the kingdom to his younger brother Vijayâditya (called Raṇa Vikrama in the Vallimallai inscription),—who, it here says, like Bharata, knowing the earth (or land) to be his elder brother's wife, refrained himself from her. Śivamâra was eventually reinstated, and at one time gained a victory over the Vallabha army at Mudugundûr

(? Mandya taluq). His successor on the throne was Vijayâditya's son Râjamalla, with the usual titles of Satyavâkya Konguṇivarmma Permmânaḍi, who rescued his country which had for a long time been seized by the Râshṭrakûṭas (Galigekere plates). His son Nîtimârgga Ereyappa followed, who gained a victory at Râjâraâmaḍi, which from other records we find was to the north of the Goribidnur taluq, and overthrew the Vallabha army.

12. His son Râjamalla, having the same titles as the one above, was ruling in 870, with Bûtarasa as Yuvarâja (Nanjangud No. 75), and continued to 903 (Narasapura plates). He was victorious in a battle at Remiya, and his son, (the Raṇa Vikramayya of the Galigekere plates), here called Bûtugendra, defeated Râjarâja (a Choḷa king), and overcame Mahendra (a Pallava Nolamba king) at Hiriyûr (Chitaldroog District), and at Sûḷûr and Sâmiya. He five times fought successfully with the Kongas (Tamil people of Coimbatore and Salem), who opposed his capturing elephants, and caught many herds according to the ancient methods.

13. This prince married Chandrobbelabbâ, daughter of Amoghavarsha, (the Râshṭrakûṭa king who reigned from 815 to 877, and whose knowledge of and interest in the Kannaḍa people and language are attested by his *Kavirâjamârgga* which I have published). The issue of the union was a son Ereganga. But Bûtuga seems to have died, for Râjamalla apparently abdicated in favour of Ereganga, whom it says he crowned under the name of Ereyappa, and who is also called Nîtimârgga. He slew Mahendra (whence he is distinguished as Mahendrântaka), and captured the forts of Tipperu, Sûrur and Penjaru (the latter now Hemâvati, on the northern border of Sira taluq). He was the donor of the present grant in 904. He was succeeded by his son Satyavâkya, who was on the throne in 920 (Arkalgud No. 61).

14. This is a circumstantial and consistent narrative, and enables us to adjust a number of undated inscriptions, which, owing to the recurrence of the same names among the kings without any distinctive mark, it has been difficult to assign to the proper periods.

15. General perusal can alone show the value of the materials presented in the new volumes, but among the many inscriptions of interest a few may be mentioned.—One at Hemâvati confirms, in the same words as the important one on the subject at S'ravaṇa Beḷgoḷa already published (No. 57), the date 20th of March 982 for the death of Indra-Râja, the last of the Râshṭrakûṭa kings, and the same titles are applied to him.

16. An inscription of 1347 in Sorab taluq shows us Mârapa,—the fourth son of Sangama, the founder of the Vijayanagar empire,—established at Gomanta-śaila or Chandragupti, now called Chandragutti, as ruler of the Kadamba kingdom. He paid a visit to Gokarṇa, where he bathed in the sea, and on his return, in conjunction with the great minister Mâdhava, disciple of Kriyâśakti, compiled the *S'aivâgama-sâra-saṅgraha*, after collating the vedas and purânas.

17. One in Goribidnur taluq, of 1388, informs us that when Harihara-Râya's son Bukka-Râya was governor of Penugoṇḍa, he was desirous of providing for the water-supply of the city, in order to promote the welfare of the people, water it says being the life to all living beings. He accordingly gave orders to the *jalasûtra* or hydraulic engineer, who was emperor (or master) of ten sciences, to bring the Henne river to Penugoṇḍa. This is the Pennêr or northern Pennâr, also called

Uttara Pinâkini,—initial P in the old forms changing to H in the modern. The engineer thereupon made a channel from the river to the Siruvera tank, which is 10 miles to the north. This channel, of which traces can be seen, was taken off from near Kallodi, where the inscription was found. How far it extended I am unable to say: Penukonda is over 30 miles distant in a direct line. But presumably it answered the purpose for which it was made, or this inscription would not have been set up to commemorate it. As to the ten sciences of which the projector was master, there are mentioned only hydraulics, divination or telling omens from sounds (of birds, lizards, etc.), and medical treatment by mercury (or ? perhaps alchemy), which are not ordinary qualifications of engineers in the present day.

18. One in Tirthahalli taluq fixes absolutely the 31st of August 1404 as the date of the death of the Vijayanagar king Harihara II. This agrees with the statement in S'ravana Belgola No. 126, which was not hitherto confirmed, and the latest date for this king has even been put as far back as 1399.

19. Another in Sorab taluq, of 1449, speaks of the Vijayanagar king Deva-Râya as having come to his setting or end, and become a *mahârâjika* or demigod. This seems to indicate an apotheosis of the Vijayanagar sovereigns after death similar to that of the Roman emperors.

20. An inscription at Turuvekere, of so late a date as 1533,—which records the grant of a village evidently in the Telugu country, its name being Trelinganapâlaka or Srînivâsapuri, situated to the south of the Bhairava hill,—in giving the boundaries, says that on the south-east was the great Bauddha town named Kalavati. It would be interesting to identify this place, which only 370 years ago is described as a *Bauddhâvâsa-mahâpurî*.

21. Among the records of triumphs gained in religious disputation by certain Jain orators, inscriptions of the 16th century, at Humcha, represent one as having overcome by his eloquence the European faith (*Peringiya mata*) of the Agent (or Viceroy) of Seringapatam, who was therefore probably a Roman Catholic Christian. Another carried on disputations so far away as at the Mughal Court in Delhi. Here, in the presence of Sultan Mahamud, he speedily defeated Bauddha and other opponents, and was honoured by Sultan Sikandar. He also debated before the Vijayanagar king Virûpâksha.

22. That numerous specimens of the beautiful Châlukya Hoysala architecture are to be found in the deserted temples scattered about the country is well known. Some interesting views of certain such have been published by Mrs. Bullock Workman, who, and her husband, are distinguished as American travellers that have gone through all parts of India, and especially as having scaled some of the highest peaks of the Hindu Kush. The illustrations given are those of the Someśvara temple at Hâranhalli and the Bûcheśvara at Koramangala, of the 12th century, both in the Hassan District, mentioned in my volume relating to it and the Gazetteer. A splendid collection might be made of similar views in the State, the sculptured features of which, even after centuries of neglect, still extort the admiration of foreign visitors who have been all over India.

23. In connection with manuscripts, among the papyri belonging to the 2nd century discovered at Oxyrhynchus in Lower Egypt, is one of special interest to us. It contains a Greek play or farce, based upon the story of a Greek girl carried off to the coast of India and rescued by her brother. In it occur what are meant to be

some Indian words, and these it has been conjectured are no other than Kannaḍa, the prevalence of which on parts of the Western Coast renders the supposition not improbable. Of the two or three short sentences used, a Greek translation is given of a portion, and they are thus known to refer to a drinking scene. Accordingly, a rendering has been attempted by Dr. Hultzsch, who, with some modification of the originals, produces the sentences *bêṛ konch i madhu pâtrakke hâki*, and *pânam bêṛ etti kaṭṭi madhuvam bêṛ ettuven*. The subject is certainly of interest, and connects the language of Mysore with early classical antiquities in a very unexpected manner.

24. Locally a curiosity has been found, in a palm-leaf manuscript of 55 pages, containing a Sanskrit poem about 200 years old, copied in very neat and regular Telugu characters, but the whole written backwards and upside down, which it must be confessed is a remarkable feat. The name of the work is *Indira hṛidaya*, the theme being the birth of Lakshmî, the Indian Venus, from the churning of the ocean. The author was Raghunâtha-sûri.

25. Several other manuscripts have been obtained, of which may be mentioned *Sachchhûdrâdhikâra-nirṇaya*, a law book for S'ûdras, in Sanskrit, by Tirumalârya, the learned minister of Chikka-Dêva-Râya, end of the 17th century. Also *S'ripâla-charite*, in Kannaḍa, by Mangarasa, beginning of the ~~14~~th century, and *Kalyâṇakâraka*, a work on medicine, in Sanskrit, by Ugrâditya, probably 12th or 13th century.

26. The Gazetteers of Mysore and Coorg which I am preparing for the Imperial Gazetteer of India series have already been mentioned. They will form one handy volume of about 300 pages,—Mysore being allowed 250 and Coorg 50. They will include the results of the 1901 Census, and other information will come up to a more recent date, but the limits imposed will not admit if so full a treatment of subjects as in the Gazetteer volumes now current.

27. I have also been appointed on the Committee to revise the translation of the *Jaimini Bhârata*, made by Mr. S. M. Edwardes, I.C.S., Assistant Collector of Poona. The Mysore Government have undertaken to print the work, and it ought to prove of great value in making Kannaḍa literature better known, of which it is one of the most admired and popular poems belonging to the modern period. I remember that many years ago I began a metrical translation of it myself but had no time to go on with it. The death of Dr. F. Kittel, which occurred in Germany last Christmas, made a serious gap in the small band of Kannaḍa scholars among Europeans, and fresh recruits deserve to be heartily welcomed.

L. RICE,

Director of Archæological Researches.

Bangalore, 12th August 1904.

Proceedings of the Government of His Highness the Maharaja of Mysore, General Miscellaneous, dated 11th October 1906.

READ—

Docket No. 49, dated the 15th September 1906, from the Officer in charge of Archæology in Mysore, forwarding the Annual Report of the Archæological Department for the year 1905-06.

No. G. 2337-8—G. M. 119-06-3, DATED BANGALORE, 11TH OCTOBER 1906.

ORDER THEREON.—Recorded.

2. The year was marked by the retirement, at its close, of Mr. B. Lewis Rice, C. I. E., after a period of service extending over no less than forty-five years. The Government of His Highness the Maharaja therefore take this opportunity of placing on record their appreciation of the eminent services rendered by Mr. Rice in the several capacities of Head Master, Inspector of Schools, Director of Public Instruction, and finally, Director of Archæological Researches. The value of his influence on the course of educational progress in Mysore would alone entitle him to the warmest recognition at the hands of His Highness' Government. But as Editor of the Mysore Gazetteer and its several revisions, as editor of the Bibliotheca Carnatica, and finally as editor and translator of the Epigraphia Carnatica, he has left behind him a monument of patient labour and solid learning, and has laid the State and all who have at heart the interests of Kannada literature and archæology under an obligation that it is difficult to overestimate.

K. S. CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of Archæological Researches in Mysore.
B. L. Rice, Esq., C. I. E.

Fxd.—C. V.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1906.

[This report is based partly on notes received from Mr. Rice with his letter dated 12th July 1906 from Aden. While it was passing through the press, he sent some more notes with his letter dated 16th August 1906 from Uxbridge, England. These additional notes are quoted in paras 14—19.]

PART I.—WORK OF THE DEPARTMENT.

1. The office staff have been mainly engaged in the work of preparing for publication the numerous inscriptions of the Bangalore District and correcting the proofs received from the Press.

2. In accordance with Government Order No. Fl. 1222-5—G. M. 81-05-2, dated the 23rd August 1905, the services of five of the Pandits of the Department were finally dispensed with in December 1905. Four of these have been provided for elsewhere. As the remaining one, the Tamil Pandit, has not yet been provided for, although it is nearly nine months since the retrenchment took place, it is requested that he may be given some suitable appointment as early as possible.

3. The Bangalore volume of the Epigraphia Carnatica, containing 1,069 inscriptions, ranging from the 5th century to the middle of the 19th, was completed and published. This completes the Mysore Archæological Series of the Epigraphia Carnatica, comprising in all twelve volumes.

4. The total number of inscriptions copied *in situ* and published with translations and transliteration in these twelve volumes is nearly 9,000.

5. Nearly a third of the inscriptions contained in the Bangalore volume are in the Tamil language and relate to the Chôḷa, Hoysaḷa and Vijayanagar kings. Some important Coorg inscriptions which were obtained in the course of inquiries relating to the Gazetteer of Coorg and are additional to those of the Coorg volume—the first of the Mysore Archæological Series—are added in a Supplement.

6. The photographer and draughtsman has been engaged in preparing illustrations for the Bangalore volume.

7. The architectural draughtsman has been working at the plates illustrating the temple at Nandi.

8. The Gazetteers of Mysore and Coorg, for the Imperial Gazetteer of India Series, were finally completed and transmitted to Simla. The work involved a very great amount of fresh labour, for, under the latest revised regulations, nearly all the matter had to be arranged anew, and the information brought up from 1901, which had been originally fixed as coinciding with the census, to 1904 or later up to date. The areal figures had to be altered from acres into square miles, revenue figures from sterling to rupees, and many fresh articles and statistical tables introduced, which entailed an immense amount of trouble.

9. Another work brought to completion was the List of European Tombs and Monuments in Mysore, with the epitaphs and inscriptions on them, to form one of the Indian Monumental Series of the Imperial Government.

10. The compilation of a final volume, bringing to one focus and presenting in a convenient collective form the varied information scattered throughout the different volumes of the Epigraphia Carnatica, is now in hand. The work will be printed in England.

11. Of the other tasks at present engaging attention is the preparation of a full index of names of persons and places in the several volumes of the Epigraphia Carnatica. This will form an Appendix to the final volume.

12. Some inscriptions of Mysore rulers at Periyakolam in the Salem District were inquired into, at the request of the Muzrai Department, and a report furnished to Government.

13. In the conservation of ancient buildings and monuments of archæological interest, the restoration of the ruined temple of Kêdârêśvara at Halebid has been going on under the direction of the Public Works Department, and the basement and other structural parts have been completed The building is of the 13th century, erected by one of the Hoysaḷa kings, and has been highly praised by Fergusson as an exquisite example of the Châlukyan style. The ornamental watch-towers erected on crowning heights at the four cardinal points round Bangalore by its founder in the 16th century, have had their domes renewed according to the original design and they have been placed under proper custodians. The renovation of such parts as remain of Tipu Sultan's palace in the Fort of Bangalore has been proposed, but formal estimates for the work have not yet been framed.

14. "The survey was systematically begun under my direction in 1886, but other exacting duties have occupied a great proportion of my time since. Thus, till 1890 I was in charge of the Educational Department. I was also engaged in editing the Karṇâṭaka Śabdânuśâsana, never before printed,—the great standard Kannada grammatical work in Sanskrit, emulating in its sûtras and commentaries Pṇini and the Mahâbhâshya. To this was prefixed an Introduction presenting a detailed review of Kannada literature from the earliest times, supplying information which had never before been acquired. Then, for three or four years to 1897 I was very fully occupied with the revised edition of the Gazetteer of Mysore, published in England, in two volumes. In 1898 plague broke out, and during the first months of panic work was virtually at a stand-still In 1901, again, I was nominated to compile the Gazetteers of Mysore and Coorg for the Imperial Gazetteer of India Series. Owing to divergence of views between the authorities in England and in India as to the form and details of the work, it was some time before definite directions were received. My share of the undertaking was, however, considered to be well out of hand in 1905, when fresh instructions were given. According to these most of the work had to be recast, much had to be added, and the whole brought up to date,—which involved a great deal of labour.

15. Notwithstanding these various interruptions in the way of direct archæological work, two volumes of inscriptions—those of Coorg and Śrâvaṇa Belgoḷa—had been published by 1884. And for about ten years at least half the year was spent in field work in camp, copying and taking impressions of inscriptions. The districts were visited *seriatim* and every part explored. The material thus

collected proved almost overwhelming in extent, and special provision for printing became necessary, but here again plague interfered. Nevertheless the work of editing and publishing the inscriptions was steadily pursued, and from time to time the volumes of the series were issued as soon as they could be carried through the press.

16. Of the results obtained by the Archæological Survey of the State, so far carried out, it may be said that they have proved of the highest value and surpassed expectation. To mention only a few:—The discovery of the edicts of Aśôka was a momentous event and lifted the veil for centuries back from the ancient history of India, especially that of the south. The Jain traditions relating to Bhadrabâhu and Chandra Gupta excited great interest, and the S'ravaṇa Belgoḷa inscriptions established beyond doubt the antiquity of the Jains and their priority to the Buddhists, while at the same time they furnished new information of the utmost importance regarding Kannaḍa literature and its antiquity. It is strange that though the Jain sect is one of the most ancient in India, its discovery should have been first made in Mysore. The connection of the S'âtavâhanas or Ândhras with this State has been established, which served to bridge the gap between the fall of the Mauryas and the rise of the Kadambas. The forgotten dynasties of the Mahâvalis or Bâṇas, and of the Pallavas and Nonambas or Noḷambas have been brought to light. The Gangas, who ruled Mysore for nearly the whole of the first millennium of the Christian era, but whose very name had dropt into oblivion, have been restored to history. Much light has been thrown on the part played by the Râshṭrakûṭas. The chronology of the Chôḷas has been finally fixed. Information relating to the Châlukyas and Kalachuryas has been much extended. In regard to the powerful indigenous line of Hoysaḷa kings, their birth-place has been discovered and their annals exhibited in great detail. Of later dynasties, including those of Vijayanagar and the Mysore rulers, it is sufficient to say that new and important information has been gathered for all periods, down to the latest.

17. I may take advantage of the opportunity afforded by this, which is probably my final report, to record my obligations to the staff of the Archæological office. My Assistant, Mr. R. Narasimhachar, M.A., who has been attached to this Department since 1899, has rendered valuable help, especially in regard to Tamil inscriptions, but in other ways also. And he has edited the important standard work Nâgavarmma's *Kâvyâvalôkana*, never before printed. The Manager, K. Rama Rao, has been very steady and reliable in transliterating inscriptions and passing final proofs from the press. He is well qualified in archæological work. Of the pandits, five have been transferred to other Departments. Their services in this Department have been invaluable and they are learned men who have gained distinction in various *sabhas*. Venkaṇṇâchâri of the same group is now the senior pandit, and has good experience in regard to lecipheriug inscriptions of all kinds. Chokkanna is well acquainted with English as well as Sanskrit and the Vernaculars. Padmarâj Paṇḍit has toured through nearly the whole of India, and has been the means of procuring valuable ancient Jain manuscripts.

18. Of the draughtsman and photographer, Namasśivâyam Pillai, it is impossible to speak too highly, and there is no class of illustration- maps, drawings, and fac-similes of inscriptions—in which he does not excel. The lithographic printer, Abdul Rahman, is a very steady and good worker. The architectural draughtsman, Krishnarâj Pillai, has been more recently attached to this office. But he seems well qualified as a draughtsman.

19. Two copyists attached to the Oriental Library have been working in this office for a long period, copying ancient palm-leaf manuscripts. Anandâḷvâr, who was appointed later, and Râmaswâmi S'âstri, who has been a long time, have both done good and satisfactory work."

PART II.—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

20. Among the archaeological discoveries of the year under report may be mentioned an interesting stone at Anekal brought to notice by Father Pessein of the Kolar Gold Fields. It has at the top a large figure of a cross, below which are three lines of inscription in somewhat old Kannaḍa letters. These show that it was set up to mark the Kumbâra *aṇe* or potter's dam, of which there are still remains in existence. As the Dominican Friars are said to have built a church at Anekal in 1400, it would seem that this dam may have been made for the benefit of their converts. This stone had escaped notice as it had been removed from its original site in the town and deposited for safety in the Roman Catholic cemetery.

21. General perusal can alone show the value of the materials presented in the Bangalore volume, but among the many inscriptions of interest a few may be noted.

(*a*) *The Gangas.*

(i) Two inscriptions of Dod-Ballapur taluq, dated in 459 A. D. and 517 A. D. respectively, supply the dates—430 A. D. and 482 A. D. respectively—for the beginning and the close of the reign of the Ganga king Kongaṇi-mahârâja, who is known by the distinctive name of Avinîta.

(ii) An inscription of 797 A. D. in Nelamangala taluq informs us that the Ganga king S'ivamâra was skilled in poetry, grammar, the drama in all its branches and the management of elephants as taught by the sage Pâlakâpya, that he wrote a treatise on the treatment of elephants and that he was anointed to the kingdom by the crowned kings Gôvindarâja and Nandivarmmâ of the Râshtrakûṭa and Pallava lines.

(iii) One in Bangalore taluq, of about 890 A. D., gives an account of a battle at Tumbepâḍi between Nâgattara, a chief under the Ganga king Ereyappa, and the Noḷamba king Bîra-Mahêndra. All the lower part of the stone on which this inscription is engraved is taken up with an elaborate piece of interesting sculpture representing the battle and the admission of the hero, Nâgattara, to paradise. This stone which is now in the Bangalore Museum was originally found at Bêgur, to the south of Bangalore, by Mr. Bowring, the Chief Commissioner.

(*b*) *The Noḷambas.*

An inscription of about 1000 A. D. in Hosakote taluq mentions a battle that took place at Bijayitamangala (now Betmangala) between the Chôḷas and the Noḷambas.

(*c*) *Vijayanagar.*

(i) An inscription in Magadi taluq, of 1368 A. D., is of interest, being a copy of the so-called Râmânujâchârya inscription, the original of which is at S'ravaṇa Beḷgoḷa. It records the reconciliation effected by Bukka-Râya between the Jains and the Vaishṇavas in his kingdom. After a verse in praise of Râmânuja, it says that the Jains of all the nâḍs made petition to Bukka-Râya that the *bhaktas* (the Vaishṇavas) were unjustly killing them. Thereupon the king summoned before him representatives of the S'rî-

vaishṇavas of the Eighteen nâds, including the chief *âchâryas* of Srirangam, Tirupati, Kânchi and Melkote, expressed his displeasure at the unjust proceedings of the Vaishṇavas against the Jains and brought about a reconciliation between the two sects.

(ii) One in Channapaṭṭa taluq, of 1523 A. D., records a grant by Krishṇa-Râya to Vyâsatîrtha, the celebrated Mâdhva guru and author, who was the disciple of Brahmaṇyatîrtha. He is called *Vaishṇava-siddhânta-sthâpaka* and is said to have commented on all the *s'âstras*. His three celebrated works, known as *Vyâsa-traya*, are *Tâtparya-chandrikâ*, *Nyâyâmṛita* and *Tarka-tâṇḍava*. These treat of logic and philosophy and are looked upon as great authorities by the Mâdhvas. This Mâdhva guru was the founder of the Vyâsarâya-*maṭha*. He also figures as the donee in an inscription of Shimoga taluq. From an inscription of Kamalâpur near Hampe, of 1525 A. D., we learn that Vyâsatîrtha was granted the village of Beṭṭakoṇḍa, which was re-named Vyâsasamudra after the donee. There is also a big tank called Vyâsasamudram in Madanapalle taluq which, according to the work called *Vyâsa-vijaya*, was built by Vyâsatîrtha.

(iii) Another of 1533 A. D. in Nelamangala taluq mentions Hesarugaṭṭa, otherwise called S'ivasamudra agrahâra, of the Yalahanka-nâd, as the place where there was a big tank formed in the Arkâvati river. This tank is now the source of the Bangalore water-supply.

(*d*) *The Mughals.*

A Hoysaḷa stone inscription of 1267 A. D. in Dod-Ballapur taluq is of special interest on account of the symbols at the top having been removed, in order to make room for an inscription in Persian, dated in 1691 A. D., of the time of the Mughal emperor Aurangazeb. This Persian inscription says that in the 32nd year of the reign of Aurangazeb the fort of Bâlâpura Kariyâtu was in the hands of the Sambâ (Sambhâji) family, that through the exertions of Khâsim Khân, Faujdar of the Karnâṭak Province, it passed from the hands of Sambâ-dûd, son of Sivâ-dûd (Sivâji) into the possession of the Supreme Government, and that in the year 34 of the reign it was granted to one Shekh Abdulla. In the 30th year of the reign the stone had been brought from some temple and was intended for a building. But as it contained the grant of a charity, it was erected to perpetuate the memory of Shekh Abdulla.

(*e*) *Mysore.*

(i) Attention may be directed to a curious inscription of about 1670 A. D. in Dod-Ballapur taluq, recording a grant to one Puli-Bairava who cured an elephant belonging to the Rangasvami temple at Magaḍi of a mortal disease said to have been caused by sorcery. He was rewarded with emerald bracelets, a dress of honour and 1,000 varahas, besides the right to levy certain dues in all towns and villages where he might be.

(ii) An inscription in Bangalore taluq, of 1705 A. D., states that the Venkaṭêśvara temple (now known as Venkaṭaramaṇasvâmi temple) in the Bangalore Fort was erected by Chikka-Dêva-Râja and endowed by his son Kanṭhîrava-Narasa-Râja.

(iii) Another in Persian found in Tipu Sultan's Palace in the Bangalore Fort gives us to understand that the palace was begun in 1781 A. D. and completed in 1791 A.D.

(f) Coorg.

The Coorg inscriptions which are added to this volume in a Supplement supply valuable information regarding the origin of the Kongâḷvas and the connection of this line of kings and that of the Changâḷvas with Coorg. Details of information obtained from these inscriptions were given in the last year's Report.

22. As regards the publication of ancient classical works of Kannaḍa literature, a new edition has been in hand of the Karṇâṭaka S'abdânuśâsana, the great standard work on Kannaḍa grammar, in Sanskrit sutras, with elaborate commentaries, resembling Pâṇini's work for the Sanskrit language. It was first published in 1890, but has long been out of print and in general request. It is being revised in the light of the several palm-leaf manuscripts that have since been procured of the work.

23. A few important manuscript works of literature have been obtained. Of these, *S'âradâvilâsa*, of which only a portion is available, is a Kannaḍa work on rhetoric. It is unique among works of its kind, as it appears to be the only one in Kannaḍa that treats of *dhvani* or suggested meaning. It belongs to the 16th century. *Lôkôpakâra* by Châmuṇḍarâya, probably of the 12th century, is also a Kannaḍa work, treating of rain, sinking of wells, etc. *S'ankarasamhite* is a Kannaḍa version in shaṭpadi metre of the Sanskrit work of the same name, by Mummaḍi Tamma, one of the Sugaṭûr chiefs, who ruled in the middle of the 17th century. In the introductory portion of the work, the royal author gives some details about his family and names the works he wrote in Telugu and Sanskrit also. *Dharmôpadês'âmrita* is a Sanskrit work on Jain philosophy by Padmanandi, who flourished in the 12th century. *Yayâticharita-nâṭaka* by Râmârya is a Sanskrit drama of about the 14th century.

R. NARASIMHACHAR,
Officer in charge of Archæology in Mysore.

Bangalore, 25th August 1906.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 3rd October 1907.

READ—

Letter No. 1954—136, dated the 5th September 1907, from the Inspector-General of Education in Mysore, submitting the annual report of the Archæological Department for the year 1906-07, received from the Officer in charge of Archæological Researches in Mysore.

No. G. 2451—G. M. 107-07-4, DATED BANGALORE, 3RD OCTOBER 1907.

ORDER THEREON.—Recorded.

2. Separate communications should be addressed to Government in matters on which their orders are sought for.

C. S. BALASUNDARAM IYER,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To—Inspector-General of Education in Mysore.

Exd.—C.V.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1907.

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Part I. Work of the Department.

1. From the 1st of July 1906, the date on which Mr. B. L. Rice, C.I.E., Director of Archæological Researches, retired from service, I have been in charge of the Archæological Department. In their Proceedings No. G. 6278-82—G. M. 67-06-25, dated 10th April 1907, passing orders on the work remaining to be done in the Archæological Department and directing certain reductions in its establishment, the Government placed me in charge of the Department with the designation "Officer in charge of Archæological Researches in Mysore."

2. In accordance with the above Proceedings, the Manager and two peons, whose appointments were abolished, were given three months' notice of the abolition of their appointments; and, at the close of the year under report, the Architectural Draughtsman was sent back to the Public Works Department, and the two copyists to the Oriental Library, Mysore.

3. The Manager, K. Rama Rao, was away on three months' privilege leave from the beginning of February to the end of April. Padmaraja Pandit, Venkannachar and Anandalvar were also on leave for short periods.

4. The proofs of the Mysore and Coorg articles for the Imperial Gazetteer of India, received from the Residency, were passed through the Government Press at Madras. The Mysore portion had to be arranged in two volumes, one containing the main article on the State and the other, the articles on the Districts. The work in connection with the Gazetteer occupied me for four months.

5. A history of Mysore, intended to be included in a revised edition of the 'Hind Rajasthan' by its Publisher, Mr. Amritlal G. Shah Bapawala, which was received from the Secretariat with a request that it might be revised, was duly checked and returned with the necessary corrections made.

6. A Kannada manuscript work, called 'The History of the Ancient Temples at Halebid,' by one S'ivananje Gauda, was sent by the Muzrai Secretary for review and opinion as to its value as a historical work. The work was reviewed and the opinion sent. A few other books sent by the Inspector-General of Education and other officers were also reviewed.

7. The first and second *pádas* of the Karṇâṭaka S'abdânuśâsana, the great standard work on Kannada Grammar, were revised in the light of the several palm-leaf manuscripts that have been obtained of the work.

8. In the month of April a tour was made to Melkote to examine the inscriptions on the outer walls of the S'rî Nârâyaṇasvâmi temple. As the walls were covered over with a thick coat of chunam, no body suspected that there were any inscriptions on them. When I was at Melkote on a former occasion, I got the chunam removed in one or two places and found well-formed Kannada letters beneath. Encouraged by this discovery, I wrote to the Deputy Amildar, French Rocks, to have the walls thoroughly cleaned. It was, however, a laborious task: a number of coolies had to be employed for several days for getting the work done.

On receiving intimation of the completion of the work, I went to Melkote and was surprised to find all the three walls covered with inscriptions. There were also other inscriptions in the temple and outside which had not been copied before. All these were deciphered and copied. Complete and accurate copies have also been made of a few inscriptions which are printed in the Mysore volume. Altogether the number of new inscriptions copied at Melkote is about 30. If the short inscriptions on four of the pillars of the *maṇṭapa* in front of the Lakshmî-dêvi temple, which are in the form of notes explaining the sculptures below which they are engraved, are also included, the total of new inscriptions will be nearly 60.

9. There is a stone inscription, of 1471 A. D., in the ground of the Nammâḷvâr temple at Melkote, in which, owing to constant walking over it, the letters are already worn out. I request that orders may be issued to the authorities concerned to have the stone removed from the ground and placed near the adjoining wall.

10. A new set of Ganga plates of the 8th century have been procured from Koṇḍajji Agrahâra in the Gubbi taluk. Also a new stone inscription of the Hoysaḷa period, dated in 1252 A. D., was discovered and copied at the same village.

11. The Photographer and Draughtsman prepared whole-plate photographic negatives, illustrating the best designs of carpets manufactured at Bangalore, for Mr. E. Thurston of Madras, who was engaged in writing a Monograph on "Carpet-making." He went to Kaidala and Maddagiri and took pencil-sketches for the plates illustrating the temples at those places. He also prepared fac-similes of some copper plates and printed the titles, etc., on the backs and sides of some of the bound manuscripts which are to be sent to the Oriental Library at Mysore.

12. The Architectural Draughtsman went to Halebid for taking pencil sketches of the Jaina temples there and completed four plates illustrating those temples. He also completed a plate illustrating the temple at Nandi.

13. The final volume, in the preparation of which Mr. Rice has been engaged is, I hear, approaching completion. This will give in a convenient collective form the varied information scattered throughout the different volumes of the Epigraphia Carnatica.

14. The work in connection with the Index has not made much progress owing to the paucity of hands. It is a laborious task of great magnitude requiring the co-operation of many hands. I would suggest its publication here as a separate volume by itself, as I see no necessity for its incorporation in the final volume.

15. A circular letter was addressed to all the Deputy Commissioners, requesting them to issue definite instructions to the Amildars of their respective districts to ascertain, by a reference to the published inscriptions, if there were any stone or copper-plate inscriptions in their respective taluks which had escaped notice during the former Survey, and to report the same to the Archæological Department. Up till now reports have been received from a few Amildars of only one District, *viz.*, Tumkur.

16. The office staff have worked satisfactorily; but there were some interruptions owing to severe illness on the part of all who accompanied me to Melkote, even life being in danger in some cases from the fever contracted.

17. Of the five Pandits of the Department whose services were dispensed with in December 1905, the only one that has not yet been provided for is the

Tamil Pandit, Ramaswami Iyengar. I would repeat the request made in para 2 of my last year's Report that he may be given some suitable appointment as early as possible.

Part II. Progress of Archæological Research.

In former Reports it sufficed to direct attention to a few important facts only, as exhaustive information was available in the volume or volumes of inscriptions published during the year. As, however, the publication of a supplementary volume has to wait till sufficient materials will have been collected, it has been thought desirable to give in some detail the information gathered from the inscriptions newly discovered. This accounts for the increase in bulk of this Part of this year's Report.

18. Among the discoveries of the year may be mentioned a new set of Ganga plates of the time of S'rîpurusha and a good number of stone inscriptions of the Hoysaḷa and Vijayanagar periods. The Ganga plates were in the possession of Jôḍidâr Hosamane Venkatêśa-S âstri, a resident of Koṇḍajji Agrahâra in the Gubbi Taluk. The stone inscriptions were mostly found on the outer walls of the S'rî Nârâyaṇasvâmi temple at Melkote. These give us valuable information regarding some of the feudatories of the Vijayanagar kings and some S'rîvaishṇava Gurus.

The Gangas.

19. The above-mentioned plates are five in number, and each is about $6\frac{3}{4}''$ long and $3\frac{1}{4}''$ broad. They are secured with an elephant seal and are engraved in excellent Haḷa-Kannaḍa characters. The first 44 lines are in Sanskrit, and the rest (34 lines), with the exception of the imprecatory verses, is in Kannaḍa. The genealogy and the details about the kings correspond with and confirm those in other published grants of the dynasty. *Harivarma-mahâdhivarma-mahâdhirâjah* of this grant in the place of *Harivarma-mahâdhirâjah* of the other grants is perhaps a mistake of the engraver.

20. The inscription states that S'rîpurusha, when his victorious camp was at Mânyapura, while Raṇavikramarasa was governing the *nâḍu*, in the month of Kârtika, on Friday, under the constellation Rôhiṇi, in the seventh (year) of his sovereignty, having observed a vow (*nôntu*), graciously bestowed, with exemption from taxes, the village named Ballâṇevoḷal, in the district of Keṛegôḍu, on Mâṇi Amma-bhaṭṭa, a Taittirîya-charaṇa of the Kâśyapa-gôtra. *Râ-saptamê* of the grant is no doubt a mistake for *râjya-saptamê*, there being other instances also of such omission of letters. From the Dêvarhaḷḷi plates (Nanjangud 85) we learn that 776 A. D. was the 50th year of S'rîpurusha's reign. The date of the present grant should therefore be 733 A. D. Raṇavikramarasa, mentioned above as governing the *nâḍu*, is S'rîpurusha's second son Vijayâditya (see *Epi. Ind.* IV. 140). Mânyapura is Maṇṇe in the Nelamangala Taluk, which appears to have become the royal residence in S'rîpurusha's time.

21. The produce of the village that was granted is stated to be 2 *gadyâṇa* in cash, 20 *kaṇḍugas* of paddy and 2 *kôḍi* of the *puṭṭige* (? basket) of Keṛegôḍu. Among the boundaries the villages Gaṇigûru and Sandigâlu and the Koḷtini stream are named. The above villages are no doubt the modern Gaṇiga and Chandigâlu of the Mandya Taluk, and Keṛegôḍu is identical with the village of that name in the same Taluk. The latter is also mentioned in the Haḷḷegere plates (Mandya 113), which record a grant in 713 A. D. by S'ivamâra I, the grandfather of

S'rîpurusha. The Kiline river to the north of Keregôḍu over which, as stated in those plates, a bridge was caused to be built by S'ivamâra, may perhaps be identified with the Koltini stream of the present grant.

22. The inscription then names the persons who helped in the (?) cultivation of the fields belonging to the village that was granted, naming also the villages of which they were the inhabitants. The persons named are—Raṇavikramagâmuṇḍa and Ganga-pPermanedi-dêva of Keregôḍu; Nâyiga and Mâchâṇiga of Singavûr; Mâdappaḍigaḷ of Irggare; Bîraḍigaḷ and Mâraḍigaḷ of Ânesâsalu; Kundappaḍigaḷ and Paṟibârar of Kottanûr; Dêvaḍigaḷ and Kundaḍigaḷ of Bâṇagundûr; Pêramasa and Aḷagemiya of Âmbalmaḍi; Pêramasa and Sâṭṭa of Kamaṇḍali; Narevecha and Beḷḷemaṇiya of Gaṇigûru; Puḷva and Baḷḷava of Sandigâlu; Kaḷjâta and Birada of Pasuṅgây. Of the places mentioned, Âmbalmaḍi and Kottanûru may be the modern Ambalavâḍi and Kottanhaḷḷi of the Maṇḍya tâluk. Gaṅgamanâyiga and Danakîrtti, the accountants of Raṇavikramarasa, are mentioned as the persons who directed the cultivation of the above fields. The witnesses to the gift were the subjects of the Ninety-six thousand district. After the usual final phrases and verses the inscription ends with the statement that it was engraved by Viśvakarmâchârya, which appears to have been the usual title of the court engraver.

The Hoysalas.

23. Of the two inscriptions of this period, one is on a slab in the Trikûṭa-Sômêśvara temple at Koṇḍajji Agrahâra in the Gubbi Taluk and the other on a pillar near the *dhvaja-stambha* in the S'rî Nârâyaṇasvâmi temple at Melkoṭe. The former belongs to the reign of Sômêśvara and is dated in Parîdhâvi, which is coupled with the S'aka year 1177, by mistake for 1175, corresponding to 1252 A. D. It gives all the Hoysaḷa titles and says that Sômêśvara, having come to Dôrasamudra from Kaṇṇanûr, was ruling the earth in peace and wisdom. Kaṇṇanûr, which is also called Vikramapura in some inscriptions, has been identified with a place near S'rîrangam (see *Epi. Ind.* III. 9). Three years later, *i.e.*, in 1255, we find him again residing in Kaṇṇanûr (see Arsikere 108). He thus appears to have ruled at Dvârasamudra only for a short period. The inscription goes on to say that Sômêśvara's great minister—a *paṇusaliṅga* of the royal army, the scatterer of the Sêvuṇa army, an elephant-goad to warriors, the minister for peace and war—Bommaṇṇa-daṇṇâyaka, having received from the king in 1252 the villages Koṇḍajji and Haḷḷi-Hiriyûru and made them a *S'ivapura*, granted the same to the emperor of *siddhas*, the controller of devotional postures, food, sleep and the senses, S'ivayôgi Chikka Aghamme-dêva. And Aghamme-dêva's spiritual son, Chikka-dêva, having divided the *S'ivapura* into 32 *gaṇa-vrittis*, gave two of them for the offerings of the gods Trikûṭa Sômanâtha, Sôyidêva, Brihêśvara-dêva and Aghammêśvara-dêva of Koṇḍajji and the remainder to the persons named. The names of the *vritti*-holders lead us to suppose that they were all Lingâyats, and it is noteworthy that a few of them were women. A Hiriya Aghammedêva with similar titles is mentioned in Tiptur 28, of 1259, in the reign of Sômêśvara's son Narasimha III. Sômêśvara's minister Bommaṇṇa-daṇṇâyaka is also mentioned with the same titles in Arkalgud 55, of 1250 A. D. His title—the scatterer of the Sêvuṇa army—lends support to the statement in an inscription of 1233 (*Dynasties of the Kan. Dts.* p. 508) that Sômêśvara fought against the famous Kṛishṇa-Kandhara, *i.e.*, the Yâdava king Kṛishṇa of Dêvagiri.

24. The other inscription of the Hoysaḷa period, at Melkote, records a grant of 1,015 (*varaha*) in the year Parîdhâvi by the great minister Mâdhava-daṇṇâyaka for (the construction or repairs of) a stone *maṇṭapa*. He is identical with the Mâdappa-daṇṇâyaka mentioned in another inscription (Seringapatam 92) at the same temple, inasmuch as both the forms of his name with the same titles occur in Gundlupet 53, of 1316, and Chamrajnagar 193, of 1318. There is also another inscription (Chamrajnagar 116), of 1317, in which he is mentioned with the same titles. Though the Melkote inscription does not give us the S'aka year, we may conclude from the dates of the above inscriptions that the Parîdhâvi mentioned in it is S'aka 1235, corresponding to 1312 A. D. Mâdhava-daṇṇâyaka was a great warrior and a devout Vaishṇava. He was a feudatory of Ballâḷa III and governed the Padinâlku-nâḍ or Fourteen nâḍs, with the seat of his government at Terakaṇâmbi in the Gundlupet taluk. He was the son of Perumâḷe-daṇṇâyaka, the great minister of Narasimha III. He set up the god Gôpînâtha in Gôvardhanagiri, now called the Gôpâlaswâmi hill. Some of the epithets applied to him in the inscriptions referred to above are—death to the Koṅgas, subduer of Nîlagiri, Immaḍi-Râutta-Râya, pursuer after Arasuganḍa-Râma, breaker of all the pride of Viśâlamudri, vanquisher of the Pâṇḍya, lord of Svastipura, observer of the Ê̂kâdaśi vow, and receiver of a boon from Parâśara-bhaṭṭâraka.

25. This inscription appears to be the oldest of the epigraphical records yet discovered at Melkote. There is another inscription on a slab in the ground to the right of the inner entrance to the temple which, judging from the characters, may be of the same period, if not older. It records a grant for the god S rî Nârâyaṇa by some one of Nâgamaṅgala, otherwise called S'rî-Vîra-Ballâḷa-chaturvêdi-bhaṭṭa-ratnâkara.

VIJAYANAGAR.

26. The inscriptions that belong to the Vijayanagar period are about 20 in number. They begin in the reign of Dêva-Râya II or Praudha-Dêva-Râya and end in the reign of S'rî-Raṅga-Râya I, covering a period of nearly 170 years from 1419 to 1585 A. D. Before passing in review these inscriptions in chronological order according to the reigns to which they belong, it may not be out of place here to draw attention to a few special points connected with them.

Almost all of them apply these epithets and names to Melkote—abode of the eternal Lord, earthly Vaikuṇṭha (abode of Vishṇu), *Vaikuṇṭha-vardhana-kshêtra*, the *maṇṭapa* of knowledge, the southern Badarikâśrama, Yâdava-giri, and Tiru-Nârâyaṇa-pura. In the *Yâdava-giri-mâhâtmya* the name *Vaikuṇṭha-vardhana-kshêtra* is explained as the holy place the residents of which will swell the population of Vaikuṇṭha (*i.e.*, will attain salvation), and Yâdava-giri as the hill on which the Yâdava princes Bala-Râma and Krishṇa worshipped the god Nârâyaṇa. In the religious works of the Viśiśhṭâdvaitis Melkote is called the *maṇṭapa* of knowledge in contradistinction to Tirupati, Conjeeveram and S'rîrangam, which are respectively named the *maṇṭapa* of flowers, the *maṇṭapa* of liberality and the *maṇṭapa* of enjoyment.

27. Again, several of the inscriptions give the following as the titles of Râmânujâchârya—*mâyâvâdi-kôḷâhaḷa* (confounder of the maintainers of the doctrine of illusion), *mantra-vâdi-bhayaṅkara* (terrible to magicians), *s'araṇâgata-vajra-pañjara* (an adamantine cage to refugees), *ubhaya-vêdântâchârya* (master of the two vêdântas—Sanskrit and Tamil), *Vêda-mârga-pratishṭhâchârya* (the establisher of the path of the Vedas), *abhaṅga-Garuḍa* (the invincible Garuḍa), *shaḍ-darśana-sthâpanâchârya* (the establisher of the six *darśanas*), and *Nârâyaṇa-pâda-padmârâdhaka* (worshipper of the lotus feet of Nârâyaṇa).

These titles had not been met with in any inscriptions of the Province outside Melkote, but a close examination of an *impression* of Tiptur 53, which is dated in 1552 A. D., revealed all the above titles of Râmânujâchârya. It is worthy of note that the same titles are mentioned in the British Museum plates (1556 A. D.) of Sadâśiva-Râya (*Epi. Ind.* IV. 15), which record a grant for the image of Râmânujâchârya at S'rîperumbûdûr. I transcribe here for comparison the Sanskrit verses containing the titles:—

Prapêdushê vêda-mârga-pratishṭhâchârya-varyatâṃ ।
tâdṛig-vêda-śikhâ-sâra-Dramiḍâgama-vêdinê ॥

Shaḍ-darśanârtha-siddhânta-sthâpanâchârya-maulayê ।
mâyâvâdi-manô-garva-bhêdinê jita-vâdinê ॥

Mantravâdi-manîshîndra-vṛind-âhant-âpahâriṇê ।
abhaṅga-Garuḍ-âṅkâya śaraṇâgata-rakshiṇê ॥

Nârâyaṇa-pada-dhyâna-parâyaṇa-nijâtmanê ।

In these plates the title *abhaṅga*-Garuḍa is by a mistake of the engraver given as *ambhaga*-Garuḍa, and Dr. Kielhorn says (p. 15, note 10) that he is unable to give the meaning of the word *ambhaga*. Now there can be no doubt about the correct reading of the word.

28. Further, in almost all the inscriptions honorific mention is made of the Fifty-two (S'rîvaishṇavas), who are stated to be the first disciples of Râmânujâchârya. They appear to have been the managers of the temple and their signature was necessary for all the grants made in the place. In a work called *Uḍaiyavar Niyamanappaḍi*, which is believed to have been composed at the time of Râmânujâchârya and to record his directions with regard to the management of the temple at Melkote, the duties and privileges of the Fifty-two are given in detail, as also those of Dêśâyi Tirunârâyaṇa-jîyar, the *svâmi* appointed by Râmânujâchârya to the *maṭha* built by him. The Fifty-two of the inscriptions were probably the lineal descendants of the original Fifty-two.

29. We may now proceed to examine the inscriptions in detail.

Dêva-Râya II.

30. The only inscription of this reign, which is on a slab in the *pâtâḷâṅkaṇa* of the temple, is much defaced. It is dated in 1419 A. D., and records a grant of 20 *vṛittis* to 20 Brâhmans (names and details given) by S'îtâyayamma, who is probably identical with Sîtâmbikâ, the mother of Timmaṇṇa-daṇṇâyaka, who was the minister of Mallikârjuna. (See next para).

Mallikârjuna-Râya.

31. In the large *maṇṭapa* in front of the temple of Lakshmî-dêvi there are several artistically carved pillars, on four of which are engraved a number of short inscriptions. From an inscription on a pillar of the same *maṇṭapa* (Seringapatam 97), of about 1458 A. D., we learn that the *maṇṭapa* was caused to be erected by Raṅga-nâyaki, wife of Timmaṇṇa-daṇḍanâyaka. Seringapatam 89 and 133 (1458 A. D.), tell us that Timmaṇṇa-daṇṇâyaka, son of the *mahâ-prabhu* Singaṇa and Sîtâmbikâ, was the minister of Mallikârjuna. He is described as the great lord of Nâgamaṅgala and the restorer of Yâdava-giri (Melkote). He was a S'rîvaishṇava Brâhman, and both he and his wife did many acts of piety and charity at Melkote. As the *maṇṭapa* was built in about 1458, it may be concluded that the inscriptions on the pillars are of about the same date. Each face of the above four pillars is divided into

two or three compartments, in which are found sculptures representing various incidents in the stories of the Râmâyaṇa and the Bhâgavata. The inscriptions are engraved below the sculptures and serve as notes to explain them. They end with the word *ṭhâvu* (place), and in a few cases with the word *avasara* (occasion). Altogether there are nearly 32 inscriptions on the four pillars. Two of them are given here as specimens. *Krishṇarâyanu Kaṃsana konda ṭhâvu*—the place where Kṛishṇa killed Kaṃsa. *Raghunâthananu Vibhîshaṇanu kâṇisikoṇḍa avasara*—the occasion of Vibhîshaṇa visiting Râma.

32. An inscription on the north wall of the outer verandah of the temple, which cannot be properly read on account of a pillar subsequently set up in the middle, appears to belong to the same reign. It seems to record the construction of some building by some one of Nâgamaṅgala, whose conduct was like that of the sage S'uka. A *chakra* and a *śaṅkha* (the discus and conch-shell of Vishṇu) are sculptured at the beginning and the close of this inscription.

Kṛishṇa Râya.

33. Of the four inscriptions of this reign, three are on the north outer wall of the temple and one on a slab in the Nammâḻvâr temple to the north. One of the former records a grant in 1519 to Oḍeyâra Tibba-seṭṭi's son Lakshmîpati-seṭṭi by the Fifty-two, who are described as the first disciples of Râmânujâchârya and the establishers of the doctrines of Râmânuja. In return for the expense incurred by Lakshmîpati-seṭṭi in restoring the ruined tank of Pura, a village belonging to the temple, the Fifty-two agree to measure out from the temple treasury 6 *koḷagas* of rice every day to be offered to the god Chalapiḷerâya in the name of his father Tibba-seṭṭi, and to hand over a portion of the offered rice to be used for feeding S'rîvaishṇavas in S'aṭhagôpa-jîyar's house. The grant was written by Râmânuja, the *sénabôva* of the temple treasury, and signed by the Fifty-two—the signature being S'rî-Nârâyaṇa.

34. Another of the inscriptions on the wall, in the middle of which a doorway has recently been put up and which cannot therefore be properly read, is a sale deed executed by the Fifty-two in favor of one [Ka]ndâḍa Râmânujaiyengâr. Its date is about 1525.

35. The third, which is dated in 1528, records a grant of certain villages (named and the income from each specified) to the temple by Daṇḍu Avubhaḷa-dêva's son Kṛishṇarâya-Nâyaka of the Kâśyapa-gôtra and Âśvalâyana-sûtra. The villages are said to be situated in the districts of S'rîrangapaṭṭaṇa and Sindagaṭṭa, favored to him by Kṛishṇa-Râya for his office of Nâyak. The grant was made on the banks of the Kâvêri on the *Ratha-Saptami* day by the order of Kṛishṇa-Râya for his merit. At the end of the inscription there occurs the statement that as formerly the raiyats of the temple district used to be carried off to Toṇḍanûr for ploughing the wet lands there, those lands also are granted. Seringapatam 1, (one) of the same date, records another grant by the same man for the god Raṅganâtha of S'rîraṅgapaṭṭaṇa.

36. The inscription in the Nammâḻvâr temple is dated 1526 and is much defaced. It records the grant of a village named Avubhaḷapura for a *Râmânujakûṭa*, an institution for feeding S'rîvaishṇava Brâhmans, by Âchirâja-Avubhaḷarâjaya's son Veṅkaṭâdrirâja of the Kâśyapa-gôtra, for the merit of his father.

Achyuta-Râya.

37. There are two inscriptions of this king's reign, one on the south wall of the temple and the other on the north wall, both being dated in 1534. The inscription

on the south wall records an agreement between the Fifty-two, here described as the beloved disciples of Râmânujâchârya, and Harigila Abbarâja's son Tirumalarâja, the details of which cannot be made out as this portion of the inscription is effaced. From another inscription at the same temple (Seringapatam 95), dated 1535, which records a grant by the same Tirumalarâja we learn that he was the son of Harigila Abbarâja of Udayagiri, of the Kâśyapa-gôtra, and had these titles :—Sindhu-Gôvinda, *s'itakara-gaṇḍa*, *dhavaḷaṅka-Bhîma*, lord of Maṇinâgapura, and *Svarga-martya-pâtâla-tribhuvani-kathâri-râya*. The first four of these titles were also borne by the chiefs of Belur, who were likewise of the Kâśyapa-gôtra. But Udayagiri (in the Nellore District) does not occur in their grants. Maṇinâgapura has not yet been identified. Seringapatam 95 goes on to say (according to my complete copy of it) that Tirumalarâja purchased five villages (named) of the Nâgamaṅgala district from Râmâbhaṭṭa, to whom they had been granted with a *tâmra-s'âsana*, and made them over to the temple ; that he built the *maṇṭapa* near the *teppa-koḷa* (the pond used for the floating festival) ; and that he arranged for a certain quantity of the rice offered to the god being given every day to Madhya Sudarśanâchârya *alias* Varadarâjaya of Peraṅgûr and his descendants. It also refers to the building of a tank by his younger brother Perirâjaya (see next para).

38. The inscription on the north wall records an agreement between the Fifty-two and Harigila Abbarâja's son Perirâja of the Kâśyapa-gôtra who, as stated above, was the younger brother of Tirumalarâja. In return for the expense incurred by Perirâja in restoring the ruined tanks—Hosakeṛe and Kṛishṇadêva-Oḍeyara-keṛe—at Kadaḷageṛe, a village belonging to the temple, the Fifty-two agree to measure out from the temple treasury 4 *koḷagas* of rice every day to be offered to the god as an act of Perirâja's charity. They bind themselves to do this in hereditary succession even when, owing to foreign invasion or drought, no benefit is derived from the tanks.

Sadâs'iva-Râya.

39. Of the seven inscriptions of this reign, ranging from 1544 to 1570, three are on the south outer wall of the temple, three on the west wall and one on a slab near the main entrance. Two of the inscriptions on the south wall, dated in 1544 and 1545, record grants by Nârayadêva-mahâ-arasu of the Âtrêya-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of the *mahâmaṇḍalês'vara* Narasiṅgayadêva-mahâ-arasu of Nandyâla ; and one on the west wall (1551 A.D.), a grant by Timmayadêva-mahâ-arasu, son of the same *mahâmaṇḍalês'vara* Narasiṅgayadêva-mahâ-arasu of Nandyâla. In the earlier grant of Nârayadêva his grandfather is simply called Nandyâlada *arasugalu*, no name being given. The *mahâmaṇḍalês'vara* Timmayyadêva-mahâ-arasu of Nandyâla is also mentioned in Heggaddevankote 66, of 1551, and Chamrajnagar 110. Another Nandyâla chief, Avubhaḷadêva-mahâ-arasu, is mentioned in Hunsur 25 (1544), Nanjangud 34 (1546), Chamrajnagar 121 (1544) and Krishnarajpete 27. It is not known how this chief was related to the two brothers mentioned above. He is said (Hunsur 25) to have conferred a palanquin on Kulôttuṅga-Chaṅgâḷuva S'rîkaṇṭha-Oḍeyar of Nañjarâyapaṭṭaṇa. From the places where the inscriptions of the Nandyâla chiefs were found, it was naturally supposed that Nandyâla must be somewhere in the south-west or west of Mysore. But their inscriptions are not confined to these parts. Mulbagal 4, of 1547, in the Kolar District, mentions the son (name defaced) of a *mahâmaṇḍalês'vara* Vîrarâja S'rîraṅgarâja of Nandyâla, of the same *gôtra*, *sûtra* and *s'âkhâ* as Nârayadêva mentioned above, who had

Muḷuvâgila râjya (the kingdom of Mulbagal) given to him for his office of Nâyak. Outside the Province, many inscriptions of these chiefs are found in the Cuddapah and Kurnool Districts of the Madras Presidency. To mention a few:—There are two inscriptions, both of 1547, of Timmayyadêva of Nandyâla, one at Kattêragaṇḍla (Sewell's *Antiquities* I. 126) and the other at Chintalaputtûru (*Madras Annual Report* for 1906, p. 26); one at Mârkâpur (Kurnool District), of 1544, of Avubhaḷayyadêva, son of the *mahâmaṇḍalês'vara* S'iṅgarayyadêva of Nandyâla (*Ibid* 1905, p. 11); another at Porumâmiḷḷa, of 1555, of Varadarâjayya, son of Raṅgarâja and grandson of Varadarâja of Nandyâla (Sewell's *Antiquities* I. 126); and two at Chintakuṇṭa of some Nandyâla chiefs (*Ibid.* I. 102). It may, therefore, be safely concluded that the Nandyâla of these inscriptions is Nandyal in the Kurnool District and not a place in Mysore. This identification is also supported by the statement in one of the inscriptions of Nârayadêva at Melkote that he made the grant on the banks of the Pinâkini, *i.e.*, the Penner river. If the Siṅgarayyadêva of the inscription at Mârkâpur mentioned above is identical with the Narasiṅgayadêva of the Melkote inscriptions, which is very probable, then Avubhaḷayyadêva would be another brother of Nârayadêva. The inscription at Chintalaputtûru referred to above gives us the interesting information that Aḷiya Râmayyadêva Mahârâja having remitted the tax on barbers in the Karṇâṭaka country, Timmayyadêva of Nandyâla did the same for the whole Gaṇḍikôṭa-sîma. The remission of the tax on barbers by Râmarâja is recorded in several inscriptions of the Mysore Province (see Holalkere 110, Molakalmuru 6 and 43 and Tiptur 126).

40. The earlier of the two inscriptions of Nârayadêva supplies us with important information regarding the Yatirâja-matha at Melkote and its *svâmi* of that period. It says that Achyuta-Râya had given to the *svâmi* the *dês'âṇti-mudre* of the temple of Chelapiḷḷerâya at Melkote, otherwise called Tirunârâyaṇapura, belonging to the S'rîraṅgapaṭṭaṇa district, which was favored by Sadâśiva-Râya to Nârayadêva for his office of Nâyak; that as a sequel to this Nârayadêva gave the *svâmi* the Yatirâjamaṭha, in which S'rî-Bhâshyakâra (*i. e.*, Râmânujachârya) had taken his residence, and the *dês'âṇtri-mudre* of the temple; that thenceforward the *svâmi* was to sign the papers relating to the temple treasury, look after the temple property, employ his own men for (receiving) all the income from offerings, put his seal (*mudre*) in addition to the *râja-mudre* (royal seal) and the *Râmâṇuja-mudre*, which was in the temple of S'rî-Bhâshyakâra, and receive the same honors that the Fifty-two were entitled to. These privileges were to be enjoyed by him and his successors for as long as the sun and moon endure. Prostrating himself at the feet of the *svâmi*, Nârayadêva made this grant on the *Utthâna-Dvâdas'i* day for the merit of Sadâśiva-Râya.

41. The name of the *svâmi* to whom the grant was made is given as Vêdânti-Râmânuja-jîyar. He is said to have been a disciple of Kandâḍi Aṇṇa of S'rîraṅgam. The epithets applied to him are—*Vêda-mârga-pratishṭhâchârya*, *paramahamsa-parivrâjakâchârya* and *ubhaya-vêdântâchârya*. Kandâḍai Aṇṇan is a family name. The first Kandâḍai Aṇṇan of Kôil or S'rîraṅgam was one of the eight chief disciples, known as *ashṭa-dig-gajas* (the eight elephants at the cardinal points), of Varavaramuni, a great S'rîvaishṇava teacher and author who flourished from 1370 to 1443. His descendants are even now known by the same name. His real name, however, was Varada-Nârâyaṇa. From the published accounts of the family we learn that he died in 1449, that his son was S'rînivâsârya and that his grandson was Vâdhûla-Varadârya. The last, who died in 1526, was the guru of Vêdânti-Râmânuja-jiyar. This fact is also mentioned in a *taniyan* or memorial verse of the *svâmi*, which runs thus :—

S'rîmal-Lakshmaṇa-yôgîndra-Vâdhûla-Varadâryayôh |
kṛipâ-supâtram Vêdânti-Râmânuja-munim bhajê ||

Vêdânti-Râmânuja-jîyar was the author of several works on religion and philosophy, among others of *Nirhêtukatva-dîpikâ*, *Kaivalya-dîpikâ*, *Divyasûri-prabhâva-dîpikâ* and *Ashṭas'lôkî-vyâkhyâ*. The last, which is now being published at Madras, is a commentary on *Ashṭas'lôkî*, a work containing, as the name indicates, eight stanzas, in which, as in a nut-shell, the quintessence of the Viśiśhṭâdvaita philosophy is embodied by Parâśara-Bhaṭṭârya, the son of Kûrattâḷvân, who was a disciple of Râmânujâchârya. At the end of his commentary, the *svâmi* himself says that he was a disciple of Vâdhûla-Varadârya in a verse which runs as follows :—

Vâdhûla-S'êsha-vaṁśêndu-Varad-Ânanta-sûriṇôh |
kiṅkarô vyâkriyâ-vyâjâd Ashṭaślôkîm abudhyata ||

He also studied under another guru, Lakshmaṇa-yôgi or Ananta-sûri, whose name is also given in both the verses quoted above. I may also mention here the fact that Veṅkaṭâchârya *alias* S'rînivâsâchârya, the recipient of the copper-plate grant, Channapatna 186, in 1558, who was the progenitor of my family, studied under this *svâmi* as is stated in his memorial verse which is given below :—

S êshârya-vaṁśâmbudhi-pûrṇa -chandram |
Gôvindarâjârya-dayaika-pâtram ||
Vêdânti-Râmânuja-labdha-bôdham |
S'rî-S'rînivâsâryam aham prapadyê ||

I am told that the present *svâmi* of the Yatirâja maṭha at Melkote is the 17th in priestly succession from Vêdânti-Râmânuja-jîyar.

42. The other inscription of Nârayadêva, which is dated in 1545, records the grant to the temple of the villages of Ballaḷâpura and Varâhanakalahaḷḷi, belonging to the S'rîraṅgapaṭṭaṇa district, which was favored to him for his office of Nâyak by Sadâśiva-Râya. The grant was made on the banks of the Pinâkini in order to provide for the offerings, lamps, monthly and annual festivals of the temple. The income from the two villages is stated to be 1,200 *varaha*. Among the institutions to which rice was to be distributed are mentioned a *Râmânujakûṭa* established by Nâriyaparâjaya (? Nârayadêva himself) and Vêdânti-Râmânuja-jîyar's *maṭha*, *i.e.*, the Yatirâja-maṭha.

43. The inscription of Nârayadêva's brother Timmayadêva on the west wall, which is dated in 1551, records the grant by him in conjunction with the establisher of the path of the Vêdas, the sun to the lotus of ? one hundred languages (*s'ata-bhâshâ s'ata-patra-sahasra-kiraṇa*), a Brahma ? in the square of four houses (*chatus'âlâ-Chatur-mukha*), knower of grammar, logic and philosophy, Embârayya's son Appayaṅgâraya, of the village of Nagulanahaḷḷi to the temple. It says that the village had formerly been granted to Embârayya by Vîraṇa-Nâyaka, that during Krishṇa-Râya's invasion (*avântara*) one-half of it had been purchased by *arasugaḷu*, that Appayaṅgâr, at the time of presenting a golden Garuḍa to the temple, granted half of the village, and that Timmayadêva, as his charity, granted the other half. The grant was made to provide for the expenses of taking the god in procession on the 5th day of the minor annual festival (*chikka-tiruṇâḷu*) to the garden laid out by Appayaṅgâr, at *Pañcha-Bhâgavata-sthaḷa*, and of feeding S'rîvaishṇavas there. From the *Yâdava-giri-mâhâtmya* we learn that *Pañcha-Bhâgavata-sthaḷa* was a place to the west of the Kalyâṇa-saras (the large pond at the foot of the Narasimha hill), and that it was so called

because five devotees of Vishṇu—Ambarîsha, Vikukshi, Rukmâṅgada, S'uka and Puṇḍarîka—had done penance and attained salvation there.

44. It is not clear who the above Vîraṇa-Nâyaka was. There was a Vîrappa-Oḍeyar of S'rîraṅgapaṭṭaṇa, whose grants are dated in 1517. Kṛishṇa-Râya's invasion of Mysore does not seem to be mentioned in any other grants. The *arasugaḷu* who purchased one-half of Nagualanahaḷḷi is probably the grandfather of Timmayadêva, who is simply called Nandyâlada *arasugaḷu* in the earlier grant of Nârayadêva.

45. Another inscription on the west wall, of 1550, records a grant to the temple by the *mahâmaṇḍalês'vara apratikamallu* Manubrôlu Chennadêva-Chôḍa-mahâarasu, of 26 *varaha*, being the balance after deducting the amount due to the people of Sindagaṭṭa as *taḷavâṛike* for the temple villages in the Sindagaṭṭa district, which Sadâśiva-Râya had favored to him for *amara-mâgaṇe*. Several chiefs who call themselves Chôḷa-mahâ-arasus have made grants in different parts of the Province. There is a Pâpaidêva-Chôḷa-mahâ-arasu—of the Kâśyapa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of Veṅgaḷarâja and grandson of the *mahâmaṇḍalês'vara* Aubhaḷarâja of the solar race—mentioned with the same titles as those given in the Melkote inscription in Hiriyûr 22, of 1554; and a Channarâja of the same *gôtra*, *sûtra* and *s'âkhâ*, son of the *mahâmaṇḍalês'vara* Gaṅgadêva-Chauḍa-mahârâja, also with the same titles, in Maddagiri 78 of the same date. Besides, there is a *mahâmaṇḍalês'vara* Sarvarâjayadêva-Chôḷa-mahâ-arasu, with the identical titles, mentioned in Krishnarajpete 65, which is dated in 1553. There can be no doubt that these chiefs belonged to one and the same family. From the Hiriyûr and Maddagiri inscriptions mentioned above, we learn that they were minor feudatories under the *mahâmaṇḍalês'vara* Râma-Râjaya-Viṭhala-Dêva-mahârâja's son Tirumala-Râja, who was ruling in Penugoṇḍadurga during the reign of Sadâśiva-Râya. It is very probable that the Channadêva-Chôḍa-mahâ-arasu of the Melkote inscription is identical with the Channarâja, son of Gaṅgadêva-Chauḍa-mahârâja, of Maddagiri 78.

46. The remaining inscription on the south wall, of 1564, records the grant to the temple by Koṇḍarâjayadêva-mahâ-arasu, son of Kônêṭirâju-mahâ-arasu and grandson of Hiri-Koṇḍarâju-mahâ-arasu, of the Âtrêya-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, of the villages, with the adjoining hamlets (named), of Hoṅganûr and Honnuḍike, situated respectively in the Channapaṭṭaṇa and Gûḷûr districts, which had been favored to him by Sadâśiva-Râya for his office of *amara-nâyak*. The inscription tells us that Koṇḍarâjayadêva made petition to Sadâśiva-Râya and received a copper-plate grant, of which the present stone inscription was a copy. The grant was made to provide for the celebration of the annual birth-days of the Âḻvârs (S'rîvaishṇava saints), Chûḍikuḍuta-nâchchâr (Âṇḍâḷ or Gôdâ-dêvi) and Periya-Jîyar (Varavara-muni, see para 41), for the car festival of S'rî-Bhâshyakâra and for the *Râmânujakûṭa* of S'rî-Bhâshyakâra. It was at the solicitation of this same Koṇḍarâja that Râmarâja requested Sadâśiva to make the grant recorded in the British Museum plates of Sadâs'iva-Râya, of 1556 (see *Epi. Ind.* IV. 21 and para 27 above). The same was also the case with the grant recorded in Channapatna 186, of 1558 (para 41 above). The British Museum plates give the name of Koṇḍarâja's grandfather as Peda-Koṇḍarâja, where *peda* or *pedda* (senior) is only a Telugu equivalent of the Kannada word *hiri* of the present inscription. They also give us the additional information that Koṇḍarâja was the second of four brothers, the names of his three brothers being

Aubhaḷarâja (elder), Timmarâja and Raṅgarâja. T. Narsipur 108, of 1556, and an inscription at Vinukoṇḍa (Sewell's *Antiquities*, I. 67), of 1561, call him *Kumâra*-Koṇḍa-râjayyadêva-mahâ-arasu, perhaps to distinguish him from his grandfather of the same name.

47. The remaining inscription on the west wall, which is dated in 1570, records an agreement between the Fifty-two and the destroyer of elephant troops, *râya-Gôvâḷa*, the establisher of the Kâkoḷa kingdom, *suratâḷa* (sultan) over Hindu kings, Velugoḍa Chitra-Koṇḍama-Nâyaka's son Râyapa-Nâyaka. The inscription says that formerly one of the ancestors of Râyapa-Nâyaka, named Rêchala.....Vasantarâya, having purchased certain villages belonging to the temple, made them over to the temple authorities with the condition that a portion of the rice offered to the god should be utilized for a *Râmânujakûṭa* and that Anantayya, appointed by him as *dharma-kartâ*, should have 2 *khaṇḍugas* of rent-free land under the tank of Vasantapura. These conditions were fulfilled for some time; but owing to foreign invasion and other unforeseen troubles, the income from the villages had fallen off, so much so that it was impossible to fulfil the conditions any longer. While in this predicament, Râyapa-Nâyaka came to the help of the Fifty-two and ordered Perirâjayya (see para 38) to arrange for everything going on as before. The Fifty-two now bind themselves to continue the grant of land under the tank of Vasantapura to Râyapa-Nâyaka's *dharma-kartâ* Āḷvara-Siṅgaya, who was the grandson of Anantayya formerly appointed by Vasantarâya, and his descendants.

48. The titles given here of Râyapa-Nâyaka are not met with in any other inscription. It is not known to which family of chiefs he belonged. Kâkoḷa may perhaps be connected with S'rîkâkuḷam in the Kistna District. An inscription at Perumukkal (*Madras Annual Report*, 1905, p. 38), of 1539, mentions a Koṇḍama-Nâyaka, son of Kṛishṇappa-Nâyaka. In another inscription, at Mârkâpur (*Ibid.* 1906., p. 12), dated in 1569, a Veligôṭi Peda-Timmanâyaniṅgâru of the Rêcharla-gôtra is mentioned. It is very probable that Velugôḍa and Rêchala of the Melkote inscription are identical with Veligôṭi and Rêcharla given here.

49. The inscription on the slab near the main entrance, which is dated in 1557, is very much defaced. It seems to record an agreement between the Fifty-two and the inhabitants of some village.

S'rî Raṅga-Râya.

50. There are three inscriptions of this king's reign, all of which are engraved on the north outer wall of the temple. One of them, of 1575, tells us that when the *mahâ-râjâdhirâja paramês'vara s'rî-virapratâpa* S'rî-Raṅga-Râya-Dêva-mahârâya was ruling the earth—S'rî-Raṅga-Râya, prince (*kumâra*) Râmarâja-mahâ-arasu; S'rî-Parâṅkuśa-jîyar, Tâtâchârya, Veṅkatês'abhaṭṭa and all other *âchârya-purushas* and S'rîvaishṇavas, having assembled, had caused a *s'ilâ-s'âsana* to be set up in some place (which cannot be made out) regarding the recitation of *Yatirâjasaptati*; that royal orders were given to the Fifty-two and a *nirûpa* sent to the local *âchârya-purushas* and the officer Râmânujayya to the effect that a similar *s'ilâ-s'âsana* about the recitation of *Yatirâja-saptati* should be set up at Melkote also; and that accordingly the Fifty-two, the *âchârya-purushas* and the officer Râmânujayya, of Melkote, having assembled, set up the *s'ilâ-s'âsana* in the temple of S'rî-Bhâshyakâra. *Yatirâjasaptati* was to be recited every day at the time of worship, and on the annual birth-days of.....after the recitation of the *divya-prabandha* of the Āḻvârs. The *Yatirâjasaptati* about the recitation of which

the *s'âsana* was set up is a Sanskrit work of 70 stanzas in praise of Râmânujâchârya composed by Vêdântâchârya, a great S'rîvaishṇava teacher and a voluminous writer of works on religion and philosophy, who flourished from 1268 to 1369. The Âḻvârs are S'rîvaishṇava saints who have composed Tamil hymns in praise of God, which are collectively known as *divya-prabandha* (divine composition).

51. Another inscription, which is dated in 1585, records the grant of certain privileges and honors in the temple to the master of the two vêdântas, Periya-malanambi Êṭûra Komâra-Tirumala-Tâtâchârya. He was given a *mudre* or seal in the temple and was to receive *aruḷapâḍu*, *tîrtha* and *prasâda* after the *Iyal*-S'rîvaishṇavas. He had also the privilege of solemnizing the festival of the sixth *pattu* during the annual *tiruvadhyayana* festival. The S'rîvaishṇava agent at Melkote for putting his seal was to get a pay of two *varaha* per mensem, one plate of rice every day and two cakes of every kind that was prepared. He had also the privilege of reading the *Kais'ika-purâṇa* and of solemnizing the festival of *olakam-uṇḍa-peruvâya*.

52. Some of the terms used in this grant may require a little explanation. *Aruḷapâḍu* is an invitation by the *archaka* (worshipper in the temple), who is supposed to convey the gracious commands of the god of the temple, to receive *tîrtha* and *prasâda*. *Iyal*-S'rîvaishṇavas are those who recite the *divya-prabandha* or the Tamil hymns. In all important Vishṇu temples an annual festival known as *tiruv-adhyaya-nôtsava* is duly solemnized for ten days in the month of Dhanus (December-January). The expression means the festival of the holy recitation, and the work recited is pre-eminently the *Tiruvâymoḷi*, a portion of the *divya-prabandha*, composed by the S'rîvaishṇava saint Nammâḻvâr, who is also known as Parâṅkuśa, Saṭhakôpa and Vakuḷâ bharaṇa. This work contains ten chapters of about 100 verses each and each chapter, which is called a *pattu*, is again divided into ten sections of about 10 verses each. On every day of the festival mentioned above, one chapter or *pattu* of *Tiruvâymoḷi* is recited. The chapters have no separate names given to them, but are simply designated by the initial words of the first verse of one of the important decads. Thus the sixth chapter is represented here as *olakam*(for *ulagam*)*-uṇḍa-peruvâya* from the initial words of the first verse of the last decad of the chapter. So, Tâtâchârya had the privilege of solemnizing the festival on the day on which the sixth chapter was recited, *i.e.*, on the sixth day. *Kais'ika-purâṇa* (more correctly *Kais'ika-mâhâtmya*) is a portion of the *Varâha-purâṇa*, which is generally read in Vishṇu temples on the 12th lunar day of the bright fortnight of Kârtika (November-December).

53. The third inscription of S'rî-Raṅga-Râya, also of 1585, is only a repetition in Sanskrit verses of the grant recorded in the previous inscription. But it gives us the additional information that the above-mentioned Tâtâchârya was S'rî-Raṅga-Râya's guru. Chiknâyakanhaḷḷi 39, of 1589, also tells us that Tâtâchârya was the family guru of Veṅkaṭa-Dêva-Râya, the successor of S'rî-Raṅga-Râya, and that he anointed him to the throne. In a manuscript work called *Mahis'ûra-narapati-vijaya* (Triumph of the Mysore Kings), which incidentally gives some account of the Vijayanagar kings, it is stated that on the death of Achyuta-Râya, his son Veṅkaṭa succeeded to the throne. As the latter died childless, the son-in-law known as Râma-Râya became king. He was addicted to lust and gambling and disliked Brâhmans and gurus. It was he who, abandoning Gôvinda-dêśika, the guru of his father-in-law, made Tâtârya his guru. The passage runs as follows :—

Achyutêndrê divam yâtê tat-sûnur Veṅkaṭâdhipah I
kṛitvâ râjyam sa dharmâtmâ Vishṇu-pâdâmbujam yayau II

Atha Veṅkaṭa-dêvasya putrâbhâvân mahâtmanah I
jâmâtâbhûn mahîpâlah Râma-râya iti smṛitah II

Sa kâma-vaśam âpannah nityam dyûtê cha nishṭhitah I
Brâhmaṇânâm gurûṇâm cha nityam apriyam âtanôt II

Sô'yam śvaśura-varyasya gurum Gôvinda-dêśikam I
tyaktvâ Tâtâryam akarôt gurum svasya su-durmatih II

From this we learn that Tâtâchârya became the guru of the family from the time of Râma-Râya and that before his time Gôvinda-dêśika was the guru. This Gôvinda-dêśika is stated to be the Gôvinda-râja who was the recipient of the copper-plate grant, Mandya 115 of 1516.

Mysore.

54. The only inscription of the Mysore kings that has been newly copied is one inscribed on a beam at the entrance to the temple of Piḷḷai-Lôkâchâryar at Melkote. The same inscription is also engraved on the pedestal of the image of Piḷḷai-Lôkâchâryar inside the temple. It is dated in 1829 and states that Krishṇarâja-Oḍeyar of the Mysore State had the image of Piḷḷai-Lôkâchâryar re-consecrated at Melkote, the *divya-dêśa* (sacred place) of the State. Piḷḷai-Lôkâchâryar was a great Śrîvaishṇava teacher and author of the 13th century.

55. The remaining inscriptions copied at Melkote record gifts of *maṇṭapas*, pillars, palanquin, etc., to the temple.

56. The Tâlukdar of Raichore in the Nizam's Dominions sent for decipherment a copy of a Telugu inscription engraved on the Raichore fort wall. The inscription records the construction of the Raichore fort by Viṭhalanâtha in 1294 A. D. As the copy is not satisfactory, some of the names given below may not be quite correct. It informs us that while Gonagannayaṇḍivâru (with numerous titles) was at Vardhamânapura, ruling the earth in peace and wisdom, the protector of his kingdom, worshipper of the lotus feet of Nârâyaṇadêva, protector of all people, vanquisher of hostile armies, accomplisher of all meritorious acts, possessor of virtuous qualities Viṭhalanâtha bhûnâtha—having captured the forts of Âdavani (Adoni), Tumbula and Mânuvahâlu, and having afterwards entered the city of Raichore and ruled the earth in peace and wisdom—constructed the fort in 1294 A. D. for the protection of the whole kingdom and of all the subjects. Gonagannayaṇḍivâru seems to have been a feudatory under Pratâpa-Rudra as he calls himself the right arm of Rudra-Dêva and the support of the Kâkatîya kingdom. He was a great warrior and cut off the heads of several chiefs, among others of Rosanîmayili (?), Uppula-Sôma, Pandibhûpâla, Akkinâyaka and Kêśinâyaka of Kandûru. He was the lord of Kuḍapulûru and belonged to the Manuvu family. Some of his titles were—a Bhairava to hostile champions, *mîsara-gaṇḍa*, champion over both the armies, champion over champions, *abhaṅga-gaṇḍa-bhêruṇḍa*, *hoggibbara-ganda*, champion over the thirteen, *Lâḍa-kuvara-piṇḍâra*, subduer of Beḍa-Biluki-nâyaka, the neck-ornament of Kôṭi-Bommaḍirâya, and worshipper of the lotus feet of Sômaśêkhara-dêva.

57. The Kannada manuscript received from the Muzarai Secretary for review (see para 6) contains some interesting stories, based on tradition, about certain kings of the Hoysaḷa dynasty and a few legends about certain localities near Halebid. It also

describes in detail the sculptures of the Hoysaḷêśvara temple, with Puranic stories, where necessary, in explanation of the posture, etc., of the numerous images. There is also at the end a brief account of the sculptures contained in the three Jain temples at Halebid. The genealogy and chronology of the Hoysaḷa dynasty given in this manscript are pretty correct for the most part. The birth-place of the Hoysaḷas is said to be Aṅgaḍi in the Mudgere Tâluk and Kâmâ-Hoysaḷa is mentioned as the father of Vinayâditya. These facts which were not known before have now been corroborated by several inscriptions of the dynasty. We also learn that Udayâditya, brother of Vishṇuvardhana, built Seringapatam in 1120; that the Vijayanagar kings called Dvârasamudra Jîrṇabîḍu; and that they repaired the temples at Halebid and other places, the pillars newly set up by them to support the beams being even now called *Praudharâyana-kambha*, with special reference to Praudha-Dêva-Râya.

58. The revised edition of the Karṇâṭaka Śabdânuśâsana is being carried through the press. The first *pâda*, consisting of 134 pages, has been printed; and the second *pâda* has been got ready for the press.

59. Several valuable manuscript works of literature have been procured. Of these a complete copy of *Sûkti-sudhârṇava* is an important find. It is a Kannaḍa anthology of the 13th century, containing illustrative extracts from the works of earlier poets, compiled by the Jaina poet Mallikârjuna for the recreation of the Hoysaḷa king Sômêśvara (1233-1254). The work serves as an important landmark for the chronology of Kannada literature. *Kalyâṇakâraka* is a Sanskrit work on medicine by Ugrâditya, who appears to have been a contemporary of the Râshṭrakûṭa king Nṛipatuṅga (815-877), and of the Eastern Châlukya king Kali Vishṇuvardhana V. The copy that has been procured gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Nṛipatuṅga, where many learned men and doctors had assembled. The work begins with the statement that the science of medicine is divided into two parts, namely, prevention and cure. *Vyavahâra-gaṇita* is a work on arithmetic, composed by Râjâditya, a Jaina poet, who was a contemporary of the Hoysaḷa king Vishṇuvardhana (1104-1141). He has also written works on algebra, geometry and mensuration. *Padma-charita* or *Mahâ-Râmâyaṇa* is a Sanskrit work by Ravishêṇâchârya, who probably flourished in the 7th century. It contains one of the earliest Jaina versions of the story of Râma.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

Bangalore, 8th August 1907.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 8th October 1908.

READ—

The Report of the Archæological Department for the year 1907-08, submitted by the Inspector-General of Education with his letter No. 1820—117, dated the 26th August 1908.

No. G. 2275—G. M. 98-08-4, DATED BANGALORE, 8TH OCTOBER 1908.

ORDER THEREON.—Recorded.

K. S. CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Inspector-General of Education in Mysore, with a spare copy for communication to the Officer in charge of Archæological Researches in Mysore.

Exd.—C. R. S.

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1908.

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Part I.—Work of the Department.

1. The Manager and two peons who had been given three months' notice of the abolition of their appointments in accordance with Government Order No. G. 6278-82—G. M. 67-06-25, dated 10th April 1907, left the Office on the 10th of July 1907.

2. By Government Order No. G. 896-8—G. M. 67-06-57, dated 3rd August 1907, the Architectural Draughtsman and the two copyists, who had been sent back to the Public Works Department and the Oriental Library, respectively, were retransferred to the Archæological Department.

3. According to Government Order No. G. 4031-3 - G. M. 43-07-12, dated 13th January 1908, the Draughtsman and Photographer was placed on special duty for three months under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion. This period of special duty was subsequently extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908.

4. In their Order No. G. 5473-4--G. M. 67-06-65, dated 25th March 1908, the Government sanctioned for a period of three months an establishment consisting of three hands for the preparation of a General Index to the volumes of the Epigraphia Carnatica. The establishment commenced work on the 6th of April 1908.

5. Padmaraja Pandit had leave on medical certificate for nearly three months. He had also leave without allowances for a month and a half. Krishnaraja Pillay, Venkannachar, Anandalvar and Chokkanna were also on leave for periods ranging from one month to fifteen days.

6. In September 1907 a tour was made to Bannerghatta, Anekal Taluk, to examine the inscriptions on the outer walls of the *garbhagriha* or sanctuary of the S'rî Champakadhâmasvâmi temple. The walls which were as usual covered over with a thick coat of chunam had to be thoroughly cleaned before anything could be made out. This portion of the temple is very dark and the letters mostly indistinct. Consequently the work of copying the inscriptions which had to be done with the help of lights involved much labour and trouble. Altogether there were 8 Tamil inscriptions on these walls, most of them belonging to the 13th century. The north and south inner walls of the *mahâdvâra* or main entrance to the temple are also covered with Kannada and Tamil inscriptions, some of which are now copied for the first time. The letters in these inscriptions are much worn out owing to the action of the weather. Besides these inscriptions, a few more were also discovered: three at the base of the lofty *dhvajastambha* near the Âñjanêya temple and one near the well to the north of the S'rî Champakadhâmasvâmi temple.

7. I also inspected several of the neighbouring villages, *viz.*, Bairappanhalli, Sampigehalli, Vâjarhalli, Channatimmaiyanpâlya and Bûtânhalli. At the last, which

is a *bêchirâkh* village about five miles to the west of Bannerghatta, 3 new inscriptions were discovered. About two miles to the south of Channatimmaiyanpâlya is a hillock locally known as Uppârbande on which an inscription is engraved. This is printed as No. 91 of Anekal Taluk from a copy supplied by the villagers. As such copies are not to be entirely depended on, I copied the inscription in *situ*. I also discovered a new inscription on a big rock near Sampigehalli which, though modern, is illegible owing to the rock being broken in several places.

8. Altogether the number of inscriptions newly discovered at Bannerghatta and the surrounding villages is 25, 13 of which are in Tamil and 12 in Kannada. The inscriptions of Bannerghatta already printed were also carefully compared with the originals and many corrections made.

9. As desired by Government in their No. G. 3054—G M. 150-07-8, dated 13th November 1907, I left Bangalore for Halebid on the 16th of November to meet the Director-General of Archæology and party who were expected at Halebid on the 19th. Owing to a change in the programme the party arrived there on the 21st instead of on the 19th; and the Director-General of Archæology could not come as, I was told, he had to accompany the Viceroy to Ellora. The party consisted of Dr. Konow, Government Epigraphist for India; Mr. Rea, Archæological Superintendent, Madras; Professor MacDonell and Mr. Forbes. They visited the Hoysalesvara temple on the 22nd. I showed them round and explained to them the inscriptions and sculptures of the temple. In the afternoon they visited the Jaina temples and the Kedaresvara temple which is being restored. They were charmed with the excellent workmanship displayed in the temples and said that H. H. the Maharaja must be proud of possessing such exquisite specimens of architecture in the State. They were then taken to the Lakkanna-Vîranna temple to the south of Halebid, where an inscription dated in 952 A. D., the oldest epigraph of the place, was read out to them and translated. On their way back they were shown the sites of several ruined temples and particularly one, situated to the south of the Pârśvanâtha temple, where a Jaina image about 20 feet high is lying, broken into three pieces. An inscription on the pedestal of the image, which gave the information that the image belonged to a temple built by Punisa, a famous general under Vishnuvardhana, was read out and explained. While returning to the Travellers' Bungalow Dr. Konow said that the work of excavation should be taken in hand at once. On the 23rd morning the party paid another visit to the Hoysalesvara temple. At about 11 A.M. on the same day Dr. Konow and Mr. Rea left the place for Banavar. As his stay in Bangalore was to be only for a few hours, Dr. Konow did not want me to accompany him, but requested me to help Professor MacDonell and Mr. Forbes who stayed behind. These two gentlemen stayed at Halebid on the 23rd and left for Belur with the Amildar on the 24th. Returning from Belur on the 25th, they proceeded direct to Banavar. I left Halebid on the 26th.

10. During my stay at Halebid all the time that could be spared was employed in closely examining the place and visiting a few villages to the south and west of Halebid. Besides the more important temples of the place, several minor ones such as the Kumbhalêśvara, Guddalêśvara, Vîrabhadra, Ranganâtha, Ânjanêya, Bhûtêśvara, Rudrêśvara, and Lakkanna-Vîranna temples were carefully examined. In all 14 inscriptions were newly discovered at Halebid itself:—1 on the north-east pillar of the *kalyâṇamantapa* of the Hoysalesvara temple, 2 on the wall between the sanctuaries of Strîlingêśvara and Pullingêśvara of the same temple, 1 on a stone

lying in front of the main entrance to the Pârśvanâtha temple, 1 on the inner doorway of the Âdinâtha temple, 1 on a stone lying in the south-east corner of the compound of the Kedaresvara temple, 1 on a stone built into the east compound wall of the same temple, 2 in the Rudrêśvara temple, 2 in front of the Lakkanna-Vîranna temple, 2 on the site of the ruined temple where the broken image is lying (para 9), and 1 in Patel Chikkanna Gouda's field in the west. To these has to be added a Persian inscription on the bund of the Halebid tank which, as no scholar in Bangalore was able to decipher it, was sent to the Government Epigraphist for India for decipherment through Mr. D. R. Bhandarkar, M.A.

11. The places that were visited in the neighbourhood of Halebid were Doḍḍa Bennêguḍḍa, Bastihalli, Girisiddâpura, Hulikere, Bhairavanguḍḍa, Pushpagiri, Puttammankatte, Kattesomanhalli and Narasipura. At the entrance to Hulikere, 3 inscriptions were discovered. There were 6 new inscriptions at Kattesomanhalli: 4 near the ruined Sômanâtha temple, 1 in the main street of the village and 1 in the tank bed near the Âñjanêya temple. A few of the stones which were buried in the ground had to be excavated. There were 4 inscriptions on the pillars of a *maṇṭapa* to the north of Pushpagiri and 4 more in the Mallikarjuna temple at Pushpagiri itself. An important find was an inscription on a stone lying in a jungle at a distance of two miles to the west of Pushpagiri near a pond which is known as Puttammankatte. On the east wall and the beams of the S'ri Narasimha temple at Narasîpura to the west of Halebid were discovered 7 new inscriptions of which 4 are in Tamil.

12. The number of inscriptions newly discovered at Halebid and the places named above (para 11), comes to 41, of which 4 are in Tamil, 1 in Sanskrit, 1 in Persian and the rest in Kannada. Here also, as at Bannerghatta, the printed inscriptions were carefully checked by a comparison with the originals. Two stones, one bearing the oldest inscription at Halebid and the other lying in the compound of the Kedaresvara temple, were directed to be removed to one of the Jain temples, as it was feared they would be injured if left where they were.

13. On my way back to Banavar, I stopped for some time at Jâvagal and compared the printed inscriptions with the originals there. A new inscription was also discovered in the S'ri Narasimhasvâmi temple.

14. On information received from the Amildar of the French Rocks Sub-Taluk that there were some new inscriptions at Tonnur, I left for the place on the 22nd of April 1908. The Peshkar of the temples at Tonnur showed me a few inscriptions in one of the temples, but a careful examination of all the temples of the place revealed many more which were covered over as usual with several coats of chunam. After the walls were thoroughly cleaned the copying work was begun. In the Sri Lakshmînârâyaṇasvâmi temple the number of new inscriptions copied was 12, of which 8 are engraved on the east wall of the second *prâkâra* to the right and left of the inner entrance, 1 on a pillar of the Lakshmî-dêvi temple in the south, 1 on the basement of the *vâhana-maṇṭapa*, 1 on the south outer wall of the *garbhagriha*, and the last on a stone lying in front of the temple. Only that portion of the last mentioned inscription which is engraved on the back of the stone is printed as No. 152 of Seringapatam Taluk, and the front portion which gives the name of the king and the date of the record is now copied for the first time. It is very much to be regretted that the pillars of the *pâtâlânkana*, which is a later addition to the temple, conceal portions of all the inscriptions on the east wall. The number of newly discovered inscriptions in the S'ri Krishna temple is also 12, of which one is engraved

at the top of the colossal doorway outside the temple. This inscription is at a height of about 20 feet from the ground and a special ladder had to be got for reaching it. Of the other inscriptions, 2 are on the north and 2 on the south outer wall of the *garbhagriha*, 3 on the east wall of the second *prâkâra* to the north of the inner entrance, 1 on the north wall of the second *prâkâra*, 1 on the north inner wall of the main entrance, and 2 on the walls to the right and left of the main entrance. Here also a later structure unfortunately conceals the beginning of the 3 inscriptions on the east wall. In the S'ri Narasimha temple 2 inscriptions engraved on the east wall to the south of the entrance were newly discovered. The new inscriptions copied in the S'ri Kailâsêśvara temple are 7 in number, of which 3 are inscribed on the pillars of the *ranga-maṇṭapa*, 1 on the bull in front of the *linga*, and 2 on the north and 1 on the south outer wall of the temple.

15. The Musalman tomb close by was visited and a Persian inscription written on paper and hung on the wall was examined. A few neighbouring villages were also inspected, *viz.*, Devarâyapattana, Ingalaguppe and Tirumalasâgarachatra. At each of the first two villages a new inscription was discovered. There is an inscription on a stone set up at the entrance to the S'ambhu temple to the west of Tirumalasâgarachatra, the front portion of which is printed as Seringapatam 34. The back of the stone which contains another inscription is now copied for the first time.

16. Altogether the number of new inscriptions copied at Tonnur and its neighbourhood is 35, of which 21 are in Tamil and the rest in Kannada. The printed inscriptions were all compared with the originals when several of them were found to be incorrect and incomplete, even the dates being wrongly copied in a few cases. Almost all the inscriptions in the Kailâsesvara temple are in Tamil and those of them that are already printed must have been copied by men who knew nothing of Tamil. I had therefore to make fresh copies of almost all of these. Further, the temple being in ruins, the walls which are out of plumb have suffered so much from the weather and scaled to such an extent that it was a very trying task to decipher the newly discovered inscriptions on them. It was a good thing that I went there soon enough to be able to copy a few at least of the inscriptions on the walls.

17. As a few of the inscriptions discovered last year at Melkote required re-examination, I went there on the 30th of April. After this work was completed, I made a close search for new inscriptions in and outside the temple and was able to discover a good number of them, 19 in the temple itself and 9 outside. Of the former, 13 are short inscriptions engraved on a pillar in front of the Tirukkachchinambi temple similar to those discovered last year on the pillars of the *maṇṭapa* in front of the Lakshmî-dêvi temple; 5 are on the pedestals of the images representing Krishna-Râja Odeyar III and his four queens; and 1 on the pavement in front of the Râmânujâchârya temple. Of the latter, 5 are in the *maṇṭapas* to the north of the pond known as Kalyâni, 2 on the beams of a *maṇṭapa* in the Kunigal street, 1 on a water basin to the south of the temple and 1 on the doorway of the temple on the hill. Besides the above, some 30 inscriptions found on the silver and gold ornaments and vessels of the temple were copied. There were thus 58 inscriptions in all newly added to the Melkote file.

18. Further discoveries of the year under report were 9 inscriptions in Mysore: 1 in a field near Kukkarhalli, 1 near Cole's Garden, 2 in the S'ri Lakshmîramanasvâmi temple, and 5 in the S'ri Prasannakrishnasvâmi temple; 3 at Hâgalahalli, and 1 at Nîlakanṭhanhalli, of Mandya Taluk; 3 at Karighatta, Seringapatam Taluk;

3 at Anaji, Dâvangere Taluk; and 5 at Krishnâpura, 2 at Râmpura and 1 at Kalkotenâyakandoḍḍi, of Channapatna Taluk. Several villages near Bangalore were also inspected and a few new inscriptions discovered: 7 at Mattikere and 1 at each of the villages Yasvantpur, Laggere, Ketmâranhalli and Sultanipâlya. A few mistakes about the dates and other details in the printed copies (Nos. 33 and 139 of Bangalore Taluk) of the important inscriptions at Jâlahalli and Ketamâranhalli, were corrected by a comparison with the originals.

19. A good number of new copper plate inscriptions was also procured during the year. They are 17 in number, the rulers represented by them being the Sântaras, the Vijayanagar, Ummattur and Mysore kings, and the Mughals. In point of time they range from about the 7th to the close of the 18th century The places from which they were received and other details about them are given below.—

	Taluk	Village	Owner	Number of plates
1	Nanjangud	Gattavadi	Gurukar Subbanna	1
2	,,	,,	,,	,,
3	,,	,,	,,	,,
4	Gundlupet	Triyambakapura	Archak Gundaiya	3
5	,,	,,	,,	,,
6	,,	,,	,,	,,
7	,,	,,	,,	1
8	,,	Tondavadi	Tottihattisvami	2
9	Mandya	Honnalagere	Anandalvar	3
10	Bangalore	Bangalore	M. A. Srinivasachar	3
11	,,	,,	The Secretariat	3
12	,,	,,	The Inam Office	1
13	,,	,,	K. Subbapandit	1
14	Tarikere	Machenahalli	Patel Sivappa	3
15	,,	Bankankatte	Yajaman Krishna Bhatta	3
16	Chiknayakanhalli	Yalanadu	Siddarame Gouda	1
17	Chamarajnagar	Ummattur	Tammadi Puttanna	A copy received

20. The total number of new inscriptions copied during the year was 210, of which 40 are in Tamil, 12 in Sanskrit, 2 in Telugu, 1 in Persian and the rest in Kannada. Complete and accurate copies were also made of a good number of inscriptions printed in the Bangalore, Hassan and Mysore volumes.

21. When I was at Tirupati in February last in connection with the *upanayanam* ceremony of my nephew, I happened to meet Mr. L. Anantasami Rao, B. A., Muzarai Secretary, who had come there on duty. On an enquiry as to the valuable articles presented to the temple by the Maharajas of Mysore, a gold-plated umbrella, two silver vessels and a silver-plated elephant *vâhana* were shown among other things as the gifts of the Mysore Royal Family. These four articles bear inscriptions which go to show that they were presents from Krishna-Raja Odeyar I (1713-1731) and Chama-Raja Odeyar VII (1731-1734). The inscription on the *vâhana* is dated in 1726 A. D.

22. In connection with the revised edition of the Sravana Belgola volume, about 100 pages of the Kannada texts were revised with the help of the impressions available in the Office. A new impression of what is known as the Bhadrabâhu inscription at Sravana Belgola has enabled me to make some important corrections in the printed copy.

23. About 40 books in Sanskrit, Tamil and Kannada, received from the General Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja, were reviewed and opinion sent.

24. On an enquiry from the Dewan whether there were any records confirming or bearing on Manucci's assertions about certain practices of the Mysoreans, especially the practice of cutting off the noses of their opponents, a number of extracts bearing on the subject taken from several Kannada historical works was sent with translations.

25. The printing of the revised edition of the Karnâṭaka S'abdânuśâsana has made very little progress owing to the delay in the Press. Only 40 pages of the second *pâda* were printed during the year.

26. Mr. Rice has completed the final volume and is making arrangements to have it printed in England. The Index which is being prepared by the newly sanctioned establishment in this Office will, when completed, be published here as a separate volume.

27. The Photographer and Draughtsman took photographs of a number of copper plates and printed the titles of several manuscript books which are to be sent to the Oriental Library, Mysore. He prepared and printed the certificates for the Dasara Industrial and Agricultural Exhibition of 1907 He also prepared the design of the Officers' Calendar for 1908. He left the Office on the 17th of January 1908 on special duty in connection with the 3rd Maharaja Kumari's Mansion.

The Architectural Draughtsman joined the Office on the 8th of August 1907 on his re-transfer from the Public Works Department. He completed four plates illustrating the temples at Halebid, Maddagiri and Kaidala. He also did other work in connection with certain maps and inscriptions.

28. With regard to the conservation of ancient buildings and monuments of archæological interest, the restoration of the Kêdârêśvara temple at Halebid is making good progress under the direction of the Public Works Department. The renovation of Tippu Sultan's Palace in the Fort of Bangalore is also going on under the same direction.

Part II. Progress of Archæological Research.

29. Most of the new inscriptions copied during the year under report can be assigned to specific dynasties such as the Sântaras, Châlukyas, Gangas, Hoysalas, Vijayanagar, Ummattur, Santebennur, Chitaldrug, Mysore and Mughals. Many of them supply us with items of important information, especially in connection with some of the Hoysala and Vijayanagar kings. The Sântara plates and the plates of Immaḍi Narasinga deserve special mention among the archæological discoveries of the year. They are probably the very first specimens of their kind yet discovered in the Mysore State.

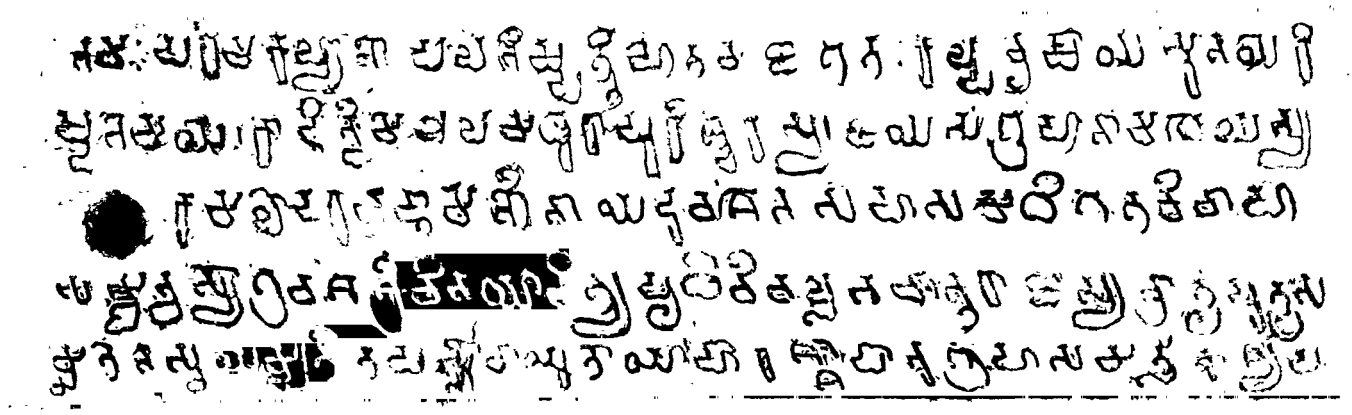
The Santaras.

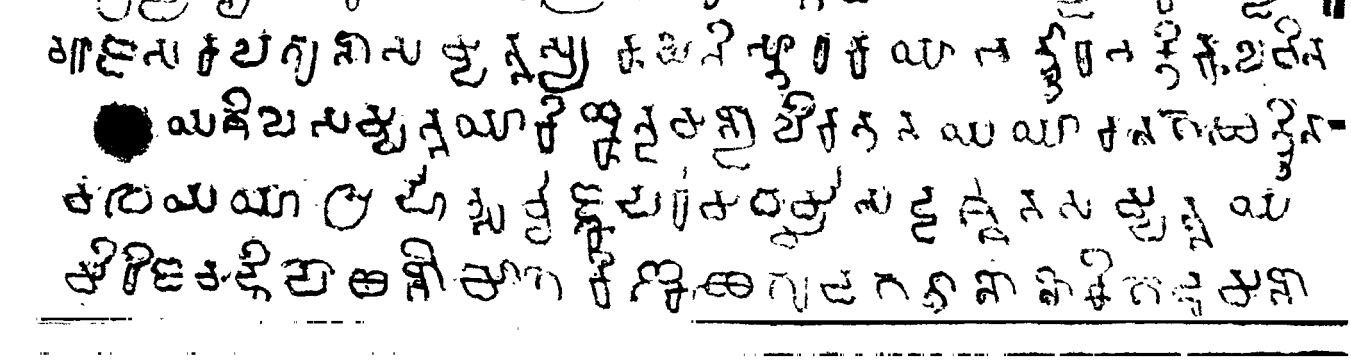
30. The Sântara plates referred to above are three in number, each measuring $8\frac{1}{4}''$ by $2\frac{1}{4}''$. They are in a good state of preservation, and the writing, which is in Hala-Kannada characters, is well engraved. The first and last plates are inscribed on the inner side only. The plates are strung on a ring which is about $2\frac{1}{4}''$ in diameter and $\frac{1}{4}''$ thick, and has its ends secured in the base of a round seal about $1\frac{1}{4}''$ in diameter. The seal bears in relief a standing lion which faces to the proper right. The plates were found by one Patel Sivappa while ploughing his field situated to the west of the Anjanêya temple at Mâchenhalli, Tarikere Taluk, and given to the General and Revenue Secretary during the last session of the Dasara Representative Assembly in Mysore.

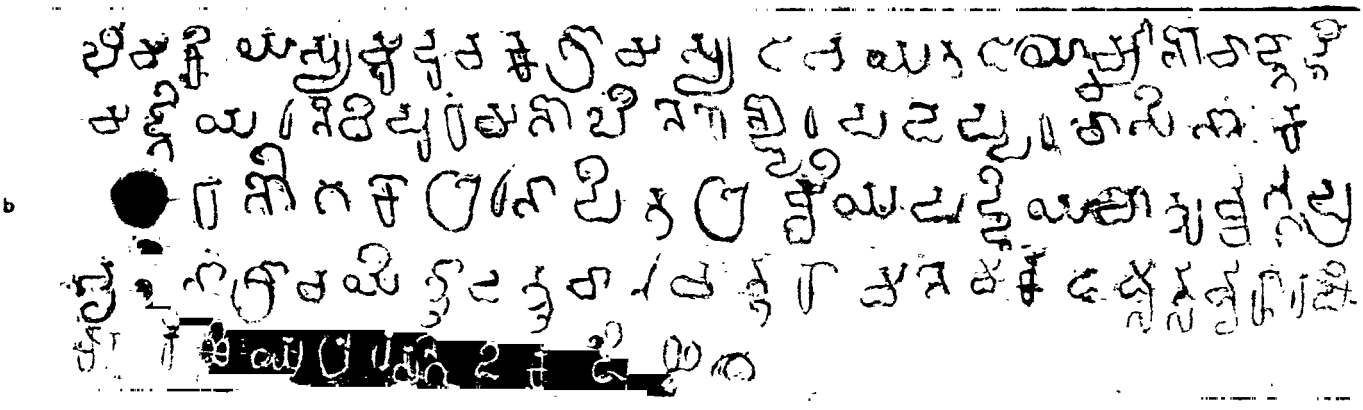
MÂCHÊNHALLI (TARIKERE TALUK) PLATES

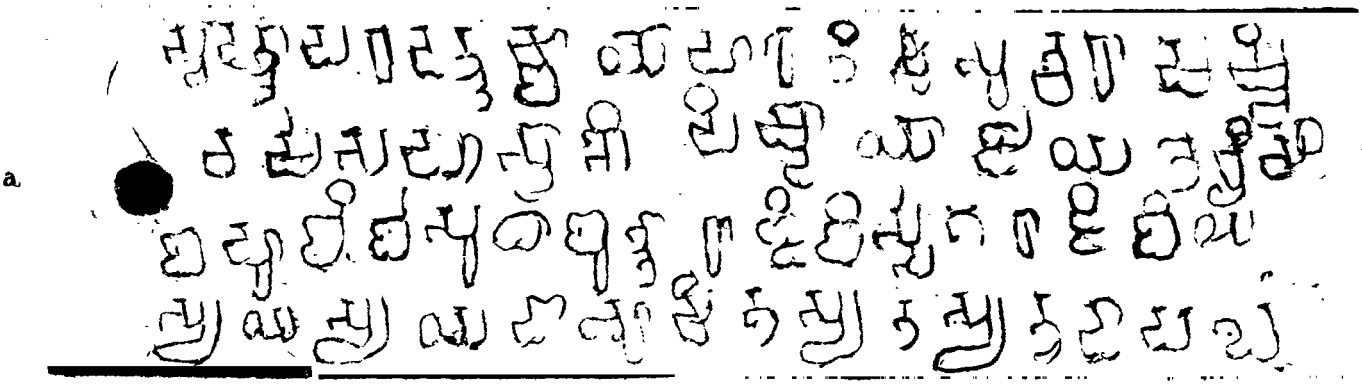
Of the Sântara King Jayasangraha

ABOUT 700 A.D.











SEAL

Mâchênhalli Plates of Jayasangraha.

[*I b*]

namaḥ parama-kalyâṇa-phala-nishpatti-hêtavê | jagata, kalpavṛikshâya munayêri-
shṭanêmayê | Kâlindî-mêkhala-Madhurâpurîs'varasya Jayasangraha-nâmadhêyasya
Kamalôdara-chûḷâmaṇinâ Yadu-vaṃs'êna saha samadhigata-vivâha-
sambandhasyôgra-vaṃ a-śrî-Vinayâditya-Pṛithivîvallabha-Chânta-Râjasya bhrâtṛi-
putra-sa-
mmatêna svayampatita-parṇṇa-vâyu-tôyâhâras' s'âpânugraha-samarttha-Kas'yapa-

[*II a*]

gôtrasya mṛigôdara-jâyatasya Kâṅgu-Goggaṭṭa-mahâ-maṇḍalika-Pâṇḍi-yu-
varâja-sakala-guṇa-sampannasya kula-nistârakayâ bharttâra-bhakti-kula-vina-
ya-s'îla-sampannayâ Kiḷkunda-maṇḍalika-tanayayâ Kanageretti-nâ-
madhêyayâ Arhat-sarvvajña-parama-dharmma-saddars'ana-sampannaya
Mûrijavaḷ Poraṇimoge Kiḷkere Guḍagatâṇam Nokkigôḍu Maṇa-

[*II b*]

li makkiyasya Muduvakka-grâmasya ubhaya-taṭayôr mMaṇavâḷgoḷi-
Mangiyarnidhipuram-Maṇalinereṇṭûr-Paḍeppar-vâsinâṃ ka-
rṇṇig-kôir-nâpita-ambiyapaḷḷiya-châturvargga-pra-
bhṛitînâṃ s'râvayittâ dattavân Chântarâ-mane-makkaḷa mûnûrvvaru rakshi-
ka kiṛiya-arasaṅge okkal peḷchuge

[*III a*]

sva-dattâṃ para-dattam bâ yô harêti vasundharâ shashṭi
varsha-sahasrâṇi pishṭâyâ jâyatê krimi
bahubhir basudhâ buttâ râjibir s'agarâjibi ya-
sya yasya yadâ bhûmi tasya tasya tadâ phalaṃ

Inscription at Râmpura, Channapatna Taluk.

svasti Saka-nṛipa-kâḷâtîta-sa..
gaḷ 926 neya Krôdi-saṃ-
tsara-Pâlguṇa-masada Puṇṇa-
me Tale-divasam âge Bû-
vi-Saḷbayyana maga Mâcha-
Gâvuṇḍa kereyaṃ kaṭṭisi
tûmban ikkisidaṃ idirkke
bittuvaṭṭavam salisuvu-
du salisad avar kavileyu
Bâṇarâsiyuvaṃ naḷida-
r pala muvaḍḷararige pa-
ttu-koḷagaṃ gaḷde koḍaṅge

31. The inscription is in Sanskrit with the exception of a small prose piece in Haḷa-Kannada which occurs at the end. It opens with a verse in praise of Arishṭanêmi and ends with two of the usual final verses, namely, *Svadattâm* and *Bahubhih*, the remaining portion being in prose. It tells us that with the approval of the brother's son (no name given) of Srî-Vinayâditya-Prithivîvallabha-Chânta-Râja named Jayasangraha, who was the lord of the city of Madhurâ encircled by the Kâḷindî (*Kâḷindî-mêkhala*) and who belonged to the Ugra-vamśa and was connected by marriage with the Yadu-vamśa of which Krishṇa (*Kamalôdara*) was the crest-jewel, a grant was made by the possessor of a right knowledge of the supreme *dharma* of Arhatsarvajña, possessor of modesty, right conduct and devotion to husband, Kanageretti, who was the daughter of the *maṇḍalika* of Kiḷkunda and the wife of the possessor of all virtues, Kâṅgugoggaṭṭa-Mahâmaṇḍalîka-Pâṇḍi-Yuvarâja of the Kaśyapagôtra and the ? lunar race (*mrigôdarajâtyatasya*). The meaning of the latter portion of the inscription is not quite clear. What was granted appears to be the village of Muduvakka, which had some connection with the places Mîrijavaḷi, Poṟaṇimoge, Kilkere, Guḍagatâṇam, Nokkigôḍu and Maṇali; but it does not appear who the recipient of the grant was. It is further stated that before the grant was made the four classes (*châturvarggа*)—accountants, ? potters, barbers and ? boatmen - and others, who were the residents of the villages Maṇavâḷgoḷa, Maṇgiyarnidhipuram, Manalinereṇṭûr and Paḍeppar, situated on both sides of Muduvakka, were informed of it. After this comes the Kannada passage which may be rendered thus.—May the Three hundred of the house-children of the Châṇtas protect (this). May the family of the young prince prosper.

32. From the above it will be seen that the record is not dated. The usual name of the family, 'Sântara,' is here given as 'Chânta.' As far as I can remember the only other inscription in which the latter form is used is Shikarpur 283, of about 830 A. D. Nagar 35, of 1077, says that one Jinadatta of this family left Madhurâ, the northern capital, came to the south and settled in Pombuchcha or Humcha in the Nagar Taluk, making that place his capital. Mr. Rice thinks (*Epi. Car.* VIII. 8) that he may be safely assigned to the 8th century. In the present inscription no mention is made of Pombuchcha, but of Madhurâ only. It may therefore be presumed that the record is anterior to Jinadatta, and this presumption is strengthened by the fact that the later records of the Sântaras which often make them lords not only of Pombuchcha but also of Madhurâ, never make them lords of Madhurâ only But the name Jayasangraha does not occur in any of the published Sântara inscriptions, probably because the composers of the later records had no definite information about the predecessors of Jinadatta as is evidenced by the confused and conflicting accounts contained in Nagar 35 and 48. The title Vinayâditya-Prithivîvallabha-Chânta-Râja gives us, however, a clue to Jayasangraha's time and position. From it it may reasonably be inferred that he was a contemporary of the Western Châlukya King Vinayâditya and that he recognised him as his overlord. This inference is strongly supported by the fact that similar titles were borne by the later Sântaras under like circumstances. I therefore think that these plates may be assigned to the last quarter of the 7th century. The palæography of the record also tends to confirm this view.

The Chalukyas.

33. There is only one inscription of this dynasty. It is engraved on a stone in a field to the south of Kukkarhalli near Mysore It records the grant of the village Maṇalevâḍi by a Châlukya chief named Narasingayya to the Narasingêśvara temple

erected by him. The titles applied to him are:—Entitled to the five big drums, *mahâ-sâmanta*, having the original boar as his crest, fearless in war, a Vâmana in self-respect, *mattimacharita* keeper at a distance from wicked women, *âḷḷânivîra*, an Arjuna among the Châlukyas, foremost in firmness of character, *Araṭṭiganḍa*, a spotless Mahêśvara, first to strike in battle. The inscription states that this grant was made for Narasingayya's merit and that it was to be maintained by the Three hundred *gâvuṇḍugaḷ*.

34. This *mahâ-sâmanta* Narasingayya must have belonged to a minor branch of the Châlukya family. He is perhaps identical with the *mahâ-sâmanta* Narasinga of the Châlukya family mentioned in Mysore 35 with his wife Gâvilabbarasi. The Kannada poet Pampa, who wrote the *Vikramârjuna-vijaya* in 941 A. D. under the patronage of a Châlukya prince named Arikêsari, mentions two Narasimhas in the geneology of his patron. The second Narasimha, also called Narasinga, who was the father of Arikêsari, is described as a great warrior and as having excelled Arjuna in prowess (*Vikramârjuna-vijaya* I. 36). Further, *Udâra-Mahêśvara* is given as one of the titles of Arikêsari. These facts seem to lend some support to the identification of this Narasimha with the Narasingayya of the present inscription. I venture to think that the Narasinga of Mysore 35, the Narasingayya of the present inscription and the second Narasimha of Pampa's geneology may refer to one and the same person. A difficulty in the way of this identification is the fact that the wife of the first was Gâvilabbarasi while that of the last was Jâtavve. But this may be explained by supposing that the king had two wives. I therefore think that the date of the Mysore epigraph is about 900 A. D.

The Gangas.

35. An inscription engraved on a stone under a tree to the east of Râmpura, Channapatna Taluk, which is dated 1004 A. D., may be of the Gaṅga dynasty though no king is mentioned in it. It was in this year that the Cholas captured Talkad and overthrew the Ganga sovereignty. The inscription states that the tank at Râmpura and its sluice were built in 1004 A. D. by Bûvi-Saḷbayya's son Mâcha-gâvuṇḍa. The week-day is given as *Tale-divasa*.

The Hoysalas.

36. There are nearly 40 inscriptions of the Hoysala period beginning in the reign of Vishṇuvardhana and ending in the reign of Ballâḷa III. They cover a period of nearly 200 years from 1112 to 1320 A. D. Some 40 more inscriptions belong to the same period though they do not give the name of the reigning king. The inscriptions will be considered in chronological order according to the reigns to which they belong.

Vishṇuvardhana.

37. There are 5 inscriptions of this reign. The earliest of them, dated in 1112 A. D., which is on the north basement of a ruined Îśvara temple at Krishṇâpura Channapatna Taluk, records a grant to the temple by Kêśiyaṇṇa and Bammayya-heggaḍe during the reign of the capturer of Taḷkâd, Bhujabala-Vîra-Ganga-pratâpa-Hoysaḷa-Dêva. The god's name is given as Ankakâṟêśvara. A word may be added about the other inscriptions here. Two Tamil inscriptions, of 1158, record grants during the reign of Vishṇuvardhana's son Narasimha I. Another in Kannada, of 1438, informs us that the temple and the village having gone to ruins, one Aḷagisetti restored them at the instance of Chikka Perumâḷe-dêva-Odeyar, son of Perumâḷe-dêva-daṇṇâyaka, the minister of Dêva-Râya II of Vijayanagar. In this epigraph the god is named Ankanâtha. The records thus prove the antiquity of this temple.

STONE AT RÁMPURA, CHANNAPATNA TALUK.

1004 A.D.



38. Another inscription of Vishṇuvardhana's reign is engraved on a pillar of the *maṇṭapa* in front of the Lakshmî-dêvi temple in the S'rî Lakshmînârâyaṇasvâmi temple at Toṇṇûr, Seringapatam Taluk. It says that by order of S'rî-Vishṇuvardhana-pratâpa-Hoysaḷa-Dêva, the *maṇṭapa* was caused to be built by the *mahâ-pradhâna, tantrâdhishṭhâyaka, mahâ-pasâyita, Heggaḍe* Surigeya Nâgayya. The inscription is not dated, but it may be assigned to about 1120 A. D.

39. Of the remaining three inscriptions of this reign, two are at Bastihalli, and one at Kaṭṭesômanhaḷḷi, near Haḷebid. One of the former tells us that the ruined Jaina temple, situated to the south of the Pârs'vanâtha temple, was built by Puṇisa, who, according to Châmarâjnagar 73, of 1117, was a famous general of Vishṇuvardhana. The one at Kaṭṭesômanhaḷḷi is a *vîrakal* which records the death at the ? capture of Heṇṇude of Duṭṭeya-nâyaka, a servant of Aṅkeya-nâyaka, who was the bearer of the hunting-bow of Tribhuvanamalla, capturer of Taḷakâd, Bhujabaḷa-Hôsaḷa-Dêva. The other inscription at Bastihalli, which is engraved on the doorway of the *garbhagṛiha* of the Âdinâtha temple, opens with a verse in praise of Malli-Jina; and the third verse describes Gangarâja as the glorious abode of *Jina-dharma* and as the chief agent in increasing the wealth of Vishṇuvardhana by the three constituents of regal power (*s'akti-traya.*) The record goes on to say that one Heggaḍe Mallimayya, a lay disciple of S'ubhachandra-siddhânta-dêva, set up the god Mallinâtha in the Dinakara-Jinâlaya of the S'rî-Mûlasangha, Dêsiga-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya, and granted some lands at Koṇḍale, *alias* Drôhagharaṭṭa-chaturvêdi-mangala, in Âsandi-nâd; and that the senior *daṇḍanâyaka* Êchikayya also made a grant. The cyclic year Kâḷayukti given in the record must be S'aka 1061, corresponding to 1138 A. D. From Belur 124 we learn that Gangarâja died in 1133 and that his son Boppa erected to his memory the Pârs'vanâtha temple, otherwise called Drôhagharaṭṭa-Jinâlaya from one of the titles of Gangarâja, at Halebid. We also learn from S'ravan Beḷgoḷa 144 and Channarâyapatna 248 that the Êchikayya of the present inscription was Gangarâja's elder brother's son who built some Jaina temples at S'ravan Beḷgoḷa. It is not clear why the temple in which this inscription is engraved is called Âdinâtha temple though the record plainly says that it was dedicated to Mallinâtha.

40. A few of the Tamil inscriptions in the S'rî-Lakshmînârâyaṇasvâmi temple at Tonnur may also belong to the reign of Vishṇuvardhana. One of them records a grant to a *matha* of Râmânuja. Another mentions one Tiruvaranga-dâsar who, in an inscription of Narasimha I at the Krishṇa temple, calls himself a servant of Iḷaiyâḻvân. Iḷaiyâḻvân was the name of Râmânujâchârya before he became a *sannyâsi*. These references to Râmânujâchârya are important as they confirm the traditional accounts of his visit to Tonnur. The latter state that Tonnur was the capital of the Hoysalas and that it was here that Râmânujâchârya met Vishṇuvardhana and converted him. Mysore 16, of 1128, clearly says that Vishṇuvardhana was ruling the earth in Yâdavapura, *i. e.*, Tonnur. Yâdavapura has wrongly been identified with Melkote which is Yâdavagiri. Tonnur is a corruption of the full form Toṇḍanûr. In the inscriptions it is called Yâdava-nârâyana-chaturvêdi-mangalam. The following quotations from Seringapatam 64, of 1722, bear out my view. They also tell us that Râmânujâchârya lived at Tonnur for some time.

Têshvâdyâ Yâdavapurî Toṇḍanûr iti yâ janaih | prakhyâtâ. Line 216.
Sa dêśô Yâdavagirêr dakshiṇê tvardha-yôjanê |
Ramyô Hoysaḷa-dêśâkhyas sarva-kâla-sukha-pradaḥ |

Tatrasthâ Yâdavapurî Vishṇuvardhana-pâlitâ |
S'rî-Râmânuja-pâdâbja-parâgaih pâvanîkritâ ||

Lines 174-178.

As we have seen above (para 38) a portion of the S'rî-Lakshmînârâyaṇasvâmi temple at Tonnur was built in about 1120 by order of Vishnuvardhana. Another inscription tells us that even so late as 1189 two famous generals were stationed at Yâdavagiri (Melkote) to guard the fort, thus showing that this part of the kingdom was looked upon as an important outpost even in the time of Ballâḷa II. It may therefore be concluded that Tonnur was the royal residence for some years at least. But the traditional date of Râmânujâchârya's visit to Tonnur, namely, the year Bahudhânya, corresponding to 1099 A. D., does not fall within the reign of Vishnuvardhana. Either there must be some mistake about the date or we must suppose that Vishṇuvardhana had also taken up his residence at Tonnur when his brother Ballâḷa I was on the throne.

Narasimha I.

41. Narasimha's inscriptions which range from 1142 to 1169 A. D. are found at Tonnur, Halebid and Krishnâpura (para 37). The Krishna temple at Tonnur was built during his reign in 1158. The Kailâsês'vara temple was also built in the same reign, but a few years earlier than the Krishna temple, since the latter is always mentioned in the inscriptions of the place as the 'middle temple' by reason probably of its occupying an intermediate position between the Lakshmînârâyanasvâmi and the Kailâsês'vara temples. Two inscriptions in the Krishna temple, dated 1162, record grants to the temple by the great minister Heggaḍe Dâmaṇṇa and by Tiruvaraṅga-dâsar, a? servant (*bherṛaḍiyán*) of Iḷaiyâḷvân (Râmânujâchârya) The latter appears to have been an important personage as his name occurs in other inscriptions also in connection with grants made to the temples by officers under Ballâḷa II. The two inscriptions at Krishnâpura which were already referred to in para 37 record grants to the Aṅkakârês'vara temple by Aṅka-gâmuṇḍa and his son S'okka-gâmuṇḍa. An inscription at Bastihalli near Halebid, which is dated in 1142, records the grant of certain dues by the betel-leaf sellers of Dôrasamudra and other places to the Vijaya-Pârs'vadêva temple of the S'rî-Mûlasangha, Dêsiya-gana and Pustaka-gachchha. The inscription is interesting as it gives the names of a number of places which it says were included in Banavase 12,000. These are Hiriya Kereyûru, Kiṛiya Kereyûru, Hâvari, Kogenele, Uṇagunḍûru and Jambûru. And among the places said to be included in Hoysaḷa-nâḍu it names Maḍeyanûru, Hoḷalu, Kikkêri and Bâchihalli. Another inscription at Halebid, of 1162, which is a *vîrakal*, states that when Pâṇḍiya-baḷegara Bambaṇa's son-in-law Bambamaṇa-Dâvaṇa-daṇḍanâyaka marched against Halebid, Yâdava-nâyaka, by order of Narasimha, fought and fell.

Ballâḷa II.

42. There are many inscriptions of this reign copied at Tonnur and Halebid. Of those at Tonnur, one records a grant in 1175 by the *mahâ-pradhâna sarvâdhikâri daṇḍadadhishṭhâyaka mahâ-pasâyta* Hiriya-Heggade Mâchayya, in company with Heggaḍe Kêśiyaṇṇa and Heggaḍe Kâmaṇṇa; another, a grant in 1177 by the same Mâchayya along with Heggaḍe Kêśiyaṇṇa (who is here given the titles *mahâ-pradhâna, sarbâdhikâri* and *daṇḍanâyaka*), Heggaḍe Kommaṇṇa and Heggaḍe Mahadêvaṇṇa; and a third, curiously enough, a grant in 1175, not for any local god but for Allâḷuperumâḷ of Kânjivura, *i. e.*, for the god Varadarâja of Conjeeveram, by S'rîkaraṇada Kaliyaṇa, who is said to have purchased the lands granted by him from the *mahâ-pradhâna sarvâdhikâri mahâ-pasâyta* Srîkaraṇada-Heggaḍe Eṛeyaṇṇa. Many of

these officers are mentioned in the published inscriptions of Ballâḷa II. In some of the Tamil inscriptions which may belong to the same reign though the king is not named, Uttamanambi, Tirunaṟaiyûr-dâsar who is described as the singer of the *Tiruvâymoḻi*, Gômaṭhattu Irâmapirân, Kulaśêkhara-dâsar and Iḷaiya-pirân Tiṭṭan figure as the donors. As several of these names were borne by the immediate disciples of Râmânujâchârya, it may perhaps be presumed that some of the donors were their grandsons. In one of the inscriptions a grant is made for whitewashing the *mantapa* of Vîra-Vallâḷa, apparently a *mantapa* caused to be built by him. *Tiruvâymoḻi* is a collection of Tamil hymns composed by Saint Nammâḻvâr, who is also known as Parânkuśa and Saṭhakôpa. This work is recited or sung in all Vishṇu temples.

43. Another inscription at Tonnur, dated in 1189, imforms us that while the *mahâ-pradhâna sarvâdhikâri sênâdhipati mahâ-pasâyta daṇḍanâyaka* Jyôtimayya and *daṇḍanâyaka* Palaya were guarding the fort of Yâdavagiri as its custodians (*rakshâpâlakar*), their sons Nîlayya and Châmayya made a grant for the god Nakharêśvara of Toṇḍanûr. A Tamil inscription on the huge gateway near the Krishna temple tells us that it was named Vîra-Ballâḷa's *gôpura* or gate, thus showing that it was a structure of his time. There is a tradition that in consequence of a dispute which arose between the masons and the other workmen, the latter erected this gate without any assistance from the former and were highly rewarded by Vîra-Ballâḷa for their work; and that according to a stipulation entered into at the time the masons had to hold an umbrella over the head of the ploughing workmen. A stone is pointed out near at hand, on which an umbrella is sculptured over a plough, as commemorating this incident. It is perhaps worthy of note that there are no Hoysala inscriptions at Tonnur of a later period than that of Ballâḷa II, nor are there any of the Vijayanagar period though many of them are found at Melkote, only ten miles distant from the place.

44. An inscription at Kaṭṭesômanhalli near Halebid, which is a *vîrakal*, is an excellent specimen of that class both from a literary and an artistic point of view. It gives a spirited account of a fierce and sanguinary battle that raged during the capture of the fort named Hâniyakôṭe. The chief to whom the fort belonged was Bhôgarâja who defended it with much valour. At the command of Ballâḷa the brothers Arahalla and Madda marched against Bhôgarâja and, fighting heroically, destroyed the hostile army and fell. Châgavve, wife of Arahalla and mother of Dhâma, caused this *śâsana* to be set up to the memory of her husband. The inscription is not dated but may be assigned to about 1200 A. D. Moḷakâlmuru 12 mentions Ballâla's capture of Hâneyakôṭe. This fort is on the Brahmagiri where the Asoka edicts were found (*Epi. Car* XI. 19).

45. The last inscription of Ballâḷa II that has to be noticed is one near Puṭṭammankaṭṭe to the west of Pushpagiri near Halebid. It is a long inscription dated in 1195 A. D., but unfortunately some portions are defaced and cannot be made out. After giving the usual account of the rise and descent of the Hoysalas down to Ballâḷa II, a few verses are devoted to the praise of his valour. Then the inscription goes on to say that while Hoysaḷa-Vîra-Ballâḷa-Dêva, the capturer of Taḷakâḍu Gangavâḍi Noḷambavâḍi Banavase Hânungal Huligere Halasige Belvala Tardavâḍi and Taṛikâḍu-nâḍu, having destroyed the entire Sêvuṇa army composed of the four arms together with the city named Vîravardhana and having given back (*punardatti mâḍi*) Lokkiguṇḍi, *alias* Srîrâmadatti, which had been given to him by.... ..mana, was ruling the kingdom as far as Kalyâṇa—a dweller at his lotus feet, Mahadêva, of the Gautama-gôtra, who was pre-eminent among Sahavâsis and well versed in Bharata-

s'âstra, set up the god Gautamêśvara; that his younger sister, Mâdalaḍêvi, wife of Bobba-bhaṭṭa, set up the god Lakshmînârâyaṇa; and that Ballâḷa II granted, in the year Râkshasa, on the occasion of a lunar eclipse, lands for both the gods. Among the places said to have been captured by Ballâḷa II, Taṛikâḍu-nâḍu is new. Târa-nâḍu occurs in some inscriptions (*Epi Car.* III 18) but not Taṛikâḍu-naḍu. There are several inscriptions in which Ballâḷa's defeat of the Sêvuṇa army is mentioned, but this inscription is perhaps the first in which mention is made of the Sêvuṇa city Vîravardhana. It thus confirms the statement of Hêmâdri that Bhillama captured a town of the name of Śrîvardhana (*i.e.*, Viravardhana) from a king named Antala or Amsala (*History of the Dekkan, p.* 238). It is however to be regretted that the portion where the receiving and giving back of Lokkiguṇḍi are mentioned is not quite legible.

Narasimha II.

46. There is only one inscription of this reign, copied at Halebid. It is dated in 1231 A.D. It tells us that when an elephant of Pratâpa-chakravarti Hoysaḷa-Bhujabaḷa-Vîra-Nârasimha-Dêva's palace, named *Âji-vairi-gharaṭṭa* (a mill-stone to enemies in battle), which was in rut, was killing people in the streets, the *mahout* Râmeya-mâvanta in his efforts to bring the animal under control was killed by it. The inscription comically enough proceeds to say that Dêvêndra and the other gods, admiring his intrepidity, wanted to have him as the *mahout* of their elephant, the Airâvata, and with that object urged *Âji-vairi-gharaṭṭa* to send him to them.

Sômêśvara.

47. An inscription of this king, which is dated in 1255 A. D., is at Hulikere near Halebid. The stone is mostly defaced. The inscription records a grant by the king for the god Sômanâtha. Hulikere is according to tradition the place where Saḷa, the founder of the Hoysaḷa family, lived in his younger days. There is an ornamental pond here.

Narasimha III.

48. There are several records of this reign. An inscription engraved on the side of the stone at Hulikere, on which Sômêśvara's grant is inscribed (see previous para), records a grant in 1260 by.. ...le-dêvi, queen of Sômêśvara. Another inscription at the same place, dated in 1268, records a grant for the god Âgummêśvara. An inscription at Pushpagiri which says that that place was the residence of Singeya-daṇṇâyaka, son of Mayduna-Râmaṇṇa, may belong to this reign. In Arsikere 149, of 1278, a Singeya-daṇṇâyaka is mentioned. A Mayduna-Râmaiya is mentioned in Lingâyat literature as a contemporary of Basava. It is not likely that the Singeya-daṇṇâyaka of the present inscription was his son. An inscription at Hâgalahaḷḷi, Mandya Taluk, dated 1292, records a grant by Perumâḷe-dêva-daṇṇâyaka, a famous general under Narasimha III. He had the titles Râvuttarâya and Javanike-Nârâyana. An account of him is given in Channarâyapatna 269, of 1276, Chitaldrug 12 and 32, of 1286, and T. Narsipur 27, of 1290. A Tamil inscription at Bannêrghaṭṭa, Anekal Taluk, dated in 1278, records a grant, for the success of Narasimha's sword and arm, by the *gaṇḍabhêruṇḍa* to the host of enemies, *deṇṇayakka* of Hoysaḷa-Vîra-Nârasimha-Dêva, *gâyigôvâḷa, gaṇḍapeṇḍâra, maṇḍaḷikuchûḷa, prajemechchegaṇḍa*, Kumâra-vîra-Chikka-Kêtaya-daṇḍanâyakka, for the god Dâmôdarap-perumâḷ, the Varada of the Kali age. The village granted was Juguṇi which is described as the chief *agrahâra* of Gangavâḍi-nâḍu. Chikka-Kêtaya was a celebrated general under Narasimha III. He is mentioned with many of the above titles in Belur 104, of 1276, where we are told that under his leadership a fierce battle took place

resulting in a great victory over the Sêvuṇa army under Sâḷuva-Tikkama. But Belur 166, of 1279, tells us that he incurred the king's displeasure and was arrested. A word of explanation is perhaps needed with regard to the expression 'Varada of the Kali age' applied to the god öf Bannêrghaṭṭa. The *sthala-purâṇa* says that the name of the god was Nârâyaṇa in the Kṛita-yuga, Râma in the Trêtâ-yuga, Dâmôdara in the Dvâpara-yuga and Varada in the Kali-yuga.

Râmanâtha.

49. There is only one record of this reign, dated in 1295. It is a Tamil inscription copied at Bannerghaṭṭa. It records a grant in the 40th year of the reign of the universal emperor Srî-Pôśaḷa-vîra-Râmanâtha-Dêvar by Irâjarâjakakkaṭa-mârâyan for the god Dâmôdarap-perumâḷ of Vanniyargaṭṭam (Bannerghaṭṭa). Râjarâjakarkaṭa-mârâya appears to have been a local governor under Râmanâtha. He is also mentioned in Bangalore 98 (1298) and 100 (1294). Râjarâjakarkaṭa-mârâya appears to have been a family title rather than a name, for in Bangalore 99, of 1262, we have another who is most probably a different person of the same family.

Ballâḷa III.

50. There are several records of this reign, which were copied at Halebid and Bannerghaṭṭa. One at Pushpagiri near Halebid, of about 1295, records a grant by one of the queens of Ballâḷa III. Another at Halebid, of 1295, is a memorial to a Jaina guru who died performing the rites of *sannyasana*. His name is given as Vardhamâna-maladhâri-dêva. His son Âdidêva-yôgi and the pious people of Dôrasamudra caused this *nishidhi* or monument to be erected. The composer of the inscription was the poet Padma. There are a few more stones of this kind in the Jaina temples at Halebid the inscriptions on which have already been printed in *Epi. Car.* V (see Belur 131-134). They have the guru and his disciple sculptured at the top, sometimes on more than one side, with their names written below, and a small table known as *vyâsapîtha*, on which the book that is taught is supposed to be placed, is represented between them. An inscription in the Hoysaḷêśvara temple at Halebid, dated in 1309, just a year before the sack of Dvârasamudra by the Muhammadans, is very interesting as it refers to an ordeal by fire. It says that on the *mahâ-pasâyita* Aduri Dêvaṇṇa's son Aduri Kâvaṇṇa's success in an ordeal by fire in the shape of grasping a piece of red-hot iron in the presence of the god Hoysaḷêśvara, he gave 36 *gadyâṇa* to provide for offerings and perpetual lamps for the god. A *vîrakal* at Kaṭṭêsômanhalli near Halebid, of about 1300 A.D., tells us that in some battle the champion over *râhutas*, the champion over *sâhaṇis*, a tiger to kings, Sôvaṇṇa smote the army of ? Gôpînâtha and fell. Another *vîrakal* at the same place, of about the same date, is unique in that it has merely the Sanskrit verse beginning with *pâpôham pâpa-karmâham* (I am a sinner, etc.,) inscribed on it instead of as usual a string of praises of the dead man. Of the Tamil inscriptions of this period, three at Bannerghaṭṭa record grants to the temple by the *mahâ-maṇḍalêśvara*, Tribhuvanamalla, Pûrvâdirâya, *alias* Tâmattâḷvâr, in one of which it is stated that the grant was made for victory to the sword and arm of Vîra-Vallâḷa-Dêvar. If as is likely Pûrvâdirâya is a family title (see Channapatna 65, of 1278) like Râjarâjakarkaṭa-mârâya, then one or two of these inscriptions may belong to the previous reign. Another inscription records a grant to the temple by the *mahâ-prasâyitta* Mâchchaṇṇa, along with Ninṟâr Mâdaṇṇa, Tillappa, the inhabitants of Periyanâḍu in Mâśandi-nâḍu, the superintendent of the nâḍu---Sembidêvar, the superintendent of Vîravallâḷadêva-nâḍu, Villa-gâmuṇḍa and the *paṭṭaṇaśuvâmi* of Veppûr. Another

records a grant by the *mahâ-pasâyatta* Niṉṟâr Tiruvêngaḍamuḍaiyâr and the superintendents of Ponmaṇiyap-paṟṟu —Allappa and Yanji-gâmuṇḍa. In many of the grants Bannerghatta is also named Varadarâjapaṭṭana. It is stated to be in Muraśu-nâḍu. From one of the records it may perhaps be inferred that the god Dâmôdarap-perumâḷ was set up in 1257 A. D. by a Pûrvâdirâya.

VIJAYANAGAR.

51. There are about 35 records of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Sadâśiva-Râya. They cover a period of nearly 200 years from about 1360 to about 1560 A. D. Some 25 more records belong to the same period though they do not name the reigning king. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the kingdom. The records will be reviewed in chronological order.

Kampaṇṇa-Oḍeyar.

52. An inscription at Bannerghatta of about 1360, records a grant to the temple by Sômappa-Odeyar, minister of [Kampaṇṇa-Oḍeyar] who was the son of [Bukkaṇṇa-Odeyar]. Mulbagal 58, of 1362, records a grant by the same officer.

Harihara II.

53. Three inscriptions in a *maṇṭapa* at the foot of Pushpagiri near Halebid record grants for the god Orungal (Warangal) Vîrabhadra of the Nakharêśvara temple by (1) Vîra-Harihara-Mahârâya's son-in-law Pullakhaṇḍa Siddarâja, (2) the *mâḍinîmîsiyara-gaṇḍa, mûvaru-râyara-gaṇḍa* Kemmeya-nâyaka's son Baḷeya-nâyaka, and (3) the son (name defaced) of Singidêvarasa of Cheṭṭadahalli. All the three may belong to the same reign.

54. Two copper plate inscriptions of Harihara II have been procured, one from the Inam Office, and the other from Toṇḍavâḍi, Gundlupet Taluk. The former is an important record dated in 1386. Unfortunately the inscription is incomplete, only one plate being available. In the upper portion of the seal are sun and crescent moon with a dagger between, and in the lower portion the legend *Srî-Vîra-Harihara S'rî* is engraved in three lines in Kannada characters. The language is Kannada with the exception of four introductory verses which are in Sanskrit. Two of these verses are in praise of S'ambhu and the Boar Incarnation of Vishnu. The third says that Harihara was the son of Bukka, who was the worshipper of the lotus feet of Vidyâtîrthês'a. The fourth tells us that Harihara being a traveller in the path of *dharma* and Brahma (*dharma-Brahmâdhvanyah*) converts by his conduct Kali into Kṛita-yuga. Then the inscription proceeds to say that in the year Kshaya, corresponding to the Saka year 1308, the *mahârâjâdhirâja râjaparamêsvara vaidika-mârga-pratishṭhâpaka* (establisher of the path of the Vêdas) Srî-vîra-pratâpa Harihara-Mahârâja, in the presence of *Srîmat-paramahamsa-parivrâjakâchârya* Srî-Vidyâraṇya-śrîpâda, gave a copper *sâsana* to the three scholars—Nârâyaṇa-vâjapêya-yâji, Narahari-sômayâji and Paṇḍari-dîkshita—who were the promoters (*pravartaka*) of the commentary on the four Vêdas. Reference is also made to a former grant in 1381 to the same three scholars made by the king's son Chikka-Râya while he was ruling the kingdom of Âraga. This grant consisted of lands yielding an annual income of 60, 40 and 50 *varahas* respectively. This is all the information contained in this plate. The remaining plates may furnish details of the additional grant made by Harihara. Harihara's son Chikka-Râya is also mentioned in Koppa 31, of 1381, and in Honnali 84, of 1379, as ruling the Âraga kingdom.

55. As far as I can remember this is the only inscription in which clear mention is made of the fact that several scholars helped Sâyaṇa in the composition of the commentaries on the Vêdas. The three scholars mentioned above may be the progenitors of the three families which receive special honors even now at the S'ringeri Matt. S'ringeri 23 records another grant to Nârâyana-vâjapêya-yâji, one of the above three scholars; and S'ringêri 34, of 1416, records a grant to one Vidyâ-bhaṭṭa, son of Paṇḍari-dêva who is most probably identical with the Paṇḍari-dîkshita mentioned above. Vidyâtîrtha whose feet are said to have been worshipped by Bukka, father of Harihara, was both the temporal and spiritual guide of Bukka I. (See introduction to Mâdhava's *Nyâyamâlâvistara* and Yedatore 46). He was also the guru of Vidyâraṇya, who set up an image of his under the name of Vidyâśaṅkara at Sringeri. Mulbagal 11, of 1389, and Sringeri 22, of 1392, record grants for the worship, etc., of this image. Sâyaṇa and Mâdhava considered Vidyâtîrtha as an incarnation of Mahêśvara as is shown by the introductory verses in most of their works This idea is expressed in the present inscription also by the word *Is'a* added to Vidyâtîrtha. This record makes it quite clear that Mâdhava was a *sannyâsi* in 1386. Koppa 19 and 30 tell us that he was a *sannyâsi* even in 1378. Therefore the statement that he relinquished the duties of minister and became a *sannyâsi* after 1391 (*J. B. Br. R. A. S.* XXII. 370) is untenable. He is said to have died at the ripe age of ninety. That he lived more than eighty-five years is evident from the following verse of his *Dêvyaparâdhastôtra*.—

Parityaktâ dêvâh vividha-parisêvâkulatayâ |
Mayâ pañchâśîtêr adhikam apanîtê tu vayasi ||
Idânîm chên mâtas tava yadi kṛipâ nâpi bhavitâ |
Nirâlambô Lambôdara-janani kam yâmi śaraṇam ||

An inscription (*J. B. Br. R.* A. *S.* IV 115) of 1391, tells us that Mâdhava was the governor of Banavase, that he defeated the Turushkas and wrested Goa from them, and that he made a grant in the above year to 24 learned Brahmans. This record also tells us that on Mâdhava's death another governor named Narahari, a favorite disciple of Vidyâśaṅkara (*i. e.*, Vidyâtîrtha), was sent out to Banavase. It may therefore be concluded that Mâdhava continued to be minister even after becoming a *sannyâsi* and that he died in 1391. He seems to have made the grant when he was on his death-bed. Even in 1384 (Tirthahalli 147), 6 years after the date of Koppa 19 and 30, in which he is mentioned as a *sannyâsi*, he is styled Mâdhava-mantri. The fact that Narasimha-Bhârati is mentioned as the guru at Sringeri in 1392 (see Sringeri 22), may perhaps be taken as evidence of Vidyâraṇya's death in 1391.

The name of Mâdhava's father is generally given as Mâyana. But in his *Sarvadarśanasangraha* Mâdhava calls his father Sâyaṇa; and his brother Sâyaṇa also styles himself '*Sâyana-putra*' at the beginning of the second part of *Dhâtuvritti*. This discrepancy is queerly explained by Burnell, Cowell and others. In Shikarpur 281, of 1368, the name of Mâdhava's father is given as Châvuṇḍa; and in a copper plate, inscription at Goa (*J. B. Br. R.* A. *S.* IX 228), it is given as Chauṇḍi-bhaṭṭa. I am therefore inclined to think that Sâyana, which I take to be a corruption of Châvuṇḍa, is the real name of Mâdhava's father, and that Mâyana is either a family name or a surname. The name of Mâdhava's mother is given as S'rîmatî in some of his works. An inscription of the Aruḷâḷaperumâḷ temple at Conjeeveram (*Ep. Ind.* III. 118) gives it as Srîmâyî. And the copper plate of Goa referred to above names her Mâchâmbikâ and tells us that Mâdhava granted a village in her name, naming it

Mâchalâpura. Her real name may have been Mâyi or Mâchi which was perhaps Sanskritised into S'rî-Matî. If the above explanation is not deemed satisfactory, we shall have to suppose that there was another Mâdhava-mantri, son of Châvuṇḍa and Mâchâmbikâ, who was also known as *upanishan-màrga-pravartaka* (Shikarpur 281 and the Goa plates). Besides Vidyâtîrtha, Mâdhava had some other gurus also, namely, Bhâratîtîrtha to whom a grant is recorded in Sringeri 1, of 1346; Sarvajña-Vishnu whom some would identify with Vidyâtîrtha (see *Puṇyaślôkamañjarî*); and Kâśîvilâsa-Kriyâśakti-Śiva-dêśika (Shikarpur 281 and Sorab 375) who may perhaps be identical with the S'rîkaṇṭhanâtha of the Conjeeveram inscription mentioned above, though there is room to infer from Mulbagal II that he was Vidyâtîrtha himself.

56. The Toṇḍavâḍi copper plates which profess to have been issued in the reign of Harihara appear to be spurious. The professed date of the record is Saka 1009 which is said to correspond to the cyclic year Viśvâvasu. But Viśvâvasu is Saka 1048. The inscription mixes up the Vijayanagar and Mysore titles in describing Harihara who, it says, was ruling in Seringapatam. It tells us that Harihara caused *a maṭha* to be built at Sôsale for his guru S'ivalinga-svâmi and granted to him the village of Sômanâthapura. Then follows a very long list of the disciples of the *maṭha* with the names of the places they lived in and the tutelary deities they worshipped. The plates are two in number, of unequal size, and engraved in modern Kannada characters.

Nârâyanadêva-Oḍeyar.

57. There are two records of this prince, one at Bannerghatta and the other, a copy of a copper plate inscription received from Ummattûr, Chamarajnagar Taluk. The former, which is dated in 1396, says that in order that complete sovereignty might be to the *mahâ-maṇḍalês'vara*, destroyer of hostile kings, champion over kings who break their word, S'rî-vîra-Malli-Râya's son Nâraṇadêva-Oḍeyar, a grant was made to the temple by Sa...ppa, son of Sôvanna, of the Viśvâmitra-gôtra. The latter is very similar to T. Narsipur 64 and was issued in the same year, *viz.*, 1397, only two months later. It states that while (with usual titles) Harihara was ruling the earth, Nârâyana-Odeyar, son of the *mahâ-maṇḍalêśvara* Mallappa-Odeyar, for the long life, health and wealth of his father (*i. e.*, uncle) Harihara, in the presence of the god Bhujangês'vara, made Koṇagalâpura belonging to Ummattur into an *agrahâra*, and, naming it Nârâyaṇapura after himself, granted the same to a number of Brahmans. The signature of Nârâyana-Oḍeyar is given as Triyambaka. This prince is also mentioned in Kankanhalli 97, of 1400 A.D.

Bukka II.

58. There is only one record of this reign, a copper plate inscription, dated in 1404. It consists of 3 plates and was found in the records of the General and Revenue Secretariat. It records the grant by Bukka in Târaṇa, which is coupled with the Saka year 1326, of the village Noṇavûru, *alias* Bukkarâyapura, situated in Hombucha-sthala of Maduvanka-nâḍu in Âraga-sîme, to a certain number of Brahmans.

? *Harihara III.*

59. A set of copper plates received from one Guṇḍaiya, the *archak* of the Triyambakêśvara temple at Triyambakapura, Gundlupet Taluk, records a grant by a Vijayanagar king named Harihara. The pedigree is thus given: Sangama, his son Bukka, his son Harihara, his son Bukkaṇa, his son Harihara. This Harihara is said to have restored a grant of certain lands for the god Triyambakadêva in Hêmalambi, which is coupled with the Saka year 1432 clearly expressed in words. But Hêma-

lambi corresponds to Saka 1460, and we know of no king Harihara at this period. Again, there does not seem to be any epigraphical evidence to shew that Bukka II had a son named Harihara, though we know that he had a son named Vîra-Bhûpati-Oḍeyar. On the other hand, Dêva-RâyaI, brother of Bukka II, had a son Harihara, whose inscriptions are dated in about 1420 A. D. (See Chamarajnagar 144 and 159 and Gundlupet 24). The plates in question may be of this Harihara who, though a nephew of Bukka II, is perhaps mentioned as his son, a practice which is not uncommon. With regard to the date I venture to think that 1432 may be a mistake of the engraver for Saka 1342 which is very near Hêmalambi. This will give us 1417 A. D. as the date of the record. Except these discrepancies there does not seem to be anything else in the plates to warrant the supposition that they are a fabrication.

Dêva-Râya II.

60. There are 3 inscriptions of this king, 2 copied at Bannerghatta and 1 at Krishnâpura. The former, which are dated in 1423, record grants for the god Dâmôdarap-perumâḷ by Perumâḷe-dêva-daṇṇâyaka, a famous general under Dêva-Râya II. He is not to be confounded with his namesake of the Hoysala period (para 48). The epigraph at Krishnápura, dated in 1438, was briefly referred to in para 37. From it we learn that Perumâḷe-dêva-daṇṇâyaka had two sons: Tirumalanâtha-Oḍeyar and Chikka Perumâḷe-dêva-Oḍeyar, and that the latter was entrusted by Dêva-Ràya II with the rule of the Channapatna kingdom. The village Beṭṭahalli having for a long time been in ruins and the lands uncultivated, Chikka Perumâḷe-dêva-Oḍeyar gave them as a *sarva-mânya* to one Aḷagi-seṭṭi with the condition that he should build a village, naming it Tirumalanâthapura, and spend the revenue derived from it for charitable purposes. Accordingly, Aḷagi-setti, spending a large sum of his own money, caused to be built a town called Tirumalanâthapura, a tank called Aṇkasamudra, another tank to the north named Timmasamudra as a charity of Tirumalanàtha-Oḍeyar, and, finding the temple of the god Aṇkanâtha in ruins, restored it, making at the same time a grant of certain lands for the god and for feeding Brahmans. He also bound himself not to touch even a single pie out of the income of the village for his own use but to spend it all for charitable purposes in order that the brothers—Tirumalanâtha-Oḍeyar and Chikka Perumâḷe-dêva-Oḍeyar—might attain ever-growing prosperity and sovereignty. Another inscription near Channapatna, which may be of the same period, records a grant by Dêvarâja-Oḍeyar to one Beṭṭa for having built the stone fort of ? Channapatna. This Dêvarâja-Oḍeyar may be identical with the Devarâja-Oḍeyar of Nâgamangala, mentioned in an inscription of Dêva-Râya II at Mûḍabidare (*Madras Annual Report* for 1901, p 12).

Mallikârjuna.

61. The only record of this king is a copper plate inscription dated 1447 A.D. received from Gundaiya, the same that sent the plates of Harihara (para 59). It gives the usual geneology of the Vijayanagar kings down to Mallikârjuna who, it says, was so named because he was born by the favor of the god Mallikârjuna of Śrîgiri. The name of the queen of Dêva-Râya I is given as Dêmâmbikâ and not Hêmâmbikâ (*Ep. Ind.* III 37-37). The inscription records the grant by Mallikârjuna in Praṇhava, which is coupled with the Saka year 1369, of the village named Kâḍasûru, situated in Kottangâla-sthala of Ârandavvâli-vêṇṭhe in the Hosapaṭṭana kingdom of the Hoysala country, to a certan number of Brahmans. The village was surnamed Prauḍhadêvarâyapura after himself. His mother's name is given as Pobbalâ-dêvî. From one of the verses of this inscription it may perhaps be

inferred that his father was recently dead at the time of the grant. The verse runs as follows :—

Pitaryuparatê s'rîmân dhî [mân] puṇyavatâm varah ।
Immaḍi-Praudhaḍêvêndrô dîvyatyatra nripâgraṇîh ॥

The composer of the inscription was Nrisimha, son of Vâdikêsari-bhaṭṭa of the Kâśyapa-gôtra.

The short inscriptions on a pillar in front of the Tirukkachchi-nambi temple at Melkoṭe may also belong to this reign. They are very similar to the ones discovered last year (see last year's *Report*, para 31) on the pillars of the *maṇṭapa* in front of the Lakshmî-dêvi temple, and end like them with the word *ṭhâvu* (place). They are 13 in number and the sculptures below which they are engraved represent incidents in the life of Arjuna. The following may be given as a specimen :—

Arjunanu Indrakîladali tapasu-mâḍuva ṭhâvu.—*i.e.* the place of Arjuna's penance on the Indrakîla mountain.

Virûpâksha.

62. The only inscription of this reign, which is dated in 1469 A. D., was copied at Bûtânhalli near Bannerghatta. It seems to record a grant by Srîranganâtha's son Srîrangarâja for the god Dâmôdarap-perumâḷ.

THE SO-CALLED SECOND VIJAYANAGAR DYNASTY.

63. The dynasty founded by Narasa is generally called the Second Vijayanagar Dynasty. This name was adopted at a time when nothing was known about another dynasty that intervened between the first Vijayanagar Dynasty and the dynasty founded by Narasa. This intervening dynasty was founded by a Sâḷuva chief named Narasinga who was minister and general of the first dynasty. He usurped the throne and left the kingdom to his son named Immaḍi-Narasinga. A Tuḷuva chief named Narasa, who was minister and general of this intervening dynasty, overthrew it in turn and left the kingdom to his descendants. This intervening dynasty ought properly to be called the Second Vijayanagar Dynasty and that founded by Narasa the Third Vijayanagar Dynasty. As a natural consequence, the Rama-Raja Dynasty will have to be styled the Fourth Vijayanagar Dynasty.

The facts contained in the chronicle of Nuniz, the Portugese traveller (*A Forgotten Empire*, pp 305–315), with regard to the double usurpation mentioned above, are mainly correct and most of them are supported by epigraphical evidence, as will be shown below. A great deal of confusion has been caused by the perplexing similarity of the names of four successive rulers, all of whom were known as Narasimha. But many of the inscriptions of these rulers name them in such a way that they can be easily distinguished from one another. Thus the first Narasimha is as a rule called Narasinga, which is also the form occurring in the works of Portugese and Muhammadan writers. He may be called Sâḷuva Narasinga I. His son, who succeeded him on the throne, is always named Immaḍi Narasinga. He may be designated Sâḷuva Narasinga II. Narasimha, the second usurper, is as a rule named Narasa, Narasa-Nâyaka (Nuniz always names him so) or Narasaṇṇa-Nâyaka. He may be called simply Narasa. His son is mostly known as Vîra-Narasimha, and this name may be applied to him. The adoption of the above names will avoid all confusion. Now I will proceed to give a few facts from inscriptions in support of the double usurpation mentioned above and of a few other matters relating to the above four rulers.

Sâḷuva Narasinga I.

64. This chief belonged to the Sâḷuva family (see the next para). He was the real ruler of the Vijayanagar kingdom for nearly 40 years from about 1455 to 1493, in which latter year he appears to have died, this being the earliest known date of his son Sâḷuva Narasinga II. The last four rulers of the first dynasty which he supplanted were kings only in name, the real power being held in his own hands. Thus, so far back as 1459 we see him sending away Mallikârjuna to Penugonda (Mandya 12 and 59), and putting in 1462 his own minister Tirumalaiyaṇṇa-daḷapa on the throne of Mallikârjuna (Bowringpet 24). This Tirumalaiyaṇṇa may be his own elder brother Timma (see the next para) and identical with the Sâḷuva Tirumalaidêva-mahârâja mentioned in No. 23 of Vol. II of *South Indian Inscriptions*. This Timmarâja, son of Guṇḍarâja, makes a grant in 1463 (*Madras Annual Report* for 1904, No. 249) for the merit of his younger brother Sâḷuva Narasinga I. Again, in 1468, during the nominal rule of Virûpâksha, we find a grant made for Narasinga's merit (Mulbagal 20); and in 1470 and 1472, during the same rule, we find Narasinga and his general Îśvara-nâyaka, father of Narasa, making grants for the merit of each other (Mulbagal 253 and Bowringpet 104). In 1472 he is styled *mahâ-maṇḍalês'vara* (*South Indian Inss* I, No. 116). This title appears to have continued till 1484 in which year he is mentioned as ruling (Magadi 32). Mulbagal 104 mentions Narasinga's administration of the kingdom in 1485, naming at the same time Virûpâksha as the ruler. The usurpation of the throne most probably took place in 1486-87.

Sâḷuva Narasinga II or Immaḍi Narasinga.

65. Narasinga II succeeded to the throne in 1493, in which year he is represented as ruling (Mudgere 50, 54, 56; inscription at Muttukûru—*Madras Annual Report*, 1907, p. 84). In the last inscription a subordinate of his, by name Narasânâyaningâru (the second usurper), is mentioned. In 1495 he is given supreme titles; Narasa, son of Îśvara-nâyaka, is mentioned as his *sênâdhipati*; and grants are made for his and Narasa's merit (Channarâyapatna 259 and Goribidnur 78). In 1498 a grant is made for his merit by his house minister Tipparasayya (Heggadadevankote 74). From 1500 we find him styled only *mahâ-maṇḍalês'vara* except in a copper plate grant (to be considered presently) issued in 1504. He must have died in this year, because Mulbagal 242 records a grant in 1505 for his spiritual merit.

A copper plate inscription of this king, dated in 1504 A.D., was procured from one Yajamân Krishna-bhaṭṭa, a vritti-holder of Bankankaṭṭe *agrahâra*, Tarikere Taluk, who is a lineal descendant of the recipient of the original grant. The inscription is very similar to the one contained in the Dêvulapalli plates (*Epi. Ind. VII.* 74-85) of the same king and of the same year, only a few months earlier than that record. Stanzas 3, 13, 17 and 19 of those plates are wanting, but there are two additional stanzas which do not however give any fresh information. The description there given (p. 74) of the plates applies mostly to these also; but the first plate has a crack, about 5 inches long, running breadthwise. The inscription records the grant, in Vaiśâkha of the cyclic year Raktâkshi, which is coupled with the Saka year 1426, by Immaḍi Nârasimha, for the efficacy of the gift called *mahâ-krishṇâjina* which he had made, of the village Bankanakaṭṭa situated in the Bâgûru district, naming it Sâḷuva-śrî-Nârasimharâyâbdhi after himself, to Chikkaṇârya of the Hâritasa-gôtra, Rik-śâkhâ and Âśvalâyana-sûtra, son of Linganârya and grandson of Hariṇârya. This record is of great historical importance as it gives an account of the Sâḷuva family to which the donor, Immaḍi Narasinga, belonged. The geneology of the

family is thus given:—In the Moon's race, Guṇḍa; his sons—Guṇḍa-Bomma, Mâdirâja, Gautaya, Vîrahôbala, Sâvitri-Mangi and Sâḷuva-Mangi; the son of the last, Gauta; his son Guṇḍa, married Mallâmbikâ; their son Nrisimharâya, who had the titles Dharâvarâha, Sâluva, Barbaravâha, Panchaghaṇṭâninâda, Mûrurâyaraganḍa, Chauhattamalla, Châlûkya-Nârâyaṇa and Môhana-Murâri, married Srîrangamâmbâ; their son Immaḍi Nârasimha. The last, the donor of this grant, had the title *nissîma-bhûdâna-chakravarti*. We learn from the Telugu *Jaimini-Bhâratam* (*Epi. Ind. VII* 76-77), which was dedicated to Narasa, that Sâḷuva-Mangi's son Gauta had four sons: Guṇḍa (mentioned in the inscription), Sâḷuva, Boppa and Tippa; and that Sâḷuva Narasinga I, son of Guṇḍa, had an elder brother Timma. The last was referred to in the previous para. From Chitaldrug 29, of 1430, we learn that the above Sâḷuva Tippa, to whom the title Râya-chauhattamalla is applied, was the husband of Harima, the elder sister of Dêva-Râya II; and Malur 4, of about 1435, tells us that he was the right arm of Dêva-Râya II. Malur 1, 3 and 4, all of about 1435, mention his son Gôparâja and his grandson Tippa. A Sâḷuva Dêvappa-nâyaka, son of Sâḷuva Immaḍi-Râya *i.e.*, Immaḍi Narasinga, is mentioned as ruling the Tippûr district in 1493 (Dodballapur 42 and 45) and as making a grant in Channapatna in 1494 (Kuṇigal 26).

Narasa.

66. Narasa, son of Iśvara-nâyaka, who was a general under Sâḷuva Narasinga I, continued to be such under his son Immaḍi Narasinga also. In 1493 he is mentioned as a subordinate of Immaḍi Narasinga in an inscription at Muttukûru (*Madras Annual Report*, 1907, p. 84). In 1495 we find grants made for his and Immaḍi Narasinga's merit (Goribidnur 78 and Channarayapatna 259). In the latter inscription he is said to be the son of Iśvara-nâyaka and the *sênâdhipati* of Immaḍi Narasinga. In 1496 one inscription styles him Immaḍi Narasinga's *sênâdhipati* (Maddagiri 33) and another, his *mahâ-pradhâna* (Mysore 33). An inscription at Proddaṭûru (*Madras Annual Report*, 1905, No. 386) tells us that in 1498 he was a partner with Immaḍi Narasinga in the administration of the kingdom. In 1499 an inscription mentions him as the agent of Immaḍi Narasinga though at the same time it gives him supreme titles (Malur 5). Another inscription in Sanskrit, of the same date, copied in Cole's Garden, Mysore, calls him king and is full of his praise. It may be concluded that in this year he usurped the throne and sent away Immaḍi Narasinga to Penugonda if he had not already done so. If further evidence of Narasa's usurpation of the throne is required it is amply furnished by Dodballapur 1, of 1510, which says that Narasaṇṇa-Nâyaka, father of Krishna-Râya, gained possession of the Narapati throne, kingdom and land by the might of his arm, and established a firm kingdom. In 1502 he is given supreme titles (Nanjangud 88). But he was not destined to enjoy regal power for long, for we learn from Krishnarajapet 64 that he died in 1503 and that a grant was made for his spiritual merit. Immaḍi Narasinga died in the following year and an inscription (Mulbagal 242) records grants in 1505 for the spiritual welfare of both. We now see that the statement of Nuniz that Narasa ascended the throne after both the sons of Sâḷuva Narasinga I had been murdered is not correct, for we know that Immaḍi Narasinga survived Narasa by one year.

Vîra-Narasimha.

67. Vîra-Narasimha ascended the throne in 1504 and reigned, as Nuniz says, for 6 years, being succeeded by Krishna-Râya in 1509. There are a few inscriptions in which a reference is made to his grants in 1501-02 (*Epi. Ind. VII.* 80; Nagar 64); but as his father was then alive he could not have made them as the reigning sovereign.

In 1504 an inscription mentions him as simply Vîra-pratâpa Narasinga-Râya (Goribidnur 38) ; but in 1505 he is given supreme titles (*Ibid.* 77). An inscription of his reign, dated in 1506, which was copied at Jâlahaḷḷi, a village about 4 miles to the north-west of Bangalore, is of very great historical value as it enables us to solve the mystery about the "Busbalrao" of Nuniz. Nuniz invariably gives Busbalrao, *i.e.*, Bhujabala-Râya as the name of the elder brother of Krishna-Râya. The epithet Bhujabala is applied to Vîra-Narasimha in several inscriptions. For instance, Gundlupet 67, of 1505, and Malvalli 95, of 1506, call him Bhujabala-pratâpa Narasimha-Mahârâja. But in the Jâlahaḷḷi inscription he is mentioned as simply Vîra-pratâpa Bhujabala-Râya. Hunsur 17, of the same year, when carefully examined, may disclose the same name. Mudgere 41, of 1516, is very interesting as it informs us that Bhujabala-Râya had led an expedition against the Tuḷu country and that Immaḍi Bhairasa-Oḍeyar, who had then made a vow that if the army of Bhujabala-Râya should go back he would repair the temple of the god Kaḷasanâtha, fulfilled that vow in 1516 in the reign of Bhujabala-Râya's successor Krishna-Râya. Mr. Sewell's objection (*Epi. Ind. IX* 174) against taking the Bhujabala-Râya of this record as referring to Vîra-Narasimha, which is chiefly based on the fact that the date 1516 does not fall within his reign, can be easily met by the reasonable supposition that the vow made formerly was fulfilled a few years later at the time of the record. The inscription at Jâlahaḷḷi is an unfinished record. It mentions one Tipparasayya as the agent for Bhujabala-Râya's affairs. This is identical with the Tipparasayya mentioned in para 65 above, who is called Tipparasayya of Sivanasamudra in Heggadadevankote 59, of 1499. The last record of Vîra-Narasimha is Malur 6, dated in 1509.

The above account, based entirely on epigraphical evidence, will, it is hoped, clear in some degree the mist that is hanging over the period of Vijayanagar history between the reigns of Mallikârjuna and Krishṇa-Râya and remove the confusion of which Mr. Sewell so bitterly complains. (*A Forgotten Empire*, pp. 96 and 308.)

Krishṇa-Râya.

68. Two sets of copper plates of this king have been procured, one from *archak* Gundaiya of Triyambakapura, Gundlupet Taluk, and the other from Mr. M. A. Srinivasachar, Advocate, Hassan. The first, dated in 1521, records a grant for the god Triyambakêśvara of Triyambakapura; and the second, dated in 1516, is the original of the inscription printed from a hand-copy as No. 115 of Mandya Taluk. In the latter plates it is stated of Gôvinda-Râja, the recipient of the grant, that he was the guru of kings and the guru of Krishna-Râya himself (*âchâryâya mahîpânâm srâchâryâya mahâtmanê*—not found in the printed copy), thus confirming the statement made in the *Mahisûra-narapati-vijaya*, which was quoted in para 53 of the last year's report. They also enable us to correct a mistake in the printed copy (*vitîrna-kusuma-srajê* for *vitîrna-kusuma-srajah*) on the strength of which a story about Gôvinda-Râja is related (*Ep. Car. III.* 24). The epithet, 'on whom Venkaṭêśa placed a garland,' does not apply to Gôvinda-Râja but to the progenitor of his family, Anantâchârya. Sabhâpati was the composer of both the inscriptions. The engraver of the earlier grant was Mallaṇâchârya, son of Vîraṇâchârya; and of the later, Vîraṇâchârya, son of Mallaṇa.

In the last year's report (para 44) it was stated that Krishṇa-Raya's invasion of Mysore, which was alluded to in a Melkote inscription, was not mentioned in any other grant. An inscription at Amarâvati (*Ep. Ind. VII.* 18) tells us that he took

Sivanasamudra by a forcible attack. He also captured the fortress of Seringapatam and reduced all Mysore to obedience (*A Forgotten Empire*, p. 130). Vîraṇa-Nâyaka mentioned in the same para is most probably identical with the Vîranna-dannâyaka (minister of Dêva-Râya) of Anekal 85, dated in 1415 A. D.

Achyuta-Râya.

69. There are only two records of this reign, one an incomplete inscription dated 1535, copied at Kêtamâranhaḷḷi near Bangalore; and the other a copper plate received from Subbâpandita, Draughtsman, Revenue Survey Office, Bangalore. The latter is an interesting Telugu inscription dated in the cyclic year Vikriti, which is coupled with the Saka year 1545, probably by mistake of the engraver for 1455. The date intended appears to be 1531 A. D. There appears to have arisen a dispute between two sects of weavers—Dêvânga and Sâle—as to which of them was entitled to be styled coverers of nudity (*mânôpagûhulu*) and producers of five colours (*pancharangi-nirmâṇa-kartalu*) when a Brâhman who was appealed to settled the dispute in favor of the former sect by quoting authorities from the Purâṇas. The members of the former sect shewed their gratitude to the Brahman by making him their *purôhit* and by pledging themselves to pay him certain honors and sums of money on occasions of marriage, death, etc. They call themselves descendants of Dêvânga-Dâsimaiya. The donee was Sangamêśvara-sômayâjulu of the Śrîvatsa-gôtra, Âpastamba-sûtra, Yajuś-śâkhâ and Bhârgava-Sândîpa family, son of Bollâpinni Lakshmîkânta-sômayâjulu.

Sadâśiva-Râya.

70. Three of the inscriptions copied at Bannerghaṭṭa belong to this reign, though the king is not named in them. Two of them, which are engraved on the south base of the lofty *dhvaja-stambha* near the Âṇjanêya temple, tell us that the pillar was caused to be made by Mâdhava-paṇḍita's son Bhâskara-paṇḍita by order of the *mahâ-maṇḍalêśvara* Timmayadêva-mahâ-arasu; and the third, which is partly on the west base of the same pillar, gives the names of the masons who made it. Among these are Iḷayaperumâḷ's son Tirumalenâtha, Mâruva and Mâdêva. This Timmayadêva-mahâ-arasu is evidently identical with the Timmayyadêva-mahâ-arasu of Nandyâla referred to in para 39 of the last year's report. The date of the Bannerghaṭṭa inscriptions may therefore be taken to be about 1550. Mandya 88 also records a grant by the same chief. In a Telugu work called *Kalâpûrṇôdaya* by Sûranna, which was dedicated to the Nandyâla chief Krishnarâja, whose period was about 1580 A. D., the geneology of the latter is given thus:—Âryîṭi Bukkarâja (about 1470 A. D.); his eldest son Singarâja, his son Narasingarâja; his son Nâraparâja; his son Narasingarâja; his son Krishnarâja. The third and fourth are mentioned in the Melkote inscriptions

UMMATTUR.

71. A copper plate inscription of the *mahâ-maṇḍalêśvara* S'rî-vîra-Sômarâya-Oḍeyar, a chief of Ummattûr, was copied during the year. It is engraved on one plate, which was sent by *archak* Gundaiya of Triyambakapura, Gundlupet Taluk. The inscription records a grant in the cyclic year Chitrabhânu by S'rî-vîra-Sômarâya-Oḍeyar of certain lands to his guru Rudrâkshe-Odeyar for *Śiva-pûje*. Chamarajnagar 185, of 1482, records a grant by the same chief. We may therefore conclude that the date of the present inscription is 1463 A. D. Gundlupet 47 records a grant to the same Rudrâkshi-Oḍeyar by Sômarâya-Oḍeyar's son Dêvarâja-Oḍeyar.

SANTEBENNUR.

72. An inscription copied at Anaji, Davangere Taluk, relates to this family of chiefs. It records a grant in the year Srîmukha to Mâchapadêva's *maṭha* at Aṇaji by Chikka Nâgapa-Nâyaka, son of Koma-Nâyaka who was the son-in-law of Vîra-Hanumapa-Nâyaka of Santhebennûr, for the merit of his parents. The date of the grant may be 1578 A. D.

CHITALDRUG.

73. Another inscription copied at Aṇaji records a grant in the cyclic year Vikrama by Kâmageti-Kastûri-Medakêri-Nâyaka of certain lands to Biṭṭha-bhaṭṭa of Uchchangidurga, son of Yellam-bhaṭṭa of the Âpastamba-sûtra and Kauṇḍinya-gôtra. The date may be 1580 A. D.

MYSORE.

74. There are nearly 25 inscriptions of the Mysore kings, beginning in the reign of Châma-Râja-Oḍeyar VI and ending in the reign of Krishna-Râja-Oḍeyar III, covering a period of nearly 250 years from 1623 to about 1860 A. D. A few more records may be of the same period though they do not mention the reigning king. Two of the inscriptions are of interest as recording grants by Tippu Sultan to the Melkote temple.

Châma-Râja-Oḍeyar VI.

75. A copper plate inscription of this king, dated in 1623 A. D., was received from Pandit Anandâlvâr of my office. It consists of three plates engraved in Dêvanâgari characters. The language is Kannada with the exception of a few Sanskrit stanzas at the beginning and the end. The geneology of Châma-Râja is thus given : Râja-bhûpâla of Mysore; his son Narasa-Râja, married Honnamâmbâ; their son Châma-Râja. He is stated to be the lord of the celebrated throne of Bhôja in Seringapatam. The inscription states that while the *mahâ-râjâdhirâja râja-paramêśvara śrî-vîrapratâpa* Śrî-Vîra-Râma-Dêva-Râya was ruling the earth, seated on the jewelled throne in Penugoṇḍe-durga, otherwise called Ghanagiri, Châma-Râja-Oḍeyar of the Âtrêya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, granted in Dundubhi, which is coupled with the Saka year 1544 (expired), on the auspicious occasion of *ardhôdaya*, certain villages (named) to Râmâjayya-Virûpâkshayya-Gôvindayya of the Kâśyapa-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, son of Appâji-paṇḍita and grandson of Hiriyaṇṇa-paṇḍita. The grant was made in the presence of the god Śrî-Ranganâtha of Śrîrangapaṭṭaṇa, situated between the two branches of the Kâvêri, for the merit of his parents. A stanza at the close of the record calls the donee a minister. The inscription was composed by Nrisimha, son of Gajâraṇya-Nrisimha-paurânika and pupil of Nanjinâtha; and engraved by Timmaṇa, son of Singari of Talkad. It may be added here that this king was the author of a Kannada prose version of Vâlmîki-Râmâyana, which is known as *Châmarâjôkti-vilâsa.*

Chikka-Dêva-Râja-Oḍeyar

76. The inscriptions on two gold ornaments in the Melkote temple tell us that they were presents from Chikka-Dêva-Râja-Oḍeyar. Another inscription on a *maṇṭapa* to the north of the pond known as Kalyâṇi, says that it was caused to be erected by his queen Dêvâjamma of Yelandur. Another *mantapa* close by, bears an inscription (Seringapatam 83) which states that it was caused to be built by Amṛitamma, queen of Dodda-Dêva-Râja-Oḍeyar (1659–1672) and mother of Chikka-Dêva-Râja-Oḍeyar. This king was not only a liberal patron of literary merit but also an author of several Sanskrit and Kannada works. His period is 1672-1704.

Krishna-Râja-Oḍeyar I.

77. From an inscription on a silver pitcher in the Melkote temple, we learn that it was the gift of Nâchchâramma and Tiruvêngaḍamma, the lawful wives of Râmâyanam Tirumalâchârya. The latter was the composer of two copper plate inscriptions—Seringapatam 64 (of 1722) and 100 (of 1724)—of this king, in one of which he speaks of himself as skilled in Kannaḍa, Telugu and Sanskrit poetry and in music in a stanza which runs as follows :—

Karnâṭândhra-su-Samskrita-kavitâ-gândharvakêshu yah kuśalah |
Tênêdam Râmâyana-Tirumaleyâchârya-sûriṇâ phaṇitam ||

He was probably the court poet of the king.

Krishna-Râja-Oḍeyar II.

78. Three copper plate inscriptions of this king were received from Gurukâr Subbanna of Gaṭṭavâḍi, Nanjangud Taluk. Two of them are dated in 1761 A. D., and the third in 1762. All of them are sale deeds caused to be executed by the king in favor of Venkaṭarâmaiya, Sîtârâma-sômayâji and Rangu-bhaṭṭa, the villages sold to them being Chikkâṭi and Kâmahalli in Tâyûr-sthaḷa, and Chikka-Donkihalli in Turuvekere-sthaḷa. It may be noted that the price received was in each case nearly ten times the value of the annual rent. An inscription on a silver camphor-burner in the Melkote temple tells us that it was presented by Daḷavâyi-Dêvarâjaiya of Mysore. Daḷavâyi-Dêvarâjaiya and his younger brother Sarvâdhikâri Nanjarâjaiya, surnamed *Karâchûri*, played a very prominent part in the history of Mysore about the middle of the 18th century.

Tippu Sultan.

79. It is remarkable that two silver vessels in the Melkote temple bear inscriptions in the Kannada language stating that they were presents from Tippu Sultan Bâdshah. The inscription runs as follows :—

Tipû Sulatâna Pâdaśâhara dharma.

Krishna-Râja-Oḍeyar III.

80. Several records of this king were copied at Mysore and Melkote. One of them, in the Srî-Lakshmîramanasvâmi temple in Mysore, is of interest as it gives the date on which this king was installed on the throne of his ancestors after the fall of Tippu. The date given is the 13th lunar day of the dark fortnight of Jyêshṭha of the cyclic year Siddhârthi, which is coupled with the Śaka year 1722, corresponding to 30th June 1799. It records the erection of a *mantapa* in 1839, on the spot where the installation took place, by Gurikâr Puttaiya of the *kubâtar-khâne*. It was in this temple that the installation took place in 1799.

An inscription in the Śrî Prasannakrishṇasvâmi temple, Mysore, which is dated in 1829, gives incidentally some interesting details about the several acts of piety and benevolence done by Krishna-Râja-Oḍeyar III. The main object of the inscription is to record the erection of the temple, the setting up of the God Krishna and the provision made for the services in the temple. It opens with a Sanskrit verse in praise of Ambâ or Pârvati and goes on to say that Krishna-Râja-Oḍeyar (with all the Mysore titles), son of Châma-Râja-Oḍeyar and Kempananjamâmbâ, seated on the jewelled throne of Mysore on which Râja-Oḍeyar and other kings descended from the lunar race had successively sat, for the pleasure of his tutelary deity Śrî Châmunḍêśvari, performed the following nine kinds of service, naming them 'the nine jewels':—(1) The jewel of ornament : presenting crowns, set with

jewels, called *Krishnarâjamuḍis* to the gods of Melkote, Nanjangud, Chamarâjanagar, Mysore and other places; (2) the jewel of ? patriotism: founding Chamarajanagar and other cities, towns and villages; (3) the jewel of devotion: building the Châmarâjasvâmi and the Nârâyanasvâmi temples at Chamarajanagar and the Prasannakrishnasvâmi temple in Mysore; (4) the jewel of donation: making several *agrahâras* such as the Krishnarâjêndrapura *agrahâra*, so named after himself, and giving them away with lands and other requirements; (5) the jewel of consecration: building towers to the temples of Châmunḍêśvari, S'rîkanthêśvara, Châmarâjêśvara and Lakshmîramaṇasvâmi, and consecrating them; (6) the jewel of beneficence: constructing dams such as Krishnarâjakaṭṭe across the Kâvêri and flights of steps such as Krishnarâjasôpâna at Paschimavâhini; (7) the jewel of charity: maintaining chaultries for feeding pilgrims at Kâśi, Jagannâth, Śrîrangam, Kânchi, Tirupati, Melkote and other sacred places; (8) the jewel of fame: issuing gold and silver coins such as Krishnarâja-varaha and Krishnarâja-haṇa; and (9) the jewel of speech: writing Kannada commentaries on the Purâṇas and Itihâsas, such as the Bhâgavata and the Adhyâtma-Râmâyaṇa, and original poems such as *Saugandhikâpariṇaya*. After creating the above nine jewels, the record continues, he submitted this stone *śâsana* to the Prasannakrishṇasvâmi temple which was included in the 'jewel of devotion' (No. 3 above). Images of several other gods besides that of Krishna and images of Râmânujâchârya and other sages were also set up. The image of the Goddess Perundêvi which was at Terakanâmbi, having been formerly removed to that place from Conjeeveram, was brought to Mysore and set up in this temple; and the S'aṭhakôpa—Saint Nammâlvâr represented as the holy feet of Vishnu—was brought from the S'rî-Nârâyanasvâmi temple at Melkote, the *divya-dêsa* (sacred place) of the State.

An anuual grant of 5000 Kanṭîrây *varahas* was made to provide for offerings, lamps, various festivals, teaching the Vedas and feeding Brahmans. Finally, in order to receive *tîrtha* and *prasâda* every day, the images of the king, his crowned queen and two other queens were also set up in the temple. With regard to the 'jewel of speech' (No. 9), it may be stated here that Krishna-Raja-Oḍeyar was a munificent patron of literary merit and the author of a good number of Kannada versions of the Purânas and Sanskrit classics. Nearly 50 works, some of them very voluminous, are attributed to him. Many of these may have been witten under his guidance by the court pandits; but still the extent of vernacular literature ṭhus produced with the object of popularising Sanskrit literature is something remarkable. Among the works written by him or under his patronage may be mentioned Kannada versions of the Mahâbhârata, the Râmâyana, Harivamśa, Dêvî-Bhâgavata, Bhagavadgîte, Śankara-samhite, Kâśî-khaṇḍa, Lainga-purâna, Uttara-gîte, Gaya-charitre, Hâlâsya-mâhâtmya, Bhaktavilâsa-darpaṇa; Panchatantra, Kâdambari, the three dramas of Kâlidâsa, Daśakumâra-charite, Uttararâma-charite and Ratnâvali.

Another inscription in the same temple, dated in 1838, says that Krishṇa-Raja-Oḍeyar III and Chikka-Puṭṭatâyammanni made the *tulâ-bhâra* gift in that year for the second time. An inscription in the S'rî-Lakshmîramaṇasvâmi temple, dated 1851, records the restoration of the tower by Krishna-Râjâ-Oḍeyar. The tower formerly erected by Râja-Oḍeyar had now become dilapidated. In speaking of the god of the temple, the record says that he changed poison into nectar for Râja-Oḍeyar, alluding to a tradition according to which Râja-Oḍeyar to whom the *archak* of the temple served poisoned *tîrtha* at the instigation of some of his enemies,

swallowed it and was not harmed in the least owing to his firm faith in the god. This temple is an old one. It was in existence before 1499 A. D. as the inscription in Cole's Garden (para 66) records a grant to it by Simha-bhûpati, minister of Narasa.

The inscriptions on two gold ornaments in the Melkote temple tell us that they were presented by this king. About a dozen silver vessels in the same temple, several of them very big in size, bear inscriptions stating that they were the gifts of Muddulingamma, the lawful wife of Krishṇa-Râja-Oḍeyar of the Mysore State. In a room called *râjâ-koṭaḍi* (king's room) in the same temple, there are five images on the pedestals of which a few letters in Kannada are inscribed. These images represent Krishna-Râja-Oḍeyar III and his four queens. On the pedestal of the central image which represents the king the word *khâsa* (own) is engraved. On the pedestals of the two images to the right, the syllables *Lalsam*[1] and *Ralsam*[1] are respectively inscribed. These represent Lakshmîvilâsa-Sannidhâna and Ramâvilâsa-Sannidhâna. Similarly, the syllables *Krilsam*[1] and *Sîlsam*[1] engraved on the pedestals of the images to the left represent Krishnavilâsa-Sannidhâna and Sîtâvilâsa-Sannidhâna.

The Mughals.

81. The only record of this period is a copper plate inscription in Kannada dated in 1746 A. D. It was received from Doḍḍamane Siddarâmê-Gauda of Yaḷanaḍu, Chiknaikanhalli Taluk. It consists of only one plate with a silver seal soldered into it at the top. The seal contains three lines in Persian characters which run thus :—

1132 Muhammad Shâh
Bâdshâh Gâzi
Ismail Khân fidvî

Though a Muhammadan grant it begins with the usual verse in praise of Sambhu. It is dated in both the Saka and the Muhammadan eras, the date given being the first lunar day of the bright fortnight of Mârgaśira of the cyclic year Akshaya, which is coupled with the Saka year 1668, corresponding to the 29th day of Sauvâl of A. H. 1156. Thus the date of the seal is 24 years earlier than that of the grant. The name of the donor is not given ; he is probably the Ismail Khân of the seal, or the Emperor Muhammad Shâh himself. The inscription records a grant of land to Mari-Siddê-Gauda, son of Siddapa-Gauda, who was the Gauda of Yaḷanaḍu of Bûdihâḷ-sthaḷa. The reason for the grant is thus given : "As you are a very loyal servant of our palace and as you have newly built the fort of Yaḷanaḍu, we, in appreciation of your single-minded devotion, make this grant." Bûdihâḷ, mentioned above, was one of the 7 *parganas* of the Mughal Province of Sîra, the others being Basavâpatna, Penukoṇḍa, Dodballapur, Hoskote, Kolar and Sîra itself.

Miscellaneous Inscriptions.

82. There are some miscellaneous inscriptions which cannot be assigned to any specific dynasty. As they are not of much historical importance they may be passed over. A stone inscription at Mattikere near Bangalore is of some interest as it records a grant made during the time of the British Commission in Mysore. It is engraved on 7 stones which are set up at the boundaries of a field. It is dated both in the Saka and the Christian eras. A grant of land was made on the 31st of July 1831 to Valûru Vîrâsâmi Piḷḷe for having built the tank at Mattikere, and the stone Śâsana was set up according to Hujûr orders. An inscription on the ceiling of the *mantapa* over the *brindâvana* of a former *svâmi* of the Yatirâja-maṭha at Melkote (see paras 40 and 41 of the last year's report), tells us that the *svâmi* interred there

was known as Yadugiri-Yatirâja-Sampatkumâra-svâmi and that before he became a *sannyâsi*, his name was Prativâdibhayankaram Tondanûr Singaraiyengâr. From his *taniyan* (memorial verse) we learn that he died in 1839. Another inscription on a beam of a *mantapa* in the Kunigal street at Melkote, dated 1845, says that it was built by one Kainkaryam Tirumalâchârya for the festival in connection with the commencement of the recitation of *Sahasra-gâdhâ* or *Tiruvâymoli* (see para 42) a Tamil hymn consisting of about 1,000 stanzas, and presented to the God Sampatkumâra. The inscription also tells us that the progenitor of the donor's family, Srîśaila-guru, set up the God Vaikunthanâtha and the ten Saints called Âlvârs (see para 50 of the last year's report) at Melkote, presented to the temple a *vâhana* known as Samara-bhûpâla and received the surname *Kainkaryam* from the god at Melkote.

MANUSCRIPTS.

83. During the year under report several important manuscript works were obtained. One of these deserves special mention as it supplies valuable information regarding the Vijayanagar King Sangama II, son of Kampana, his minister Sâyana and the latter's younger brother Bhôganâtha. The work is called *Alankâra-sudhâ-nidhi* and was composed by Sâyana. Unfortunately the manuscript obtained is only a fragment. A peculiarity of the work consists in the majority of the illustrative examples being in praise of Sâyana himself. Some of Bhôganâtha's works are named and quoted from. These are *Râmôllâsa*, *Tripuravijaya*, *Sringâra-manjarî*, *Udâharana-mâlâ*, *Mahâganapatistava* and *Gaurînâthâshtaka*. Of these, *Udâharaṇa-mâlâ* appears to have been specially written by Bhôganâtha in praise of Sâyaṇa. I have gathered the following items of imformation from the stanzas given as illustrative examples in this manuscript:—Sangama II was a posthumous child. He was taught by Sâyana from his childhood. During his minority, Sâyana, who was practically the regent, marched against Champa-narêndra and defeated him. Sâyana had three sons: Kampaṇa, Mâyaṇa and Singaṇa. His wife was Himavati. His father was Mâyaṇa and his elder brother Mâdhavâchârya. He also wrote a work on medicine. Sangama II attacked Garuḍa-nagara and defeated its king.

Of the other manuscripts, *Ashtasatî* is a commentary on Samantabhadra's *Âpta-mîmâmsâ* by Akalanka, the celebrated Jaina philosopher of the 8th century, who is said to have gained a complete victory over the Buddhists at Kânchî and to have procured their banishment to the island of Ceylon. *Lingânuśâsana* is a small work on genders by the Jaina author Harshavardhana, son of Srîvardhana, who probably flourished in the 11th century. He mentions as his predecessors in the same field Vyâḍi, Śankara, Chandra, Vararuchi, Vidyânidhi and Pâṇini. *Jñânabhâskara-charitre* is a Kannada work bearing on Jaina philosophy by Nêmaṇṇa of Samaḍoḷḷipura who lived in the 16th century.

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BANGALORE,
28th July 1908.

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Proceedings of the Government of His Highness the Maharaja of Mysore, General Miscellaneous, dated 4th November 1909.

READ—

The Report of the Archæological Department for the year 1908-09 forwarded by the Inspector-General of Education with his letter No. 2386—412, dated the 30th August 1909.

No. G. 2467—G. M. 106-09-3, DATED BANGALORE, 4TH NOVEMBER 1909.

ORDER THEREON.—Recorded.

2. Government have read the above report, which is full and interesting, with satisfaction. It is a record of good work done with care and intelligence. Several new inscriptions have been discovered. The Officer in charge of the Archæological Researches has brought to the notice of Government the existence of some temples which deserve protection as good examples of ancient architecture. He is requested to send up a separate report containing his suggestions which will be dealt with in due course in consultation with the Chief Engineer and the Deputy Commissioners concerned.

3. One of the operations of the Department was the excavation carried on on the site of the old town of Chandravalli in the Chitaldrug District, which has resulted in several interesting finds of old pottery, coins, etc. Government desire that the investigations should be pursued and separate orders will be issued in regard to this subject.

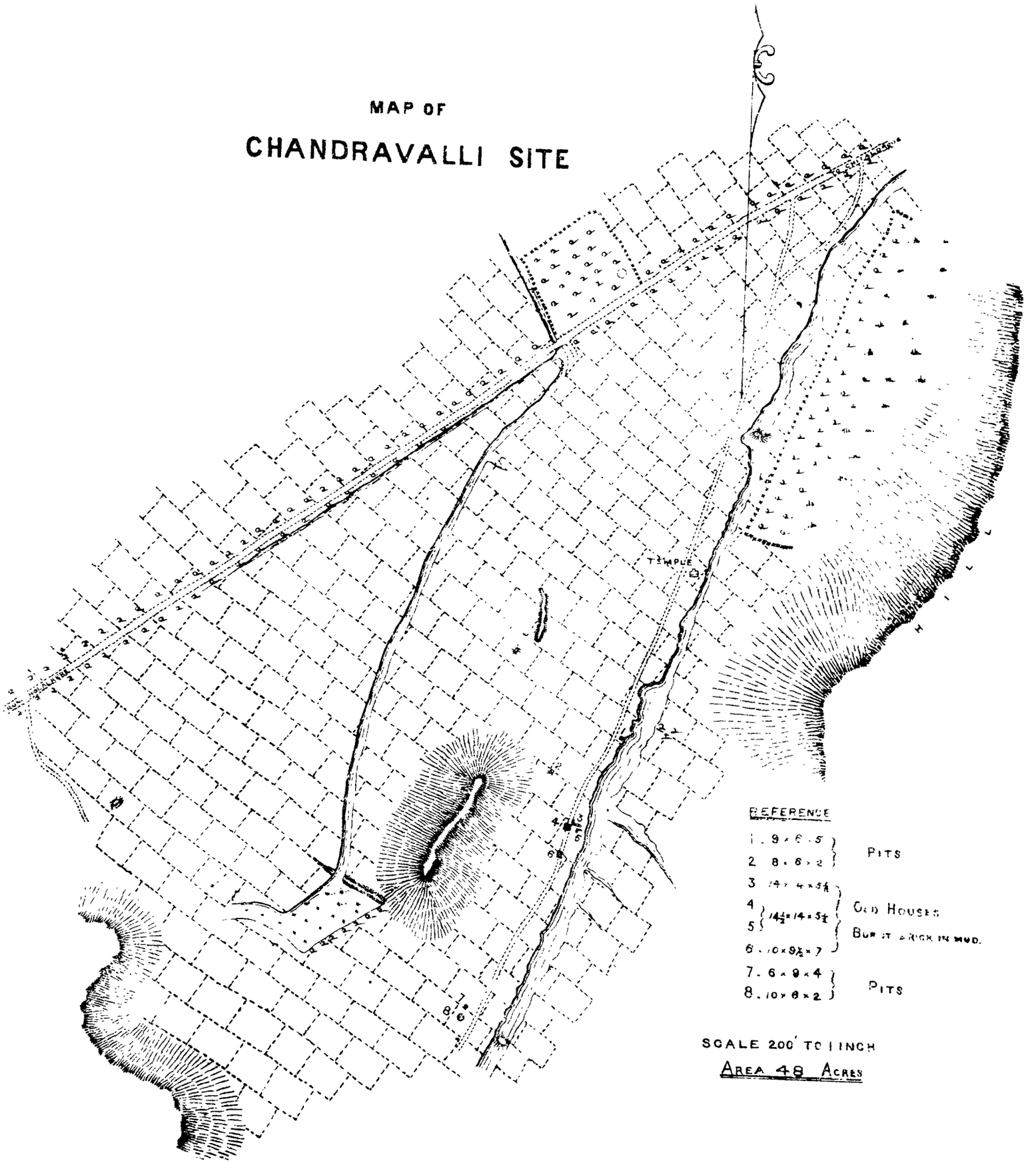
4. The Officer in charge of Archæological Researches is requested to report separately the progress made since April 1907 in the preparation of the Architectural Portfolio.

K. S. CHANDRASEKHARA AIYAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Inspector-General of Education for communication to the Officer in charge of Archæological Researches.

Exd.—C. V.

MAP OF
CHANDRAVALLI SITE



SCALE 200' TO 1 INCH

AREA 48 ACRES

ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1909.

PART I.—WORK OF THE DEPARTMENT.

1. The Draughtsman and Photographer, whose period of special duty under Mr. E. R. Subrayer for work connected with the 3rd Maharaja Kumari's Mansion was extended to six months by Government Order No. G. 6980-2—G. M. 43-07-40, dated 26th May 1908, returned to office on the 20th of July 1908.

2. In their Order No. G. 1075-6—G. M. 67-06-75, dated 15th August 1908, the Government sanctioned the retention until the end of the year 1908-09 of the services of the temporary establishment for the preparation of the General Index to the volumes of the Epigraphia Carnatica.

3. For copying new Tamil inscriptions and for taking mechanical copies of all the newly discovered inscriptions in different parts of the Province, the temporary re-entertainment of the late Tamil Pandit of the Department and of two peons respectively was sanctioned in Government Order No. G. 5473-74—G. M. 25-3-08, dated 25th March 1908, with effect from 1st July 1908; and in their Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, the Government subsequently limited the period of the retention of the services of the above establishment to one year.

4. In connection with the publication of revised editions of the Sravan Belgola and other volumes of inscriptions, the temporary entertainment for the period of one year of an additional English clerk was sanctioned in Government Order No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908. The new clerk entered upon his duties on 17th December 1908.

5. In the above Order Government have also made a suitable provision in the Archæological budget for work connected with the exploration and excavation of ancient sites for archæological purposes.

6. Anandalvar had privilege leave for nearly three months and Padmaraja Pandit leave without allowances for nearly two months. Venkannachar and Ramaswami Sastri were also on leave for about a month and a half and a month respectively.

7. As desired by Government in their No. G. 4774—G. M. 180-07-4, dated 14th February 1908, I made a tour to Arkalgud Taluk, Hassan District, in October 1908, to inspect the Siva temple at Ramenhalli, Arkalgud Taluk, and to examine the inscriptions in it. The temple, which is built in the Chalukyan style of architecture, is now in ruins. From one of the inscriptions in the temple we learn that the tower and other portions which had fallen down were repaired in 1719 A. D. by one Shanbhog Venkatesaiya who rebuilt them with brick and chunam. Architecturally there is nothing remarkable about the temple. Of the five inscriptions which are found here, four are already printed in the Hassan volume as Nos. 14-17 of the Arkalgud Taluk. The remaining inscription is on a stone set up to the right of the main entrance. The letters being mostly worn out, only the purport of this inscription was given in brackets under Arkalgud No. 13. Now, however, it has been found possible to decipher and copy a large portion of it, though the top part is completely effaced. The epigraph tells us that a certain Ramaiya, the S'rîkaraṇa-heggaḍe of Koṅga-nâḍu, set up the god Râmanâtha in 1213 A. D. and endowed the temple with some lands. The Narasimha, Iśvara and Vîrabhadra temples at Arkalgud were also inspected.

8. On my way to Arkalgud, I stopped for some time at Hassan and examined the Kêśava, Hâsanâmbâ, Pârśvanâtha, Virûpâksha and Gôpâlakrishna temples. Two *vîrakals*, bearing inscriptions which are not quite legible, were discovered in the flower garden to the west of the Devikere tank. At about the 9th mile from Hassan on the Arkalgud road is a village named Kallârêkoppal to the east of which there is a conspicuous Roman Catholic chapel built on a high hill. Around this place there are a few villages inhabited by Native Christians, and in one of these, namely, Sathalli, a Roman Catholic Father has his residence. I am told that a *jâtra* is held on the hill every year. The village Sathalli is of interest as having been the scene of the labours of the well-known Abbe Dubois at the beginning of the last century. I also inspected Bîkanhalli and Gorur on the way. At the latter place, the Paravâsudêva, Narasimha, Trikûṭêśvara and Kailâsêśvara temples were examined and 4 new inscriptions discovered—1 in the first temple and 3 in the third. The latter belong to the 12th century. A new inscription of about the 15th century was also discovered at Honnagoṇḍanhalli, Arkalgud Taluk, about four miles from Gorur. The inscription on an old *vîrakal* near Vaddarhalli, about a mile from Gorur, which is printed as Arkalgud 11, was carefully examined and some important corrections made in the printed copy.

9. I left Arkalgud for Râmanâthpur on October 18th and discovered a few new inscriptions on the way—1 at Mokali, 2 at Dodda Magge, 1 at Nilavâgilu and 3 at Muguḷur. At Ramanathpur, the Râmêśvara, Agastyêśvara, Subrahmaṇya and Râma temples were inspected as also the Lakshmaṇêśvara and Vâsâpuri Anjanêya temples at Mallarâjapaṭṭaṇa on the opposite bank of the Kaveri. About 27 new inscriptions were discovered in the Râmêśvara temple and 2 in the Lakshmaṇêśvara temple. Of the former, 1 is inscribed in Nâgari characters on the outer wall of the *garbha-gṛiha* and belongs to the reign of the Vijayanagar king Harihara II; 1 is engraved on the pedestal of the Tâṇḍavêśvara image; 3 on the floor in the *navaranga*; and the rest are written over the entrances to the rooms in the verandah around the temple, giving the names of the gods set up in the several rooms together with those of the men who set them up. Among these men several belonged to the Mysore Arasu community. Two short inscriptions were also discovered on a rock in the bed of the river. On finishing my work at Ramanathpur, I went to Basavâpatna, inspected the Shaḍbhâvarahitêśvara, Sântêśvara, Praṇatârtiharêśvara and Lakshmîkânta temples and discovered 5 new inscriptions. Two of these which are on *vîrakals* refer to a fight between the Hoysaḷa king Narasimha III and his brother Râmanâtha.

10. On my way back to Arsikere, I inspected Kôramangala, Hirikaḍalûr and Hâranhalli. At about the 6th mile from Hassan on the Hassan-Arsikere road, a cart-track leads to Kôramangala, situated at a distance of about three miles from the road. The village contains three temples in the Châlukyan style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Bûchêśvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Bûchêśvara temple may be looked upon as an excellent specimen of the Châlukyan style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Saḷa in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Śâradâ and Gaṇapati, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple. This temple deserves to be conserved at any cost. The north wall is a little out of plumb and has to be set right at once. A high compound wall and strong doors are urgently required for the preservation of the temple. The Chennakêśava temple at Hirikadalûr, about $1\frac{1}{2}$ miles from Dudda, is in ruins and does not deserve the labour and expense of restoration. Two new inscriptions were discovered in this temple. At Hâranhalli, about 5 miles from Arsikere, there are two temples, the Chennakêśava and the Sômêśvara, which are also good specimens of Châlukyan architecture. They were built in the 12th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysaḷêśvara temple at Halebid, which they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sômêśvara temple is in an unfinished state as regards its exterior owing probably to some political trouble at

the time, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakêśava temple is well preserved while the Sômêśvara temple is woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple deserves conservation and the work of restoration has to be taken in hand as early as possible. A compound wall and strong doors are urgently required as in the case of the temple at Kôramangala. There being no door to the temple, no image in the interior has escaped mutilation. While at Kôramangala and Hirikadalûr, I was told that some images belonging to the temples in those places had been removed by some people with the connivance of the village or taluk authorities. Such vandalism can only be put a stop to, to the immense advantage of temples and other buildings of archæological and historical interest, by bringing into force in the Province an act similar to the Ancient Monuments Preservation Act. The sooner this is done, the better. I also inspected the Kallêśvara, Bairêdêva and Chandramauḷêśvara temples at Haranhalli and discovered a few new inscriptions in the place—one on a beam in the Sômêśvara temple, one on two beams in the Chennakêśava temple, one at the Paramânandavêdike to the north-east of the village and one near a well known as Vêdikebhâvi.

11. At Arsikere I inspected the Îśvara temple in the north-east, the ruined Jaina temple styled Sahasrakûta-Jinâlaya in the inscriptions and the Tirupati temple at the foot of the hill. The Îśvara temple is a good example of Châlukyan architecture, the circular porch in front being unique in design and construction. The temple is well preserved. The Bûchêśvara and the Sômêśvara temples, which are not in any way inferior in architectural beauty, ought to be conserved like this temple. Two new inscriptions were discovered in the ruined Jaina temple, one on a pillar and the other on the pedestal of a mutilated Jaina image; and two more on the beams of the *maṇṭapas* in front of the temple at the foot of the hill. There was also a new inscription on the left side of the stone containing Arsikere 89 and another on a *vîrakal* to the right of the road leading to Tirupati.

12. In May 1908 Mr. J. H. Marshall, the Director-General of Archæology, had sent me a cutting from the *Madras Mail*, containing an account by Dr. Dreaper of the ruins of Chandravalli near Chitaldrug, and enquired if I could give him any other information about the ruins. He had also requested me to send him some specimens of the pottery and coins to be found there. With the object, therefore, of inspecting this ancient site of Chandravalli, I left Arsikere for Chitaldrug on October 24. On the way I examined the Gôpâlakrishṇa, S'ankaralinga, Vîrabhadra and Siddarâmêśvara temples at Holalkere and discovered a new inscription at the last mentioned temple. At Chitaldrug I inspected the ancient site of Chandravalli situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle *maṭha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A watercourse has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel, and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the watercourse some neolithic celts were also picked up. Guided by indications of some brick walls on the site, I carried on some preliminary excavations by the side of the walls in 4 places (see Map 3—6). The bricks of which the walls are built are well burnt and unusually large in size—16 inches long, 8 inches broad and 4½ inches thick. At the corners where two walls meet bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only 4½ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the Province itself. There were also dug up a few perforated and elegantly shaped beads made of stone and a

number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for: perhaps they served as playthings for children. Near one of the rooms (6), at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls (3) running in the direction of the watercourse a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brâhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places (1, 2, 7 and 8) were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit (1) a few yards to the north of the spot where the seal was discovered three more lead coins were found; and in another pit (8) about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Andhra period and the same is most probably the case with the small lead and potin coins which were found together with the *denarius*. Of the former, the one which was found with the seal is a coin of the Mahârathi, probably a viceroy of the Andhras stationed at Chitaldrug; and of the three which were dug up in the northern pit (1), two are coins of Muḍânanda and one of Chuṭukaḍânanda, both of whom are supposed to be Andhrabhrityas or feudatories of the Andhras. Further details about the coins are given in the second part of the Report.

13. The excavations went on for about eight days. When the brick walls were discovered, it was hoped that some important building or *stupa* of the Andhra period would be unearthed. Unfortunately, however, the walls of the rooms were only $4\frac{1}{2}$ feet deep built on hard soil. The lowness of the walls and the nature of the remains found in the rooms, pits and the banks of the watercourse may lead one to suppose that this part of the site probably represents the outhouses or cattle-sheds, backyards and manure-pits of one of the streets of the ancient city. The results of the excavations are encouraging though not commensurate with the expectations entertained at the beginning. If a long stay is made at the place and the work of excavation conducted on a large scale with patience and perseverance, with a few intelligent hands to help in supervision, there is every likelihood of some important results being achieved. It is intended to carry a large trial trench across the fields that now cover the site. But the lands will have to be acquired before this can be done. In connection with the excavations carried on at Chitaldrug, I have to thank Messrs. M. Changaiya Chetty, B.A., Deputy Commissioner, and A. Mrityunjaya Iyer, B.A., Assistant Commissioner, for their sympathetic assistance.

14. At Chitaldrug the Uchchangiyamma, Narasimha and Venkataramaṇasvâmi temples were inspected as also Tippu's Mahâl, the Bârâ Imâm Makân and the Ankle *maṭha*. In the Mahâl the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahâl deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tippu's time. The Ankle *maṭha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels. The Panchalingêśvara and Siddêśvara temples there were examined. Altogether 11 new inscriptions were discovered at Chitaldrug—1 in the park, 1 on a bell in the Uchchangiyamma temple, 2 in the mosque, 2 in the Bârâ Imâm Makân, 2 on tombs to the west of the travellers' bungalow, 1 on a rock to the south of Siddhânti Obalappa's garden, 1 in front of the old post office and 1 on a rock to the west of Nêralagundi-doṇe.

15. On the hill I inspected the Sampige-Siddêśvara, Hiḍimbêśvara, Ekanâthamma, Phalgunêśvara, Gôpâlakrishṇa, Anjanêya, Subbarâya and Basava temples. In the Hiḍimbêśvara temple a big piece of bone is shown as the tooth of the demon Hiḍimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhêri* or kettle-drum of Bhima, the Pandava prince who killed Hiḍimba. The *garbha-gṛiha* of this temple is carved out of a single rock. A figure of Hiḍimba is sculptured on the *vimâna*. In the Sampige-Siddêśvara temple also a piece of bone much bigger than the one at the Hidimbesvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, 2 inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the edge of which in the four cardinal points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone being 1' 10" thick and the upper 10." The upper stones have around the rim 38 square holes each $2\frac{1}{2}$" long and $3\frac{3}{4}$" deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Hyder and Tippu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables. As this structure is of historical and archæological interest, it is to be regretted that the upper stones were disturbed at all.

16. On the 1st of November I left Chitaldrug for Siddapura, Molakalmuru Taluk, for inspecting the Asoka inscriptions. On the way a new inscription was discovered at Bairâpura, about four miles from Siddapura. At Siddapura I examined the Anjanêya, Obaladêva, Vîrabhadra, Kêśava, Râmachandrêśvara, Basava, Akkatangi and Basti temples. Three new inscriptions were discovered: one on a rock in a field to the west of the village and two on the bells in the Anjaneya temple. The Basti temple is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Pagaḍesâlubeṭṭa. Tradition has it that the two sisters (*akkatangi*) who built the Isvara temple known as Akkatangiyara-guḍi used to play at dice (*pagaḍe*) on this hill. A *vîrakal* lying in a field to the south-west of this hill, which contains the inscription Molakalmuru 12, is interesting as the sculptures on it illustrate the meaning of the expression *siḍi-tale-goḍu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddâpura is a small hamlet inhabited by a few Kurubas, which is named Kâḍusidda *maṭha*. The adjacent village which is called Hâneya in the inscriptions may have derived its later name Siddapura from the above hamlet. The Asoka inscription at the hill called Emmetammanguṇḍlu near Siddapura and that on the rock known as Aksharabaṇḍe to the north of Brahmagiri were carefully examined. Both of them are well protected by masonry walls, iron bars and a strong canopy. The door is locked and the key is with the Patel of Siddapura.

17. I then inspected the Jaṭingarâmêśvara and the Brahmagiri hills. At the beginning of the flight of steps leading to the top of the former, is a ruined Gaṇêśa temple, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Gaṇêśa has only two hands which is considered to be a speciality. I examined the Asoka inscription on the top of the hill. This is also well protected like the other two inscriptions, but the door is unfortunately left unlocked. This is to be deeply regretted as the inscription, which is already worn out and much injured, is sure to suffer further injury at the hands of cattle-boys and other ignorant persons. This is the most worn out of the three inscriptions, while the Brahmagiri one is the best preserved. The Jaṭingarâmêśvara, Bhôgêśvara, Sûrya

and Vîrabhadra temples were visited and a few new inscriptions discovered: one near the main entrance, one on the Nâgarpaḍe rock and five on the bells and gong of the Jaṭingarâmesvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A. D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jaṭâyu was killed by Râvaṇa. The prefix Jatinga in the name Jatingarâmesvara is a corruption of Jaṭâyu. There is also a temple dedicated to Jaṭâyu on an adjacent peak which is loftier and steeper than this.

18. On Brahmagiri I examined the Triśankêśvara temple and the Mahâl. An inscription at the temple tells us that one Bichaṇa, the minister of Bamma who was the son of Bhôganripa (*Last year's Report*, para 44), built the Hâneya (*i.e.*, Siddapura) and the Niḍugal forts. The Mahâl is a neatly built two-storied house, about 50' by 50', the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. I am told that it was built by a Lingâyat guru some 60 years ago and that the guru died some 20 years ago. The house was, it appears, very well furnished with chairs, sofas, etc., and even with a piano. On his death the Ayya of Eraḍukere, Rayadurga Taluk, is said to have removed many valuable things found in the Mahâl under the plea that he was the guru of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others especially on the Sivarâtri day. The building has now become Government property. It is a pity that such an excellent building is left to take care of itself. The door is left open and mischievous people have broken the doors, windows and glass panes. They have not even hesitated to use the door and window frames for fuel in cooking their food on the hill. The building deserves conservation.

19. On my way back to Chitaldrug I visited Dodda Uḷvarte, a village about seven miles from Talak. It has a number of old *vîrakals*, two of which especially, belonging to the 10th century A. D., are very artistically executed both in regard to the sculptures and the writing. They relate to the Noḷambas. The village appears to have been an important place in the 10th century. It is called Uḷalmaṛi in the old inscriptions and Uḷalavariti in those of the Vijayanagar period. A new inscription was discovered below the lamp-pillar in front of the Mailâradêva temple. I returned to Bangalore on November 9.

20. In connection with the revised edition of the Sravan Belgola volume, I made a tour to Sravan Belgola on the 22nd of February 1909. On the way I inspected Mattigatta, Navile, Agrahara-Belguli, Nuggihalli and Jambûru. At Nuggihalli I examined the Somêśvara, Sadâśiva and Narasimha temples. The last is a good specimen of Chalukyan architecture, resembling the Chennakesava temple at Haranhalli, though the tower, which is of a different design, is similar to that of the Buchesvara temple at Koramangala. The friezes of animals, etc., on the outer walls are complete like those of the Hoysalesvara temple and not left unfinished like those of the Somesvara temple at Haranhalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichôja of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 A. D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as *Trikûṭâchala*, literally, a three-peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakesava temple at Haranhalli and the Narasimha temple at Javagal belong to the same class. Two more inscriptions were discovered at Nuggihalli—1 on the *dhvajastambha* of the Narasimha temple and the other on a pillar at the entrance to the village.

21. At Sravan Belgola a careful survey was made of the town and its surroundings as also of the larger and the smaller hills. A few of the villages in the neighbourhood were also inspected. Every one of the printed inscriptions was carefully compared with the original and corrections and additions made. The originals, however, of the printed inscriptions Nos. 69 and 71 are not now forthcoming. A

close search was made for the former but without any success; with regard to the latter, I am told that the rock on which it was engraved was removed at the time when the Bhadrabâhu cave was repaired. It is satisfactory to note that this thorough survey, conducted with much labour and perseverance, has brought to light nearly 250 inscriptions not known before. It is not to be expected that every one of them is of great historical importance; but it can be said that most of them give information of one kind or another which cannot but be of some interest to the historian and the archæologist.

22. To begin with the town and its environs. A new inscription was discovered on the pedestal of the image in the Akkana-basti and another in Nagari characters on that of the marble image in the Siddhânta-basti. The latter *basti* is so named because all the books bearing on the Jaina *Siddhânta* were formerly secured in a dark room of this basti; and it appears that at some remote time *Dhavala*, *Jayadhavaṭa* and other rare philosophical works were carried away from here to Mûdabidare. In the Mangâyi-basti 3 new inscriptions were copied: 1 on the pedestal of S'ânti-Jina, 1 on that of Vardhamâna and 1 over the second inner entrance; and in the Bhaṇḍâra-basti were discovered an inscription on a stone in the *prâkâra* and another on a pillar in a room to the right of the second entrance. The latter is partly concealed by a newly built wall. Seven new inscriptions in Tamil and Grantha characters were discovered in the *maṭha* on the images of Anantanâtha, Gommaṭa, Navadêvatâ, Gaṇadhara, Pañchaparamêshṭhi, Chaturvimśati-tîrthakara and Ananta. Two Kannada *sannads* granted to the *maṭha* by Pûrnaiya and Krishnarâja Odeyar III were also copied. It has to be mentioned here that no such Sanskrit sannad as the one printed as No. 141 appears to have been granted to the *maṭha* by Krishnarâja Odeyar III. It is a fanciful paraphrase in Sanskrit of the above Kannada sannad, recently composed by some Jaina Pandit, and as such can lay no claim to be an authoritative record. It is misleading in its contents, inasmuch as the composer has omitted a great deal of what is contained in the original and has added much foreign matter with the sole object of giving the record a Jaina complexion. Of the other inscriptions newly copied in the town and its environs, 1 is on a pillar in the *maṇṭapa* of the pond, 1 on a boulder in Syed Saheb's backyard, 1 on the north slope of the rock known as Bôḷure, 1 on a rock at the Halasinabâvi entrance, 2 at Jakkikatte, 2 at Javarankatte, 4 on rocks near Chennanna's pond and 1 on a stone in Chikka Ijjayya's field in the south.

23. On the larger hill or Vindhyagiri nearly one hundred new inscriptions were copied. Of these, 1 is near the left foot of Gommaṭêsvara; 14 on the pedestals of the images in the cloisters around, 2 of which are in Nâgari characters; 3 on the beams of the enclosure, of the 15th century, written in ink; and 1 on the floor in front of the colossus. In the *maṇṭapa* in front of the image there are 9 ceiling panels which are very elegantly executed. Around the central panel is engraved an inscription in small letters, the copying of which entailed much labour. There were also 6 new inscriptions on the pillars. About 15 inscriptions are engraved in Gujarati characters in the passage leading to the courtyard. Impressions of these have been sent to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, for favor of decipherment. Outside the enclosure was discovered a stone to the west of Brahmadeva *maṇṭapa* containing an inscription similar to No. 90 in its contents. On the back was also discovered an inscription engraved, unlike on other stones, breadthwise. In Siddhara-basti was copied a new inscription found at the bottom of the west face of the pillar on which No. 105 is engraved. Four new inscriptions were copied near No. 117, 8 near No. 111 and 3 near No. 119. A worn-out Malayalam inscription was also discovered near the entrance known as Akhaṇḍabâgilu. The rock to the west of Odegal-basti is full of inscriptions in Nâgari characters resembling No. 119, most of which are dated in S'aka years. These were copied together with two Kannada inscriptions found at the same place. About 10 inscriptions were also discovered in different parts of the rock outside the first entrance. Two of these are noteworthy as being inscribed in characters older than those of the oldest inscription hitherto known on this hill. An attempt was also made to take a good photo of Gommaṭêśvara for the revised edition of the volume. The illustration given in the first edition was from Appavu Pillay's copyright photo. The required number of copies had to be bought from him. I wanted

to have our own copy for this edition. A special platform had to be erected for taking the photo. But as a scaffolding had been erected at the time on an immense scale around the image for the head-anointing ceremony, the photo, though not as satisfactory as could be desired, is the best that could be had under the circumstances.

24. On the smaller hill or Chandragiri the work that had to be done was of a very arduous nature. Here too nearly one hundred new inscriptions were discovered. The most important finds were on the rocks to the south of Pârśvanâtha-basti and in front of Kattale-basti. Most of these inscriptions are engraved in characters very similar to those of what is known as the Bhadrabahu inscription and belong approximately to the same period. A few are perhaps one or two centuries later; but very few can be brought down to a period later than the 10th century A. D. Many of them are epitaphs of Jaina gurus like those printed at the beginning of the Sravan Belgola volume; some record the visits of distinguished persons; and some consist of only one word giving simply the name of the pilgrim who visited the place. As records of a respectable antiquity, it was thought desirable to copy every one of them without any regard to their importance or otherwise from a historical point of view. The letters being worn out and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned and deciphered. Of the records that have now been copied, it may be said of a good number that no trace of them will be found some years hence. As those of the inscriptions on these rocks that are already printed are not given in a regular order, a great deal of time had to be devoted to the work of identification before any corrections could be made. What is known as the Bhadrabahu inscription is railed off from the surrounding space to preserve it from injury. But as it is left open, exposed to sun and rain, the letters are gradually getting worn out and the rock has peeled off in several places. Being an important inscription of comparatively great antiquity, it deserves to be protected from further injury by the erection of a canopy over it. Among the other discoveries may be mentioned two incomplete inscriptions on the pedestals of two images in Chandragupta-basti. Two inscribed square pillars, similar to the ones seen in the *mantapas* on the hill, appear to have been unfortunately cut and converted into these pedestals. An inscription of Châmunda-raya, similar to No. 76, was found on both sides of the entrance to Châmundaraya-basti. At Têrina-basti were discovered two inscriptions: one on a stone built into the floor and the other on a car-like structure in front. The basti probably derives its name from this structure. Four inscriptions were copied near Iruve-Brahmadêva temple, two on the doorway and two on the rock in front; six near Kanchina-doṇe; two near the Bhadrabâhu cave and one Tamil inscription below No. 73. A few more inscriptions were also discovered at the foot of the hill. The boulder on which one of these is engraved is known as Châmuṇḍa-râya's rock. Tradition has it that on Châmuṇḍarâya's shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommaṭa which had been concealed by stones, bushes, etc., became instantly visible. A few Jaina gurus are figured on the rock with their names written below.

25. The villages that were inspected in the neighbourhood of Sravan Belgola were Jinanâthapura, Jinnênhalli, Hâlmattigaṭṭa, Kabbâḷu, Kaṇṭîrâyapura and Sâṇêhalli. At the first village 11 new inscriptions were found: five in S'ântinâtha-basti, one near Aregal-basti, one on a tomb to the north-west of the village, one in Sivananjegauda's backyard, one on a rock to the south-west, and two in Kâḷê-gauda's fields to the north and south-east. From an inscription on the pedestal of the god we learn that the S'ântinâtha-basti was built at about 1200 A. D. Though small, the temple is a fine example of Chalukyan architecture. On the outer walls there are images of Jinas, Yakshas and Yakshis. This appears to be a rare feature in Jaina temples as no such ornamentation is found on the outer walls of other bastis of this style of architecture. The temple is in a good state of preservation. The tomb to the south-west, on which an inscription was found, is what is called a *samâdhimantapa*, a square stone structure about 4 feet broad and 5 feet high with a tower at the top, but walled up on all the sides with stone slabs without any opening whatever. One new inscription was copied at each of the villages Jinnên-halli and Kabbâḷu; two were copied at Hâlmattigaṭṭa, three at Kaṇṭîrâyapura and four at Sâṇêhalli.

26. While at Sravan Belgola I very much wished to examine the manuscripts in the library of the maṭha and also in two or three private libraries. But the work in connection with the numerous inscriptions of the place was so heavy that I could hardly spare time for any other work. The Pandits and myself were almost incessantly at work both in the morning and in the afternoon, while the peons were fully occupied in taking impressions of all the newly discovered inscriptions and of a good number of the old ones also. However, seeing the name of Karṇâṭaka-Śabdânuśâsana in the list of manuscripts in the *maṭha*, I went there for a few minutes, and, after a great deal of persuasion, prevailed upon the Svâmi to let me have a look at it. The manuscript contained the *vritti* only and not the learned commentary styled *Manjarîmakaranda*. Still, in the belief that it might be of some use in connection with the revised edition of the Karnâṭaka-Sabdânusâsana which I am carrying through the press, I borrowed it of the Svâmi. The only other manuscript that I had time to examine was *Harivaṁśa* by Jinasêna, a Jaina author who flourished in the 8th century. I also spent a few minutes in examining two or three manuscripts in one Siddappa's house.

27. During my halt at Sravan Belgola, an elderly gentleman, Mr. James Bruyn Andrews by name, who came in a motor car on a visit to the place, called to see me. Mr. Rice had written to me from England that this gentleman was interested in archæological and philosophical subjects and that he would be going to Southern India to see, among other places, Halebid and Sravan Belgola. He had also requested me to give the gentleman any help that he might require. It appears Mr. Andrews made enquiries about me at Bangalore, and, on learning that I had gone on tour to Sravan Belgola, came there to see the place under my guidance. I took him up to both the hills and showed him everything worth seeing. He was very much pleased with all that he saw and left the place with Mr. Oakley who had accompanied him from Bangalore. This was on the 11th of March. I returned to Bangalore on the 13th.

28. On the 20th of May I made a tour to Channapatna Taluk in order to examine *in situ* the numerous Tamil inscriptions of the Taluk, especially those at Dodda Malur, Chikka Malur, Kudalur and Malurpatna, the printed copies of many of which were found to be far from satisfactory. At Dodda Malur I inspected the Apramêya, Kailâsêśvara and Râma temples. The first is a large temple in the Dravidian style of architecture with a lofty *gôpura*. The second is in ruins. Both contain a good number of Tamil inscriptions, mostly of the Chola period. The portions known as *navaranga* appear to have been renovated at some time in both the temples; and it is to be deeply regretted that at that time the inscribed stones were in many cases displaced, altered or cut as the masons thought fit. In some cases the inscribed stones are built into the wall upside down and in others they are thrown away being replaced by inscribed stones from some other temple in ruins. These vagaries have contributed to render the task of decipherment extremely difficult. Further, with the laudable object of giving more light and air to temples, which are generally dark and ill-ventilated, new doorways and windows have of late been set up in the walls. But in doing so the middle portion of many important inscriptions has been unknowingly cut out leaving only a few letters on the sides to tell the sad tale of their former existence. A great service would be done to archæology if a circular is issued by Government to the effect that no temple or other monument in which there are inscriptions should be dismantled, renovated or altered without giving previous intimation to the Archæological Department. This precaution will tend to preserve many epigraphical records from undeserved mutilation or destruction. The remarks made above in connection with the Apramêya and Kailâsêśvara temples also apply more or less to the temples at Chikka Malur, Kudalur and Malurpatna. Several new inscriptions were discovered in the Apramêya and Kailâsêśvara temples, and, with much labour and patience, several fragmentary inscriptions were pieced together. The two new inscriptions found on the west outer wall of the *garbhagriha* in the latter temple have become almost illegible owing to the exfoliation of the stones on which they are engraved. A few Kannada inscriptions were also discovered in the Apramêya temple. At Chikka Malur the Krishna, Kallês'vara and Arkês'vara temples were examined and a number of new Tamil inscriptions copied: six in the first temple and ten in the second. A Tamil inscription was also discovered near the Malur bridge and another

near the same bridge in a cocoanut garden to the north of the road. I then inspected the Lakshmîramaṇa, Nîlakaṇṭhêśvara, Sugrîva, Vîrabhadra, Anjanêya and Varadarâja temples at Channapatna and discovered a new inscription at the pond known as Anekoḷa.

29. On finishing my work in Malur, I left for Bêvur and inspected on the way Bairâpatna, Dyâvarhalli and Mankunda. At Bêvur the Anjanêya and Arkêśvara temples were examined and a new inscription copied in the former temple. Seven new inscriptions were found in the tank —3 on the three sluices, 2 on both sides of a stone in the bed of the tank, 1 on a projecting stone in the south and the last, a fragmentary Tamil inscription, on one of the steps in the south. The Timmappa and Râmêśvara hills near the village were next inspected. There is a large temple, dedicated to Vishṇu, on the former hill. Two new inscriptions were found on the rock to the north of the temple. The two old Jaina inscriptions, Nos. 69 and 70 of Channapatna Taluk, are also engraved on the same rock, the characters being exactly similar to those of the early epitaphs at Sravan Belgola. The existence of these inscriptions here leads one to suppose that the place was once a Jaina settlement. No. 69 deserves to be protected from injury, being perhaps the oldest lithic record in the Bangalore District. Of the villages in the neighbourhood, I inspected Muppasandradoddi, Ammahallidoddi, both *bêchîrakh* villages, Bairanâikanhalli, Kelgere and Hârohallidoddi, and found some new inscriptions: one at the first village, two at the second and one at the last. On my way back to Chikka Malur a new inscription was discovered on the sluice of the tank at Mogenhalli.

30. On my return to Chikka Malur, I inspected Beḷakere, Mârchanhalli, Tippur, Mâdanâikanhalli and the Kuruṇigere hill. One new inscription was copied at each of the first three villages and four at the fourth. The place next visited was Kudalur. On the way a new inscription was found on the north wall of the Chellamma temple to the west of the Kudalur tank. This is only a fragment, the stone having been brought from some other place and built into the wall. At Kudalur the Râma and the ruined Mangaḷêśvara temples were examined and an old Kannada inscription was found in each. There were also discovered in the Râma temple 5 Tamil inscriptions of the Hoysala period. The Mangalêsvara temple had once a number of Tamil inscriptions on its basement and impressions of a few of these are available in the Office. Now, however, there is not a single inscribed stone in the temple except the one containing an old Kannada inscription referred to above. It appears that the stones were allowed to be removed some years ago for building a pond and for some other purposes. This is much to be regretted. This pond is at a distance of a few yards from the temple. Many of its steps consist of disconnected inscribed stones taken not only from this temple but also from others of which no trace is now left. Thus we have a number of fragments of several inscriptions which it is not easy to put together. After a very careful examination of all the fragments, I have, at considerable labour, pieced together a few of them. I then visited Honganur, Hoḍakehosalli and Chakkere. At the first village the Gôpâlakrishṇa, Îśvara, Lakshmîdêvi, Anjanêya and Saptamâtrikâ temples were examined as well as two more which were in ruins. Three new Kannada inscriptions were copied at the first temple and one at the third. The place next visited was Maḷûrpaṭṇa, a village containing a number of Tamil inscriptions of the Chôla period. It appears to have been a place of considerable importance in the 10th and the 11th centuries. Here are also a few old Kannada inscriptions of the 10th century. The Varadarâja, Nârâyaṇa, Arkêśvara, Chauḍêśvari and Durgâparamêsvari temples were examined and several new inscriptions in Kannada and Tamil discovered. The Nârâyana temple is a small building, but its outer walls are fully covered with Tamil inscriptions from top to base. A few of these are printed. Four new Tamil inscriptions were discovered as also a Kannada one on the *balipîtha* in front. The god was set up in 1007 A. D. during the reign of the Chôla king Râjarâja. Two inscriptions, one in Tamil and the other in Kannada were found in each of the Arkêśvara and Chauḍêśvari temples, and a Tamil fragmentary inscription in front of the Durgâparamêśvari temple. In a heap of stones lying near the *Châvaḍi* of the village were discovered three stones inscribed in Tamil letters, recording grants to a Kailâsêśvara temple at Kudalur which is no longer in existence. Two more Kannada inscriptions were also discovered in the

village: one near Huchchavîraiya's house and the other, a *mâstikal*, to the north-east of the village. I returned to Bangalore on June 9.

31. Further discoveries of the year under report were 10 inscriptions in Mysore: 6 in the Lakshmîramaṇasvâmi temple, 3 in the Triṇayanêśvaraśvâmi temple and 1 in the Prasannavenkaṭaramaṇa Svâmi temple; and 4 in Bangalore: 2 in Mallêsvaram, 1 near the Race-Course and 1 near the Jakkaraya tank. There were also discovered two inscriptions in the Bangalore Museum—one on a palm leaf and the other in Burmese characters on a Burmese bell. A photo of the latter was sent to Mr. Taw Sein Ko, Archæological Superintendent of Burma, who has very kindly deciphered it for me.

32. A number of new copper plate inscriptions was also obtained during the year. They are six in number, relating to the Châlukya, Hoysala, Vijayanagar and Mysore dynasties and ranging in point of time from the 8th century to the close of the 17th. A few details about them are given below :—

	Taluk	Village	Owner	Number of plates
1.	Chincholi (Nizam's Dominions)	Ainûli	Police Patel Basavanta Rao	5
2.	Bangalore	Bangalore	The Secretariat (photos)	3
3.	Krishnarajapete	Santêbâchahalli	Patel Subba Pandit	3
4.	Mulbagal	Mulbagal	Śrîpâdarâya-maṭha	1
5.	Mysore	Mysore	The Palace	3
6.	Chamarajanagar	Chamarajanagar	Vidvan Tirunarana Iyengar	3

33. Altogether the number of new inscriptions discovered during the year was 525, of which 370 were in the Hassan District, 112 in the Bangalore District, 25 in the Chitaldrug District and 1 in the Kolar District. According to the characters in which they are inscribed, 81 are in Tamil, 43 in Nagari, 15 in Gujarati, 2 in Persian, 1 each in Telugu, Malayalam and Burmese, and the rest in Kannada. In almost every village that was visited the printed inscriptions were checked by a careful comparison with the originals. Complete and accurate copies have thus been procured of a large number of inscriptions printed in the Hassan, Bangalore and Chitaldrug volumes.

34. In November last a number of photographs of inscriptions which had been mixed up with papers in the Vernacular records of the Secretariat were sent to me for decipherment. On examination the photographs were found to represent 19 inscriptions in all, 12 on stone and 7 on copper plates, of which 17 are already printed in the Hassan volume. The remaining two inscriptions, one on stone and the other on copper plates, were new. The former was too much effaced to make anything out of it. A transcript and an English translation of the latter were sent to Government as desired.

35. It is interesting to note that Padmaraja Pandit, the Jaina Pandit of my Office, who made a tour to Northern India last year, discovered a Kannada inscription in such a far-off and unlikely place as Bhavanagar in Kathiavar. It is engraved on the pedestal of the image of Chandranâtha on the upper floor of the Jaina temple in the Humâ street near the Gogo gate, and is dated in 1541 A.D. It records that the image was caused to be made by one Sôvuṇa Nâyaka, who was the servant of a minister of Krishṇa-Deva-Râya of Vijayanagar. Padmaraja Pandit has also brought a list, together with a few extracts from some, of the Jaina manuscripts found in the Jaina temple located in Set Manikchand Panachand's house in Bombay. One of these manuscripts, named *Lôkavibhâga*, is very valuable as it enables us to determine the period of the Pallava king Simhavarma.

36. In the month of May 53 gold coins were received from the Secretariat for examination. They were examined and found to consist of Vijayanagar coins of Krishna-Deva-Raya and Ikkeri coins of Sadâsiva-Nâyaka. A report on them was submitted to Government.

37. The manuscript of Sivananjegauda's *Haḷêbîḍu-purâtanacharite*, which was sent by the Muzrai Secretary with a request that necessary corrections and alterations might be made in it, was corrected and sent to the press. The work is now being carried through the press.

38. In connection with the revised edition of the Sravan Belgola volume, the Kannada texts were revised by a careful comparison with the originals; and the

numerous inscriptions lately discovered in and around Sravan Belgola are being copied and got ready for the press.

39. The printing of the revised edition of the Karṇâṭaka-S'abdânu-śâsana has made very slow progress owing chiefly to the delay in the press. The progress was even slower than in the year previous, only 32 pages having been printed during the year under report.

40. The General and Revenue Secretary, the Inspector-General of Education and the Assistant Private Secretary to His Highness the Maharaja sent a number of Kannada books for review. These books, about 35 in number, were reviewed and opinion sent.

41. The work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica has made good progress. All the volumes have been indexed and the slips, about 125,000 in number, are being arranged alphabetically.

42. The Photographer and Draughtsman took photographs of several copper plates and stone inscriptions and prepared fac-similes of them. He also prepared a few plates for illustrating the revised edition of the Sravan Belgola volume. Transfer copies of the Exhibition certificate for 1908 were prepared by him and the printing of the certificates supervised. He accompanied me on tour to the Hassan and Chitaldrug Districts and took photographs of many buildings and articles of archæological interest. He also took a number of pencil sketches of the temples at Arsikere, Haranhalli and Koramangala for the architectural portfolio, and made some corrections in the former plates by a close comparison with the originals.

The Architectural Draughtsman prepared a few drawings for illustrating the revised edition of the Sravan Belgola volume and made sketches of some articles of archæological interest. He also traced a few plates illustrating the Kèdârêśvara temple at Halebid.

43. In November last His Highness the Maharaja was pleased to inspect the antiquities discovered at Chitaldrug. They were also inspected by Dr. Smeeth, Messrs. Maconochie, Wetherell, K. P. Puttanna Chetti, H. V. Nanjundayya, H. J. Bhabha and Professor M. Rangacharyar of Madras.

Part II.—Progress of Archæological Research.

1. EPIGRAPHY.

44. A large number of the inscriptions discovered during the year under report can be assigned to specific dynasties such as the Chalukyas, Gangas, Cholas, Hoysalas, Vijayanagar and Mysore. There are also a few records relating to the Sêvuṇas, Mahrattas and the Nuggihalli and Ikkeri chiefs. Among the discoveries of the year, the old epitaphs at Śravan Belgola deserve special mention as also a few records of the 9th and 10th centuries, relating to the Gangas and their feudatories, found at Bevur, Kudalur and Sravan Belgola. Among the copper plates, those of the Chalukya king Kîrtivarma II are of some historical importance, while those of Nârasimha III and Chikka-Dêva-Râya supply some items of interesting information.

45. Before passing in review the inscriptions in chronological order according to the dynasties to which they belong, a few words may be said here about the epitaphs referred to above, being the oldest of the records found during the year. Many of these must be of the same period as the one known as the Bhadrabahu inscription (Sravan Belgola No. 1), since the characters are exactly similar. Opinions have differed as to the period of this inscription, some assigning it to the 5th century, others bringing it down to the middle of the 8th. Most of the epitaphs now discovered give, like the printed ones, the names of some Jaina gurus who expired by the rite of *sallêkhana*, but, in the absence of any reference or allusion to contemporary events, they do not afford us any help in fixing the period, inasmuch as the same names were borne by men who lived at periods separated by very long intervals. The epitaph, given in the accompanying plate (Plate I), is therefore of exceptional value as it gives a clue to its period by naming a contemporary king. It is engraved above Sravan Belgola No. 9 and consists of five Sanskrit *anushṭubh ślôkās* in five lines. The letters at the beginning of the first two lines are worn out.

EPITAPH OF ARISHṬANÊMI

ŚRAVAṆA BELGOḶA

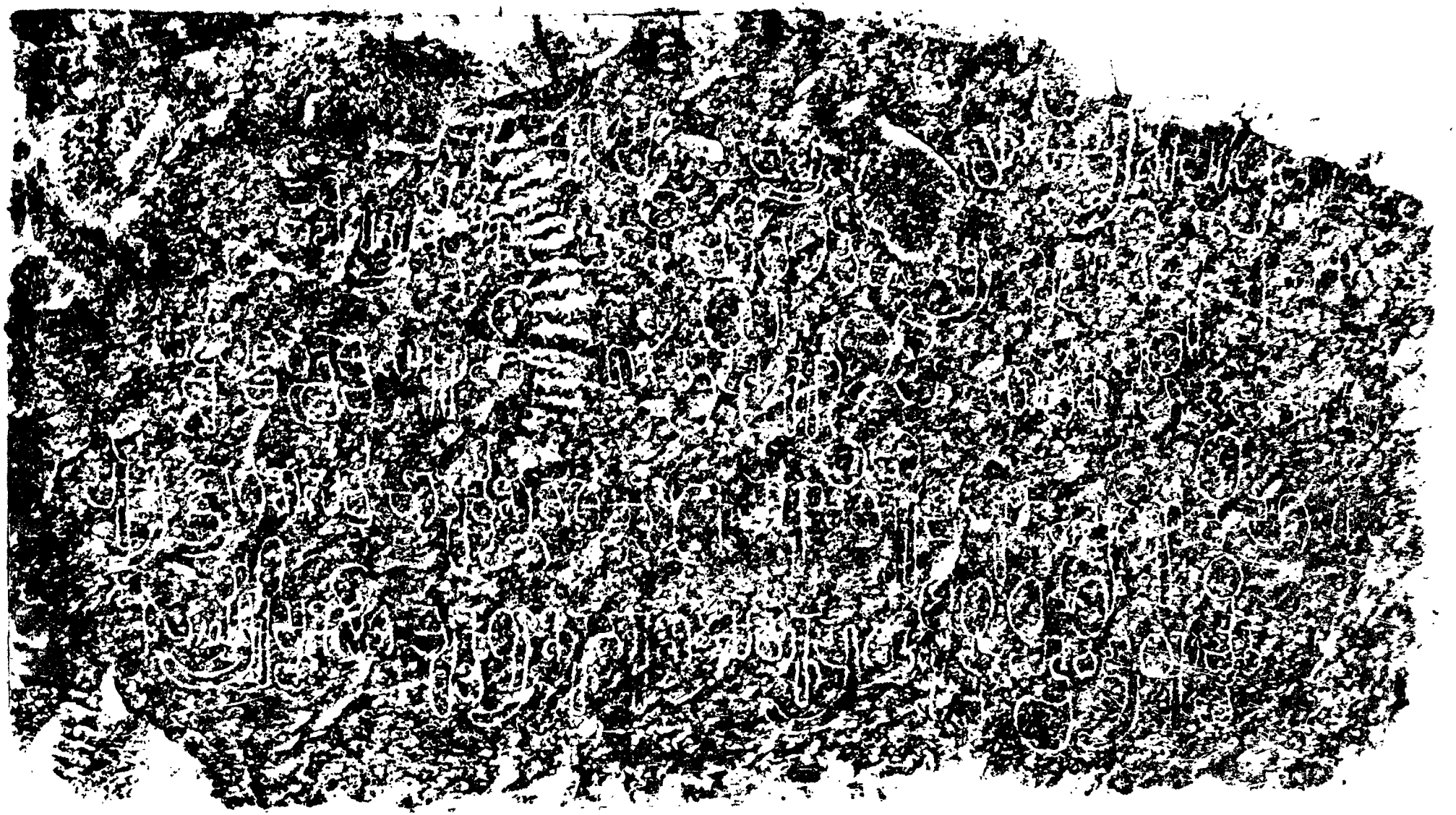


PLATE I.

Epitaph of Arishtanemi.

S'ravana Belgola.

.....kshiṇân patiḥ âchâryya...śrîmân śishyânêka-parigrahaḥ

.....lâsasya nirvvâṇâ...jani chalâchala-viśêshasya guṇair dêvî cha Kampitâ ||

dîpair ddhûpaiś cha gandhaiś cha śâkarôd adhim âdarât tatra Diṇḍika-râjô'pi sâkshî sannihitô'bhavat ||

parittyajya gaṇaṃ sarvvaṃ châtur-vvarṇṇa-viśéshitaṃ âhârâdi śarîraṃ cha Kaṭavappra-girâv iha ||

âchâryyô'rishṭanêmîśaḥ śukla-dhyânôru-vâraṇaṃ samâruhya gatas siddhiṃ Siddha-Vidyâdharârchchitaḥ ||

PLATE II.

Ainuli Plates of Kirtivarma II. 749 A. D.

(Fourth plate.)

(*IV. a*) 1. ṇârṇavê śarad-amala-śaśadhara-vi'ada-yaśô-râśimayaṃ jaya-stambham a-
2. tishṭhipad Vikramâditya-satyâśraya-śrî-pṛithuvî-vallabha-mahâ-râjâdhi-râja-
3. paramê'vara-bhaṭṭârakasya priya-sûnuḥ bâlyê suśikshita-śâstra-śastraś śatru-
4. shaḍvargga-nigraha-para sva-gu a-kalâpânandita-hṛidayêna pitrâ samârô-
5. pita-yauvarâjyaḥ prakṛity-amitrasya Pallavasya samûlônmûlanâ-
6. ya kṛita-matir ati-tvarayâ Tuṇḍâka-vishayaṃ prâpyâbhimukhâga-
7. tan Nandipôta-varmâbhidhânaṃ Pallavaṃ samantatô vibhûya bhagna-śaktiṃ kṛi-
8. tvâ prabhûta-matta-mataṅgaja-mâṇikya-suvarṇa- kôṭîr âdâya pitrê
9. samarppitavân êvam itthaṃ kramêṇa samarpita-sârvvabhauma-padaḥ pratâ-
10. pânurâgâvanata-samasta-sâmanta-makuṭa-mâlâ-rajaḥ-puñja-piñ-

(*IV. b*) 11. jarita-charaṇa-sarasirhaḥ Kîrtti-varmma-satyâśraya-śrî-pṛithuvî-vallabha mahârâjâ-
12. dhirâja-paramêśvara-bhaṭṭârakas sarvvân êvam âjñâpayati viditam astu vô'smâbhir ê-
13. ka-saptaty-uttara-shaṭ-chhatêshu S'aka-varshêshv atîtêshu pravardha-mâna-vijaya-râjya-saṃvatsa-
14. rê chaturtthê varttamânê Bhaimarathî-nadî-paśchimê tîrê Nelavoḍige-nâma-grâmam adhi-
15. vasati vijaya-skandhâvârê A'shâḍha-śuddhâshṭamyâṃ śrî-Sêndraka-kula-tilakâ-
16. mâna-śrî-Nâgaśakti-vijñapanayâ A'gastya-sagôtrâya Bâla-'armma-
17. ṇaḥ pautrâya Ajja-'armmaṇaḥ putrâya Bhava-śarmmaṇê Kâ yapa-gôtrâya Mâ-
18. da-svâminaḥ pautrâya Sêma-svâminaḥ putrâya Sabba-svâminê cha Kariveḍe-vi-
19. shaya-Tâmbu-varavu-pûrvva-taṭê Vâri-Voḷetûmbu-nâma-grâmayôr mmadhyê Kâravanda-
20. r-nnâma-grâmaḥ Bhava-'armmaṇê dvau bhâgau Sabba-svâmnê êka-bhâgaṃ kṛi-

PLATE III.

OLD INSCRIPTIONS AT S'RAVAṆA BELGOLA (1-5) AND AT KUDALUR (6.)

1
śrî-Pushpaṇandi-nisidhige

2
Baladêvâchâryyara pâüggamaṇa

3
S'rîdharan

4
śrî-kavi-Ratna

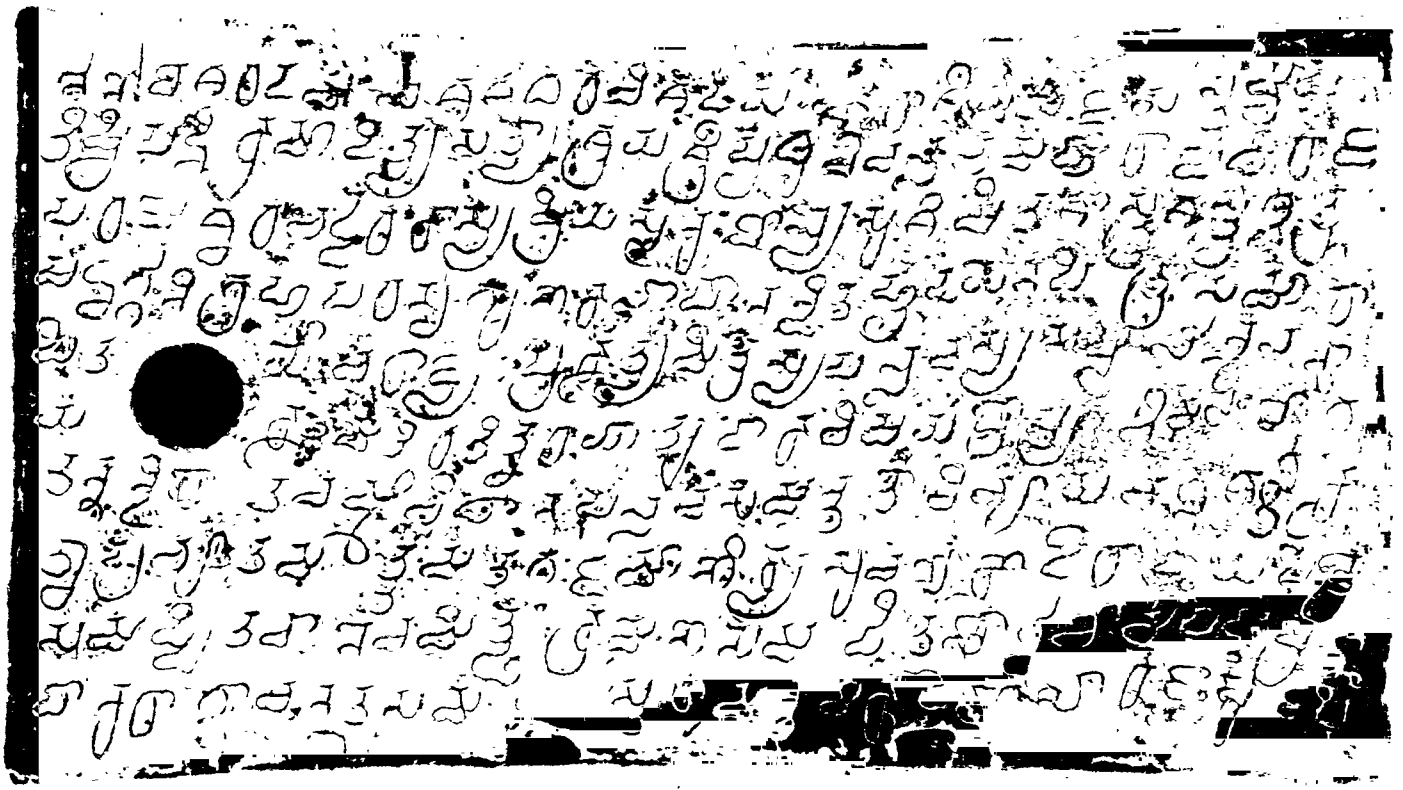
5
śrî-Châmuṇḍa-Râjaṃ mâḍisidaṃ

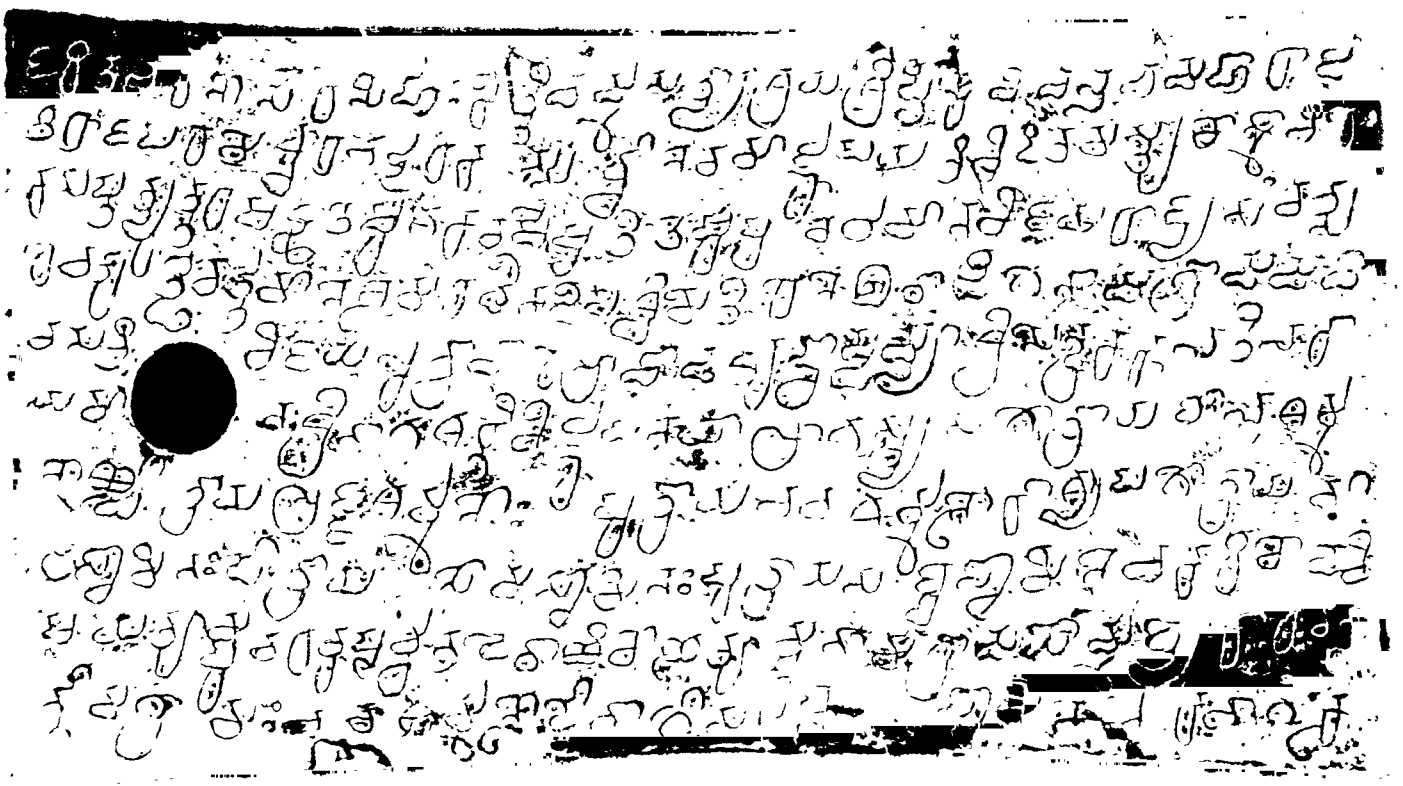
6
S'rîyammaṃ toṛeya taḍiya tôṇṭado-
ḷ tamma bhâgamaṃ dêvarge koṭṭar
Ayyappa Râüṇada pakkada tôṇṭamaṃ
koṇḍu toṛeya taḍiya tamma bhâgada
tôṇṭamaṃ Mûḍaṇa-basadige koṭṭar
Raṇapâk-arasar âḷe koṇḍu koṭṭar

AINÛLI PLATES OF KÎRTIVARMA II

749 A.D.

(FOURTH PLATE)

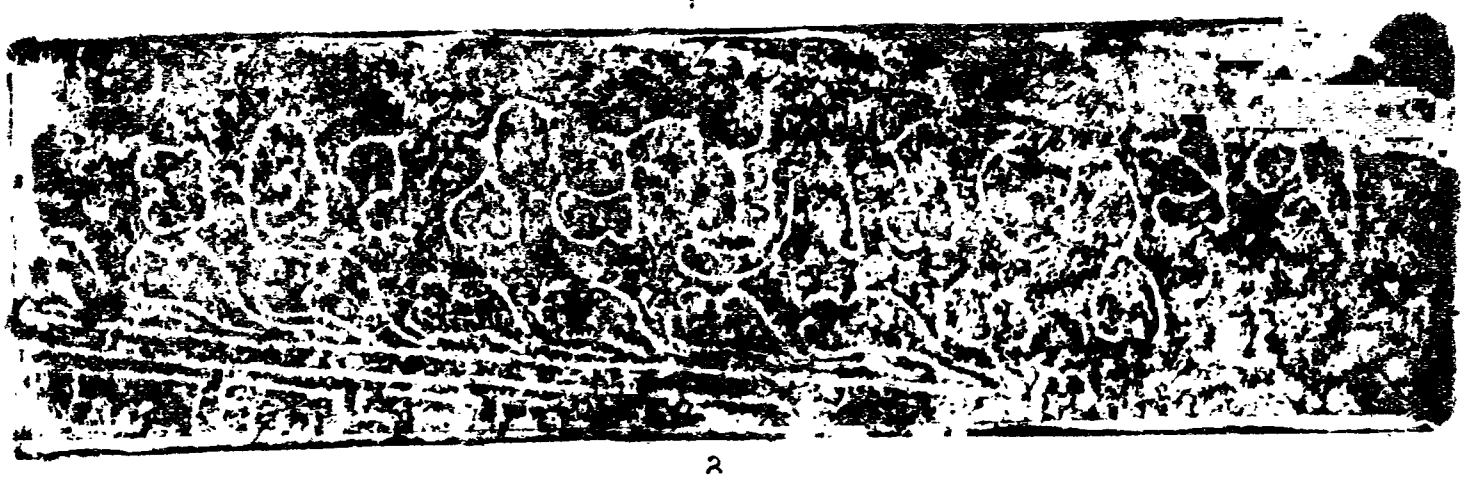




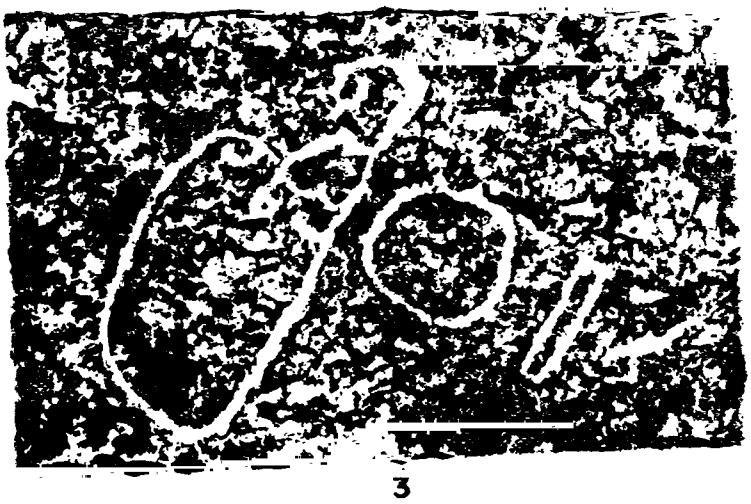
OLD INSCRIPTIONS AT ŚRAVAṆA BELGOLA (1-5) AND AT KUDALUR (6)



1



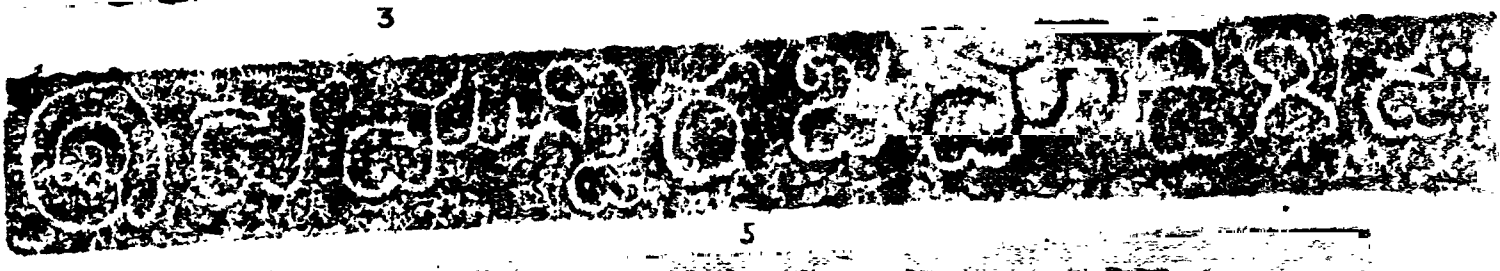
2



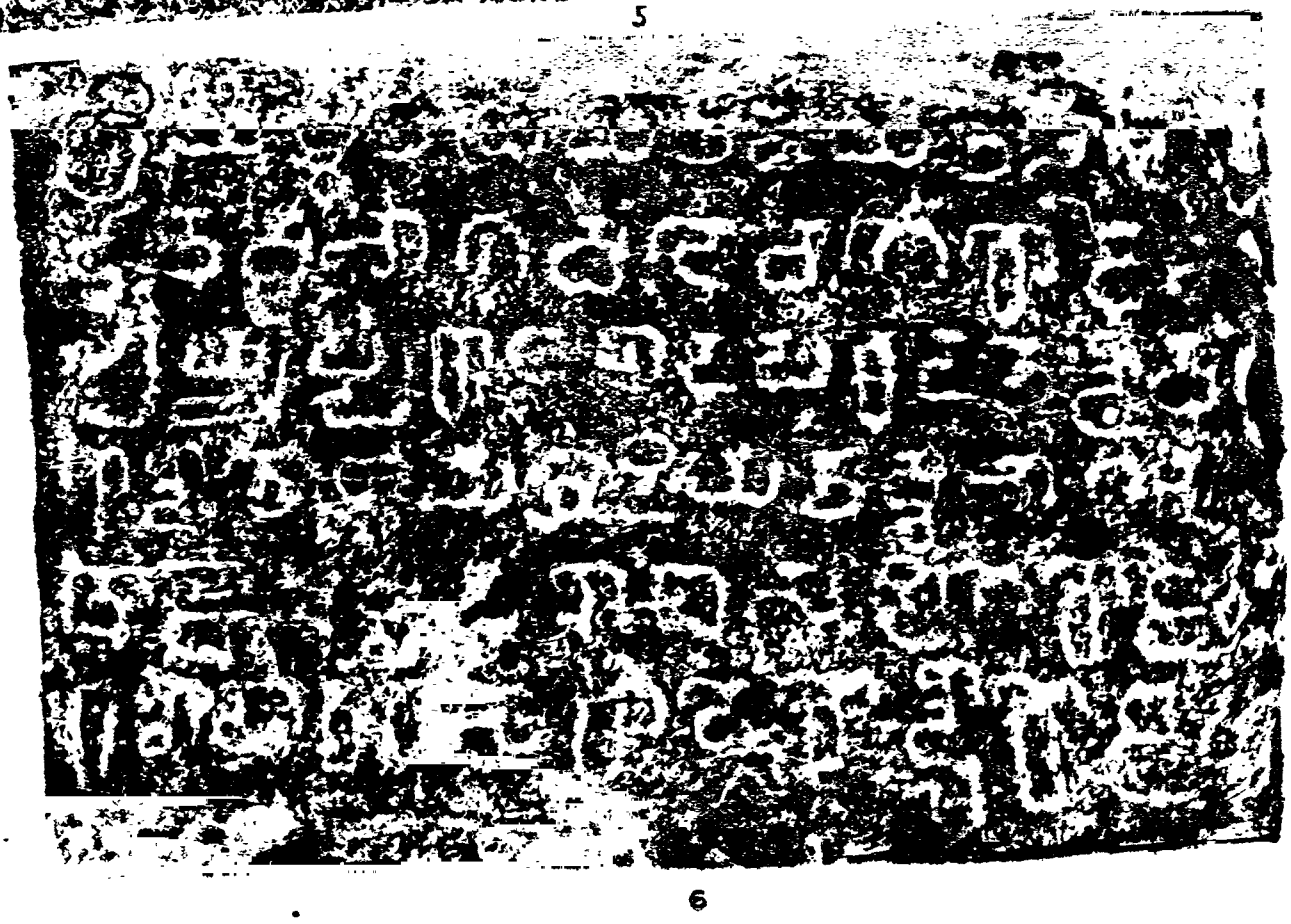
3



4



5



6

It appears to begin with a statement, like Sravan Belgola No. 1, that an *âchârya* no doubt the same mentioned further on, came to the south with a large number of disciples ; and then proceeds to say that an *âchârya* named Arishṭanêmi attained *nirvâṇa* on the Kaṭavapra hill and that even king Diṇḍika was there as a witness (*tatra Diṇḍika-râjô'pi sâkshî sannihitô' bhavat*). A lady named? Kampitâ, probably queen of Diṇḍika, is also mentioned as doing honor to the *âchârya*. There is also another inscription above this on the same rock recording the same event in Kannada but without the mention of the king. Now, who may this Diṇḍika be? In the Tamil chronicle *Kongudêsarâjâkkal* a Chêra king Diṇḍikara or Diṇḍikâra is mentioned (*Indian Antiquary*, I 366) as having succeeded Madhava III (Sewell's *Antiquities*, II 190-1). His period according to the chronicle would be the early part of the 5th century. Can he be the Diṇḍika of the epitaph ? This identification may perhaps be objected to on the score that the chronicle is not a trustworthy record, since no such name occurs in any hitherto known Ganga inscription. In the Udayêndiram plates of Prithivîpati II (*South Indian Inscriptions*, II. 381), Iriga, one of the sons of a king Diṇḍi (*Diṇḍikôjêriga*) is said to have been saved (verse 16) by Prithivîpati I from the Râshṭrakûṭa king Amôghavarsha I. The period of this Diṇḍi would be about 800 A.D. We may perhaps provisionally identify the Diṇḍika of the epitaph with this Diṇḍi, though it is open to doubt whether the period of the latter is not for palæographical reasons too modern for the inscription and whether Diṇḍi was a king at all as interpreted by Dr. Hultzsch, seeing that it is very uncommon to use a Tamil word (such as *kô*, *i. e.*, king) right in the middle of a Sanskrit compound, while the Diṇḍika of the epitaph appears to have been a well-known contemporary king.

46. The following are some of the names found in the other epitaphs copied during the year :—Sarvajña-bhaṭṭâraka of Vêgûr ; Guṇadêvasûri, who did penance for 12 years ; Mâsêna ; Sarbaṇandi and Basudêva ; Vrishabhanandi's disciple (name not given) ; Mahâdêvamuni ; Baladêvâchârya ; Padmanandi ; Pushpaṇandi ; Vikôkabhaṭâra of Koḷattûr *saṇgha* ; Indranandyâchârya ; Râjñîmatî-ganti ; Pushpasênâchârya of Navilûr *saṇgha* ; S'rîdêvâchârya ; Mêghanandi-muni of Navilûr *saṇgha* ; Pâtranandi-muni ; and Guṇamati-avve of Navilûr *saṇgha*. Of these names, Baladêva also occurs in Sravan Belgola Nos. 7 and 15. If any of the above gurus and nuns can be correctly identified, the period of these epitaphs can be approximately settled. In one of these, a guru of Kaḷattûr is said to have lived a life of penance for 108 years ; in another, a reference is made to the Seven-hundred, which may be compared with the last portion of Sravan Belgola No. 1 ; and in another, the name of the engraver is given as Pallavâchâri. It is worthy of notice that in one of the epitaphs (Plate III, No. 2), the Prâkrit form *pâugganaṇa* for *prâṇôdgamana*, *i. e.*, death, is used along with a Kannaḍa genetive—Baladêvâchâryara.

47. A word may also be said here about the short inscriptions consisting of only the names of the pilgrims who visited the place. Some of these are inscribed in characters very similar to those of the epitaphs, others in later characters of the 9th and 10th centuries. A few of them are shown in Plate III. Among the names that occur may be mentioned S'rîdharan (No. 3), Sahadêva-mâṇi, Vîtarâ'i, S'rîmad-Akaḷaṅka-paṇḍitar, S'rî-kavi-Ratna (No. 4), S'rî-Châvuṇḍayya, and Mâḷava-Amâvar. Of these, it is not improbable that Akaḷaṅka-paṇḍita is the celebrated Jaina guru of the 8th century who is said to have vanquished the Buddhists at Kâñchi ; Kavi-Ratna, the well-known Kannada poet who received the title *Kavichakravarti* from the Châḷukya king Taila III and wrote the Ajitapurâṇa in 993 A.D. ; and Châvuṇḍayya, the renowned general Châmuṇḍarâya who in about 980 A.D. set up the colossus on the larger hill and built a basti known as the Châmuṇḍarâya-basti on the smaller hill.

The Chalukyas

48. There are only two inscriptions of this dynasty. Two more are also given under this head as they refer to chiefs who apparently belonged to a minor branch of the Chalukya family. The most important of these records is the copper plate inscription of Kîrtivarma II (Plate II).

Kîrtivarma II.

49. The plates of Kîrtivarma II referred to above are five in number, each measuring $8\frac{1}{2}''$ by $4\frac{1}{2}''$, the first and last plates being inscribed on the inner side only.

They have no raised rims. They are strung on a ring which is $4\frac{3}{4}''$ in diameter and $\frac{1}{2}''$ thick and has its ends secured in the base of an elliptical seal measuring $1\frac{1}{2}''$ by $1\frac{1}{4}''$. As the seal is worn out, the boar on it is not quite visible. The plates are in a good state of preservation, the characters being Haḷa-Kannada. They were in the possession of Patel Basavanta Rao of Ainûli, a village in the Chincholi Taluk of the Gulbarga District in the Nizam's Dominions, and were brought to me for inspection by Chincholi Venkannachar, a Pandit of my office.

50. The language of the inscription is Sanskrit throughout, and, with the exception of an invocatory verse at the beginning and three benedictive and imprecatory verses at the end, the whole is in prose. The geneology and the details about the various kings mostly correspond with those already known from the Vakkaleri and Kendur plates (Kolar 63, and *Epi. Ind.* IX. 200) of the same king. But instead of the passage beginning with *svakula-kairiṇaḥ* and ending with *bhagnasaktim kritvâ* (Vakkaleri grant, lines 54-56) which occurs in both the above grants in describing Kîrtivarma's exploits, we have the one beginning with *prakṛity-amitrasya* and ending with *Pallavam* (*Ibid.*, lines 38-40) which occurs in them in describing the conquests of his father Vikramâditya II repeated with the addition of *samantatô'bhibhûya* (also found in the Kendur plates) *bhagnasaktim kritvâ*. Another important variation consists in the use of *samarpita* for *prâpta* before *sârvabhauma-padaḥ* (*Ibid*, line 58). These plates are the earliest in point of time, being dated in the 4th year of the king's reign. So, we may suppose that the variations seen in the later records were introduced after the 4th year. The word *samarpita* has to be construed with *pitrê* that goes before; and this leads us to infer that it was Kîrtivarma who procured the position of a universal sovereign for his father by inflicting a severe defeat on the Pallava king Nandipôtavarma, who had probably prepared himself for a second battle with his father. The word *ittham* used in the present grant before *kramêṇa* shows that this, namely, the defeat of Nandipôtavarma, was the means by which universal sovereignty was secured to his father.

51. The inscription records that on the eighth lunar day in the bright fortnight of the month Âshâḍha, in Śaka 671 expired, in the fourth year of his reign, when his victorious camp was at Nelavaḍige on the western bank of the river Bhaimarathî, Kîrtivarma II, at the request of Nâgaśakti, an ornament of the Sêndraka race, granted to Bhavaśarma of the Âgastya-gôtra, son of Ajjaśarma and grandson of Bâlaśarma, and to Sabbasvâmi of the Kâśyapa-gôtra, son of Sômasvâmi and grandson of Mâḍasvâmi, the village named Kâravandar, situated between the villages Vâṛi and Voḷetûmbu on the eastern bank of Tûmbuvaravu in the Karivaḍe-vishaya, in the proportion of two parts to Bhavaśarma and one part to Sabbasvâmi. An additional grant of 300 *nivartanas* of land was also made to Bhavaśarma in Vanniyapâḷu, situated to the north of the boundary..... of the village named Arapuṇuse and to the west of the cascade or pool named Arkavaḷḷar, in the south-east of the village named Karivaḍe. The grant was written by the *Mahâsandhivigrahika* Dhanañjaya-Puṇyavallabha, the same person who wrote the later Kendur and Vakkaleri charters.

52. The date of the grant is thus 749 A D.; and at that period we have a Sêndraka chief, Nâgaśakti, not hitherto known from other records. The date of the grant, however, does not agree with those of the two later grants. If Śaka 671 expired is the 4th year of Kîrtivarma's reign, as stated in this inscription, Śaka 672 expired ought to be the 5th year, not the 6th as given in the Kendur plates; while Śaka 679 expired ought to be the 12th year, not the 11th as stated in the Vakkaleri plates.

Raṇapâkarasa.

53. An inscription (Plate III, No. 6) on a stone brought from some other place and built into the wall of the kitchen in the Râma temple at Kudalur, may belong to a minor branch of this dynasty. That this stone does not belong to the Rama temple is clear from the fact that the inscription on it records a grant to some Jaina temple. It tells us that Śrîyamma and Ayyappa granted, during the rule of Raṇapâkarasa, portions of their gardens, situated on the bank of some river, to the Eastern *basadi* (or Jaina temple). It is not known who this Raṇapâkarasa was. *Raṇavâga*, *raṇaparâkrama* and *raṇarasika* were the titles of some of the early Chalukya kings, but not *raṇapâka*. There is, however, a Raṇapâra-Gâmuṇḍa

mentioned in Sravan Belgola No. 24. The epigraph is not dated, but, judging from its characters, it cannot be much later than about 800 A.D.

Goggi.

54. An inscription in old characters on the smaller hill at Sravan Belgola mentions a Goggi with the title *chagabhakshaṇachakravarti.* He may perhaps be identical with the Goggi of Chalukya lineage mentioned in Myscre 37, whose period is about 980 A.D.

To the same period may belong an inscription on a projecting stone in the south of the tank at Bevur, Channapatna Taluk. It is in old characters with the figure of a boar, the Chalukya crest, sculptured at the top. Its contents are merely the imprecatory verse *sradattam*, etc., with the name Bhuvanaśakti-bhaḷâra at the end. The latter may have been either the donor or the donee, and perhaps a member of the Kâḷâmukha sect.

Vikramâditya VI.

55. A worn out inscription on the Nâgarpaḍe rock on the Jaṭingarâmêśvara hill, Molakalmuru Taluk, records some grant to the temple on the hill during the reign of the Châlukya king Vikramâditya VI.

THE GANGAS.

56. About half a dozen inscriptions copied during the year are assignable to the Ganga kings, and a few others to their feudatories or subordinates. A few more may be of the same period though they do not name the reigning king.

Râchamalla II.

57. An inscription on a *vîrakal* at Kabbâḷu near Sravan Belgola appears to be the earliest of the Ganga records. It tells us that in the 15th year of the coronation of Satyavâkya Permanaḍi, one Bidichayta, son of Maḷtiyara-Bûvayya, fought and fell during a cattle raid. The king mentioned is probably Satyavâkya Râchamalla Permânaḍi II who began to rule in 870 A.D., and the date of the record would be 884 A.D. The sculptures on this *vîrakal* are rather curious: a man is seen in the act of cutting off the head of another with a sword, the herd of cattle he rescued being also represented at his side.

58. Here may also be noticed an inscription, dated in 886 A.D., engraved on the middle sluice of the tank at Bevur, Channapatna Taluk. It informs us that the sluice was caused to be built by Sûḷeyabbe's daughter Dîvabbe of the glorious Sakaras, *i.e.* of the Sakara or Sagara lineage. Among the feudatories or subordinates of the Gangas were some who described themselves as of the Sagara race. For instance, Maṇalêra, who is mentioned as Bûtuga's servant and *aṅkakâra* in Mandya 41, of 950 A.D., was of the Sagara lineage. Dîvabbe's inscription bears testimony to the antiquity of the tank at Bevur.

Ereganga.

59. A mutilated inscription on the doorway of the Iruve-Brahmadêva temple on the smaller hill at Sravan Belgola, contains references here and there to the Ganga kingdom and its prosperity. A certain minister Narasinga is mentioned, as also a great minister (no name given) of Ereganga. The son-in-law of this great minister was Nâgavarma, whose son Râmadêva, described as an equal of Vatsarâja and Bhagadatta in renown and valour, expired by the rite of *sallêkhana* The stone appears to have been set up by his wife. The Ereganga of this record is no doubt identical with the Ganga king Ereganga who issued the Gaṭṭavâḍi plates (*Epi. Car.* XII) in 904 A. D. The minister Narasinga may be his son. The names of both Ereganga and Narasinga are found in the list of Ganga kings given in the Sûḍi plates (*Epi. Ind.* VII, App. p. 24), which are supposed to be spurious.

60. The oldest inscription hitherto known on the larger hill at Sravan Belgola was No. 76, *i.e.*, Châmuṇḍa-Râya's inscription to the right of the colossus. Two have now been discovered, inscribed in characters older than those of No. 76. As they appear to belong to this period, they may be considered here. They are on the rock to the north of the outer entrance and consist of only one line each. The first mentions a sculptor Bidigôja with the honorific prefix *śrîmat*; but the meaning of the rest of the epigraph is not quite clear. The second is in praise of a man called

Guṇḍachakra-Jaṭṭuga. He is described as a son to other men's wives, a slave to kinsmen, a fierce cobra to slanderers, a Bhîma to liars and a warrior of his sister's husband (*bâvana baṇṭa*). Though not historically important, these are interesting as the oldest records on the larger hill. Their period may be about 900 A.D.

Mârasimha.

61. A short inscription, mostly worn out, on the rock near the epitaph of Mârasimha on the smaller hill at Sravan Belgola, records the visit to the place of a servant of Noḷambakulântaka, *i.e.*, Mârasimha. Its date may be about 970 A.D.

62. A few more inscriptions, which are of about the same period, may also be noticed here. A fragmentary inscription on a stone brought from some other place and built into the north wall of the Chellamma temple to the west of the Kudalur tank, records a grant for the repair of the tank by some one (name gone) of the Sagara lineage, who was known as *Abhinava-Vikramâditya*. Another, on a stone built upside down into the well of the ruined Mangaḷêśvara temple at Kudalur, records a grant of land by one Irugayya. A third, on a stone brought from some other place and built into the wall of the ruined Arkêśvara temple at Malurpatna, which seems to be a Jaina epitaph, appears to say that some one died meditating on the feet of Jinêndra. On the right side of the stone the name Châgiyabbarasi can be made out She is perhaps the person who died, or the person who had the stone set up Another inscription on the sluice of the tank at Mogenhalli, Channapatna Taluk, records that the sluice was caused to be built by Parapaḷamalla, the *nâlgavuṇḍa* of Beḍavagâre. The person who wrote the record was Bhimmakara, the *sênabhôva* of Bevur.

Râchamalla III.

63. A short inscription on the rock near the epitaph of Râmadêva (para 59) on the smaller hill at Sravan Belgola, records the visit to the place of one Subhakaryya, who was the ? *jangina-sênabôva* of S'rîmad-Râchamalla-Dêva. This Râchamalla is probably identical with Satyavâkya Râchamalla III. The date of the record may be about 980 A. D.

64. Two short inscriptions (Plate III. No. 5) on both sides of the entrance to the Châmuṇḍarâya-basti on the smaller hill at Sravan Belgola, tell us that the temple was caused to be built by Châmuṇḍa-Râya The characters are similar to those of the identical inscription, Sravan Belgola 76, engraved to the right of Gommata on the larger hill. Chamunda-Raya was the minister and general of Râchamalla III. It was he who set up the colossus on the larger hill. He was also a literary character, being the author of a Kannada work called Châmuṇḍarâyapurâṇa, an account mostly in prose of the 24 Tîrthankaras, which he wrote in 978 A.D.

65. It may be mentioned here that a careful examination of No. 67, inscribed on the pedestal of the image in the upper storey of Châmuṇḍarâya-basti, resulted in the discovery of the name of Châmunda-Raya's son. His name, Jinadêvaṇa, is given at the beginning of the 4th *pâda* of the verse. There was no reason at all for the use of the two identical objects—*Jinagrihamam* and *Jinabharanamam*—to the verb *mâḍisidam* in the verse.

66. The last of the records that has to be noticed under the Ganga dynasty is an important inscription on a stone in the bed of the Bevu· tank. It is dated 985 A. D. Unfortunately, the right hand portion of the stone is broken. The inscription tells as that with the permission of Maṇalêra a grant was made by Perggaḍe S'aṅkayya and others for the repair of the tank. A subordinate of Maṇalêra, whose name is gone, is mentioned with a string of titles and epithets. He was of the Sagara lineage and of the Kamaḷaja (Brahma)-gôtra. The fire (*anala*) was his banner and Bhagavatî his crest. Among his titles may be mentioned *vîra-Bhagîratha*, *achalita-Sagara*, *dhuradutturanga*, *iṇiva-Ledenga*, *pati-mechche-gaṇḍa* and *parama-Maḥêś'vara*. The record was written by Jayadêva, and Maṇalêra himself had the stone set up. This Maṇalêra is no doubt identical with the one mentioned in the Atakur inscription (Mandya 41) and in Mandya 45. From the similarity of Maṇalêra's titles given in the Atakur inscription to those of his subordinate in the present record, we may infer that the latter was a close relative of the former. In the inscription the village is called Bempur.

The Cholas.

67. A number of inscriptions of the Chola period was copied at Dodda Malur, Kudalur, Malurpatna and Jinanâthapura near Sravan Belgola. A few of them are complete, but the majority are fragmentary owing to the inscribed stones having been displaced or removed when renovating portions of the temples at the above places. In a few instances inscribed stones brought from other places have been built into the walls of some of the above temples. All the records are in Tamil except one which is in Kannada.

Vijayâlaya.

68. A fragmentary inscription on one of the western steps of the pond at Kudalur mentions the Chola king Vijayâlaya. It consists of only one line without either beginning or end, and seems to tell us as far as it goes that Vijayâlaya had long arms and sword worthy of? Pattanippâra-nâḍan and resided at the city of Kûḍal. As these statements are not found in the historical introductions of the inscriptions of other Chola kings, we may perhaps suppose that this is an inscription of his, though the fragmentary nature of the record prevents us from drawing definite conclusions in the matter. Vijayâlaya was the grandfather of Parântaka I, who came to the throne in 907 A.D. If the fragment is really of Vijayâlaya's time, its period would be about 870 A.D. It would thus be the earliest Chola inscription in the Province, the earliest hitherto known being Mulbagal 203, of 935, dated in the 29th year of the reign of Parântaka I.

Râjarâja I.

69. Two records of this king were copied on the south base of the Nârâyaṇa temple at Malurpatna, Channapatna Taluk. One of them is dated in the 23rd year of the king's reign, *i.e.*, in 1007 A.D., the year in which, according to the other inscriptions of the place, the god of the temple, named Jayangoṇḍa-S'ôḷa-Viṇṇagar-âḻvâr after Râjarâja I, one of whose titles was Jayangoṇḍa-S'ôḷa, was set up. After the usual historical introduction, in which the king's conquests of Vengai-nâḍu, Gangapâḍi, Nuḷambapâḍi, Taḍigaivaḷi, Kuḍamalai-nâḍu, Kollam, Kalingam, Iḷa-maṇḍalam and the Iraṭṭapâḍi Seven-and-a half lakh country are mentioned, the epigraph proceeds to say that in the 23rd year of the reign of S'rî-Kôv-Irâjarâja-kêśaripanmar *alias* S'rî-Râjaraàja-Dêvar, Ayyapoḷil-śeṭṭi and other citizens of Nigarili-S'ôḷapuram, which was a portion of Maṇalûr in Kiḻalai-nâḍu of Gangapâḍi, pledged themselves to supply certain quantities of rice, oil, vegetables, curds, ghee, etc., for the god of their city, Jayangoṇḍa-S'ôḷa-Viṇṇagar-âḻvâr. In the other inscription, which also contains a similar historical introduction and is probably dated in the same regnal year, the members of the assembly of....chaturvêdimaṅgalam, having assembled in the temple, made a grant for the god. This record is much worn out and incomplete. In the modern name of the village Maḷûr is a corruption of Maṇalûr.

Râjêndra-Chôla I.

70. Several inscriptions of this reign were copied at Malurpatna and Dodda Malur. They are mostly fragmentary and are dated in the 3rd, 13th, 18th and 19th years of the reign of the king. The inscription of the 13th year, which is engraved on the south base of the Apramêya temple at Dodda Malur, is pretty complete. The historical introduction gives a long list of the king's conquests, the places said to have been conquered being Iḍaiṭuṟai-nâḍu, Vanavâśi, Koḷḷippâkkai, Maṇṇai-kkaḍakkam, Iḷa-maṇḍalam, Iraṭṭapâḍi Seven-and-a-half lakh country, S'akkaragoṭṭam, Madurai-maṇḍalam, Nâmaṇaikkôṇai, Pañjappaḷḷi, Mâśuṇi-dê'am, Oṭṭavishayam, Kôśalai-nâḍu, Taṇḍabutti, Dakkaṇa-Lâḍam, Vaṅgâḷa-dêśam, Uttira-Lâḍam, Gangai, S'rî-Vijaiyam, Pannai, Malaiyûr, Mâyiruḍingam, Ilangâśôbam, Mâ-pPappâḷam, Mêvilipangam, Vaḷaippandûṟu, Takkôlam, Mâdamalingam, Nilâmuri-dê'am, Mâ-Ṇakkavâram and Kiḍâram. Then the record proceeds to say that in the 13th year (1024 A. D.) of the reign of Kô-Parakêśaripanmar *alias* Uḍaiyâr S'rî-Râjêndira-S'ôḷa-Dêvar, the members of the great assembly of Periya Maḷavûr *alias* Râjêndrasimhachchaturvêdimangalam made a grant for the god Appiramêya-Viṇṇagar-âḻvâr. Another inscription at the same place, dated in the 18th year (1029 A. D.), is important as it refers to a Ganga war (*Gangan kalahattil*) and to the burying of the temple ornaments and other articles at the time for safety.

71. Another record of the same king, also dated in the 18th year, was copied on the south base of the Kailâśeśvara temple at Dodda Malur. After the usual historical introduction, the epigraph records the grant of 130 *kuli* of land by Devanangaichchâni, wife of the Brahman Aiyan Nakkapâran of Vaḷḷappâkkam, of the Hârita-gôtra, to provide for offerings of rice and perpetual lamps for the god. The grant was written by Munnûṟṟuva Karuṇâkara-âchâriyan, the same person that wrote Channapatna Nos. 88 and 88c. A fragmentary inscription on two stones lying to the north of the Narayana temple at Malurpatna, which is dated in the 3rd year (1014 A. D.), records a grant of land to the temple. A few other fragments on stones lying near the *Châvaḍi* at Malurpatna, which may also belong to this reign, record gifts of twilight lamps to the temple of Kailâsam-uḍaiya-Mahâdêvar at Kudalur *alias* Râjarâja-chchaturvêdimangalam. No such temple now exists at Kudalur. A number of fragments copied at the Apramêya temple at Dodda Malur, recording various grants to the temple, may also be of this reign. One of them, on a stone built into the wall near the *garbha-griha*, records a grant, not to the Apramêya temple, but to a Siva temple called Râjêndrasimhêśvara, which is no longer in existence. A much worn out Kannada inscription on the outer doorway of the S'ântîśvara temple at Jinanâthapura near Sravan Belgola, which appears to be an epitaph, mentions a Chôḷa-Permaḍi and a Ganga camp. The reference is probably to a battle that took place between the Cholas and the Gangas.

Chola-Ganga.

72. An inscription on the west outer wall of the *garbha-griha* of the Kailâsêśvara temple at Dodda Malur, records a grant to the temple, during the rule of Uḍaiyâr śrî-S'ôḷa-Ganga-Dêvar, by the members of the great assembly of Râjêndrasimha-chaturvêdimangalam in Kiḷalai-nâḍu. The inscription is mostly worn out and the regnal year is effaced altogether. A grant is also made by the same persons to the temple of Râjêndrasimha-îśvaram-uḍaiyâr, which is stated to be in their village. The Chôḷa-Ganga mentioned here as the ruler is apparently the eldest son of Kulôttuṅga I. He was perhaps the Chôḷa viceroy in Mysore before he was appointed as the ruler of Vengi in 1084 A. D. There was also among the Kalinga Gangas a Chôḷa-Ganga who was anointed king of Trikalinga in 1078 A. D. But it is not probable that he is referred to in this Tamil inscription. The date of the record may be about 1080 A. D.

The Hoysalas.

73. There are numerous records of the Hoysala period beginning in the reign of Vishṇuvardhana and ending in the reign of Ballâla III, covering a period of nearly 200 years from 1117 to 1313 A. D. Though the reigning king is not named in some of these, there cannot be much doubt about the period to which they belong. The inscriptions will be considered in chronological order.

Vishṇuvardhana.

74. There are six inscriptions of this reign. Of these, the one on the car-like structure in front of Têrina-basti on the smaller hill at Sravan Belgola, is perhaps the earliest, being dated in 1117 A. D. The car-like structure perhaps represents what the Jainas call a *mandara*. The inscription, which is throughout in verse, says that there were two royal merchants (*râja-śrêshṭhigal*) named Poysaḷa-seṭṭi and Nêmi-seṭṭi, who were the abodes of Jina-dharma, at the court of king Poysaḷa; that their mothers, Mâchikabbe and S'ântikabbe, who were devoted Jainas, caused a Jaina temple and a *mandara* to be built, took *dîkshe* from Bhânukîrti-muni and became famous in the Mûlasangha and Dêsiga-gaṇa; and that the two merchants, in honor of the occasion, caused special worship to be offered to Jina and arranged for the feeding of Jaina gurus. The temple built by the ladies is no doubt the Têrina-basti and the *mandara*, the car-like ornamental stone structure on which the inscription is engraved. Another inscription of Vishnuvardhana is engraved on a rock to the south-west of Jinanâthapura near Sravan Belgola. It is mostly worn out. From it we learn that the king's senior *daṇḍanâyaka, svâmi-drôha-gharaṭṭa* Gangapayya, made Jinanâthapura at Belguḷa *tîrtha*. A grant also appears to have been made by him with the king's permission. It is curious that the inscription ends thus:—The arrow shot by Drôhagharaṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. The

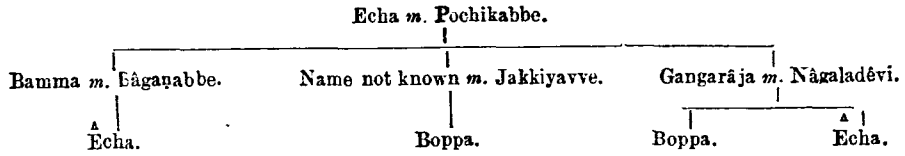
information that Gangarâja brought Jinanâthapura into existence is new. Though not dated, the record may be assigned to about 1117 A. D. Two more inscriptions of the same king, one in Tamil on one of the southern steps of the Bevur tank and the other in Kannada on a rock in Syed Saheb's backyard at Sravan Belgola, are fragmentary and give only the name of the king. The remaining two inscriptions are of some importance as they give an account of Gangarâja's exploits. One of them is on a stone to the west of Brahmadêva *maṇṭapa* on the larger hill at Sravan Belgola and the other on a stone at Sâṇêhalli near the same village. Both of them are similar to Sravan Belgola No. 90 in their description of Gangarâja's greatness and his victory over the Chola feudatories. But the inscription at Sâṇêhalli, which is dated 1119 A. D., gives us the additional information that Gôvindavâḍi, which Gangarâja received from Vishṇuvardhana, was granted for the worship not only of Gommaṭa but also of Pârśvadêva and Kukkuṭêśvara. In giving the boundaries of Gôvindavâḍi the villages Aruhanhalli, Bekka and Chalya are named. Consequently the village has to be sought for somewhere in the neighbourhood of Sravan Belgola and not in Chamrajnagar Taluk. It is of great antiquity seeing that its name is mentioned in the old inscription, Sravan Belgola No. 24. The grant was made after washing the feet of S'ubhachandra-siddhânti-dêva, guru of Gangarâja, in the presence of the *paṭṭaṇasvâmi* Malli-seṭṭi, Gaṇḍanârâya-a-seṭṭi and others. The engraver was Gangâchâri, an ornament of titled sculptors.

75. Here may be mentioned an important correction made in Sravan Belgola No. 66. It was supposed on the strength of this inscription that Gangarâja's son had two names: Êchaṇa and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however, is *Boppaṇâpara-nâmâṅka-chaityâlayam*. This alters the meaning altogether. *Trailôkya-raṅjanam* in the first verse is not to be taken as a mere epithet; it was the name given to the temple by Êchaṇa. And in the 2nd verse, which more or less repeats what is stated in the first, we are told that the temple had also another name, *viz.*, *Boppaṇa-chaityâlaya*. Now we have to consider who this Êchaṇa was. He cannot be Gangarâja's elder brother's son, since he clearly describes himself as Gangarâja's son. We know only one son of Gangarâja whose name was Boppa. But in some inscriptions – (*e.g.*, Sravan Belgola 144 and Channarayapatna 248)—he is mentioned as the eldest son (*agra-tanaya*) of Gangarâja, thus giving room for the legitimate inference that the latter had at least another son. I consider that the Êchaṇa of the present inscription is that other son, and that he built Boppaṇa-chaityâlaya in memory of his elder brother Boppaṇa.

76. There are also a few other inscriptions which can be assigned to the reign of Vishṇuvardhana. Two inscriptions on the pedestals of Bâhubali and Bharatêśvara near the entrance known as Akhaṇḍa-bâgilu on the larger hill at Sravan Belgola, record that the images were set up by Bharatêśvara-daṇḍanâyaka, a lay disciple of Gaṇḍavimukta-saiddhânta-dêva of the Mûla-sangha, Dêśiya-gaṇa and Pustaka-gachchha. This fact is also mentioned in Sravan Belgola No. 115. As Gaṇḍavimukta was the guru of S'ubhachandra who died in 1123 A. D (Sravan Belgola 43), the date of these records may be about 1115 A. D. Another inscription around the central ceiling panel in the *maṇṭapa* in front of Gommata, tells us that to Arasâditya (or king Âditya) and Âchâmbike were born three sons, namely, Pamparâja, Haridêva and the chief of ministers Baladêvaṇṇa, who were ornaments of the Karṇâṭaka-kula, uncles of Mâchirâja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladêva. Though the record does not say so, we may infer that Baladêva got the ornamental panels made. It is not clear, however, who this Baladêva was. In Sravan Belgola 53 there is a Baladêva-daṇḍanâyaka praised at length; but he is quite different from the Baladêva of the present inscription as his parents were Nâgavarma and Chandikabbe. The date of the record may be about 1120 A. D.

77. Two inscriptions near Jakkikatte, Sravan Belgola, say that Jakkamavve, who was the elder brother's wife of *daṇḍanâyaka* Gangarâja, mother of *daṇḍanâyaka* Boppadêva and a lay disciple of S'ubhachandra-siddhânta-dêva of the Mûla-sangha, Dêśiya-gaṇa and Pustaka-gachchha, having observed the vow called *môkshatilaka*, set up some god. She is also stated to have built the tank which is even now known as Jakkikatte after her. There is also an inscription in a ruined temple at Sâṇêhalli near Sravan Belgola, which records that the same lady, here called Jakki

yavve-daṇḍanâyakiti, built that temple and set up a god which, from an inscription on the pedestal of a broken image there, we learn, was Vrishabhasvâmi. Jakkiyavve is also mentioned in Sravan Belgola 43 as Gangarâja's elder brother's wife. In Sravan Belgola 144 and Channarayapatna 248, an elder brother of Gangarâja, Bammachamûpa, is mentioned with his wife Bâgaṇabbe and son Êcha-daṇḍanâtha. So, Jakkiyavve, mother of Boppa, was either another wife of Bamma or the wife of another elder brother of Gangarâja. The latter alternative is more probable as the word *piriyaṇṇa* (eldest brother) used in Sravan Belgola 144 in speaking of Bamma presupposes the existence of at least another elder brother of Gangarâja. From the epithet *daṇḍanâyakiti* applied to Jakkiyavve in the Sâṇêhalli inscription, we may conclude that this elder brother of Gangarâja was also a *daṇḍanâyaka*. We thus gather the following details about Gangarâja's family :—



The date of Jakkiyavve's records may be taken to be about 1120 A.D.

Nârasimha I.

78. A few records of this king's reign were copied at Gorur, Hassan Taluk, Kudalur and Sravan Belgola. One of them, dated about 1160, is engraved near the left foot of Gommata. It is similar to Sravan Belgola 80 in its contents and tells us that the great minister, senior *bhaṇḍâri*, Huḷḷamayya received the village Savaṇêṛu from Biṭṭi-Dêva's son Pratâpa-Nârasimha-Dêva and granted it for Gommata. Two Tamil inscriptions in the Rama temple at Kudalur, dated 1162, record that during the rule over the earth of the possessor of all titles, *mahâmaṇḍalêsvara*, Tribhuvanamalla, capturer of Taḷaikkâḍu Kongu Nangili Koyâṛṛûr Uchchangi Pânangal Vanavaśi Veḷikkirâmam and the Palaśigai 12,000, Bujabala-Vîra-Ganga S'rî-Nârasinga-Poysaḷa-Dêvar—the S'rîkaraṇa-Pergaḍi Maṇimangalam-uḍaiyân Tonṛi-âḷvân *alias* S'rîvaishṇava-dâsan granted to the temple of Saṛkuṇarâma-pperumâḷ at Kudalur *alias* Râjarâja-chchaturvêdimangalam in Kiḷalai-nâḍu of Râjêndra-S'ôḷa-vaḷanâḍu in Muḍigoṇḍa-S'ôḷa-maṇḍalam, certain lands in the village of Minukkangiṛai. The grant was engraved both on copper and stone. Among the names of some of the inhabitants of the village, Aḷagiyamaṇavâḷan and Âḷavandân occur. The first is the name of the *utsava-vigraha* or copper image taken out in processions in the temple of Ranganâtha at Srirangam and the second, of a great S'rîvaishṇava teacher of the 10th century. Three inscriptions in the temple of Trikûṭêśvara at Gorur, which are dated in 1166 and are similar in contents, say that during the rule of Bhujabaḷa Vîra-Ganga Nârasimha-Dèva, Surigeya-Vijayâditya-Heggaḍe set up the god Trikûṭalinga in Goravur *alias* S'araṛudrîyapura, and that the *mahâjanas* of the place made a grant of Mâvinakeṛe to the temple. Gorur appears to have also had another name Vijayâdityapura after Vijayâditya-Heggaḍe.

79. A few other inscriptions may also belong to the same reign. Of these, ten are engraved on the pedestals of the images in the cloisters around Gommata. They give the names of the images together with those of the men who set them up. Among the latter are Basavi-seṭṭi, Balleya-daṇḍanâyaka, Râmi-seṭṭi and Bidiyama-seṭṭi, lay disciples of Nayakîrti-siddhânta-chakravarti of the Mûla-sangha, Dêśiyagaṇa, Pustaka-gachchha and Koṇḍakundânvaya; Anki-seṭṭi, Bhânudêva-heggaḍe and Mahâdêva-seṭṭi of Kaḷale, lay disciples of Bâḷachandra-dêva, who was a disciple of the above Nayakîrti. Basavi-seṭṭi is also mentioned in Sravan Belgola 78 and 86. The date of these records is about 1170 A.D. A Tamil inscription of about the same period on a stone set up near the Malur bridge, records a grant of land to the temple of Gôpînâtha by the *mahâjanas* of S'iriya Maḷavûr *alias* Râjêndrasimhachchaturvedima[illegible]alam. *S'iriya* is the Tamil equivalent of the Kannada word *Chikka*; and Gô[illegible]âtha is another name of the god Krishṇa in the temple at Chikka Malur.

Ballâḷa. II.

80. A [illegible]mber of inscriptions, both in Tamil and Kannada, may be assigned to the re[illegible]ing though his name is not referred to in them. Of these, the one eng[illegible] on the pedestal of the image in Akkana-basti records that Âchâmbâ, [illegible] of Bâlachandra-muni, who was the chief disciple of Naya-

kîrti-siddhânta-chakravarti, and the wife of the minister Chandramauli, had the temple built. This fact is also mentioned in greater detail in Sravan Belgola 124. An inscription at Râmênhalli, Arkalgud Taluk, dated in 1213 A.D., informs us that one Râmaiya, the S'rîkaraṇa-heggaḍe of Koṅga-nâḍu, having built a town named Râmapura and also a tank named Râmasamudra, set up the god Râmanâtha and made a grant of land for the god. During the Hoysala period the Arkalgud Taluk and the adjacent parts were known as Konga-nâḍu. Two inscriptions in the ruined Jaina temple at Arsikere tell us that the temple was known as Sahasrakûṭa-Jinâlaya, and that S'âgaraṇandi-brati caused it to be built by Rêchi-daṇḍêśa. Sâgaraṇandi was a disciple of S'ubhachandra-traividya, who was a disciple of Mâghaṇandi-siddhânta-dêva of Kollâpura. The building of the above temple is mentioned in Arsikere 77, of 1220. From it we learn that Rêcharasa had been the minister of the Kalachury as and that he subsequently placed himself under the protection of Ballâla II. An account of him is given in Shikarpur 197 and other inscriptions. He had the distinctive title *Vasudhaikabândhava*. An inscription on the pedestal of the image in the S'ântiśvara temple at Jinanâthapura near Sravan Belgola, says that he set up the god and gave over the charge of the temple to Sâgaraṇandi, the same guru that is mentioned above. Another inscription at the same village, dated 1213 A.D., is engraved on a Jaina tomb. The latter is generally called a *samâdhi-maṇṭapa*, but the word used in the inscription to denote it is *s'ilâkûṭa*. It is in the form of a small *maṇṭapa* with a tower, but walled up with stone slabs on all sides without any opening. The epitaph begins with a verse in praise of Nêmichandrapaṇḍita-dêva of Beḷikumba, who is styled *mahâmaṇḍalâchârya* and *râjaguru*, and then proceeds to extol the merits of his disciple Bâḷachandra-dêva's son without giving his name. He expired by the rite of *sannyasana*, and this *s'ilâkûṭa* was built to his memory on the spot where his body was burnt. The epitaph concludes with the statement that a woman named Kâḷabbe, perhaps his wife, attained *svarga* through meditation. Two inscriptions on the rock near the outer entrance on the larger hill, one of which consists of a fine *kanda* verse, are rather curious as their object is merely to praise the sound of a certain Jinavarma's *kankhari*. The sound is said to produce fear in the wicked and pleasure in the good on entering their ears, just like thunder in the swan and the peacock. Jinavarma, who is said to be a *jôgi*, was, we are told, a lay disciple of Máṇikya-dêva of Koḷipâke. *Kankhari* is perhaps a musical instrument. According to Kittel, it is a wrist-ornament furnished with bells.

81. A number of Tamil inscriptions in the Kallêśvara and Krishna temples at Chikka Malur, recording gifts of pillars, beams, capitals, etc., may be of this period. It is noteworthy that a few of the donors were merchants of Mylapore near Madras. The following are the names of some of the donors:— Tiruvirunda-perumâḷ, Râmânuja-dâsar, Varandarum-perumâḷ, Ponnambalakkûttar Vayiraṇan, Tiruchchirṟambalam-uḍaiyân and Pemmân Maṇiyan. An inscription in the Râma temple at Kudalur records a money grant of three *kachchâṇam* (*i.e.*, *gadyâṇa*) by one Pêrâyiram-uḍaiyân for a perpetual lamp.

Nârasimha II.

82. A worn out inscription on a *vîrakal* near Devikere at Hassan, of about 1230 A.D., mentions Pratâpa-chakravarti Hoysaḷa Nârasimha and the army of? Vênde.

Sômês'vara.

83. Of the Tamil inscriptions of this reign, one in the Arkêśvara temple at Malurpatna, dated in 1247 A.D., records a grant for the god Arumoḷiśvaram-uḍaiyanâyanâr of the temple by Nâṟpattenṇâyira-chchênâpati and Virudakandaiyar Pâṇar of the Nâṟpattenṇâyiravan Tirukkâvaṇam (? pandal) in the temple of S'rî-Kailâsamuḍaiyâr at Kudalur *alias* Râjarâja-chchaturvêdimangalam in Kiḻalai-nâḍu of Râjêndra-S'ôḻa-vaḷanâḍu in Muḍigoṇḍa-S'ôḻa-maṇḍalam. From this and other Tamil inscriptions we learn that Maḷûr in Malurpatna is a corruption of Maṇalûr and that it has no connection with Malur in Dodda Malur and Chikka Malur which is a corruption of the Tamil Maḷavûr. Another inscription at the Kudalur pond also refers to a grant by the same Nâṟpattenṇâyira-chchênâpati and his daughter. A second inscription at the same place records a grant by Mâdi-gavuṇḍan and Pamma-gavuṇḍan. Another on a stone in a cocoanut garden near the Malur bridge at Chikka Malur mentions a grant by Maḷali-uḍaiyar, son of Vîravaḷa-daṇḍanâyaka.

84. Among the other records of the same reign, an inscription on the beams of the Chennakêśava temple at Haranhalli, Arsikere Taluk, which is dated 1244 A.D.,

says that in the presence of Heggaḍe Peddaṇṇa, a subordinate of the great minister Sômeya-daṇṇâyaka, an agreement was entered into by the *pûjâris* of the temple and the cultivators of the temple lands about the payment of certain dues by the latter to the former. The village is called Hiriya Sômanâthapura. On the outer walls of the Narasimha temple at Nuggihalli, Channarayapatna Taluk, there are many well-carved images and figures below which are engraved their names together with those of the sculptors who executed them. The temple is a good specimen of Chalukyan architecture; and we learn from Channarayapatna 238 that it was built in 1249 A.D. during the reign of Sômêśvara. The images on the south wall were made by Baichôja of Nandi, and those on the north wall by Malitamma. Baichôja gives us here and there some of his titles while Malitamma contents himself with merely giving his name without any epithets. Among the titles of the former may be mentioned "a thunder-bolt to the mountain of hostile titled sculptors" and "a spear to the head of titled architects." His name occurs in four places while that of Malitamma is engraved in 16 places. The following is a list of the names of the images on the walls :—Brahma, Nârâyaṇa, Kâma, Rati, Mâdhava, Âdimûrti-dêvaru, Gôvinda, Narasimha, Vishṇu, Allâḷa-perumâḷ, Madhusûdana, Trivikrama, Bali, Vâmana, S'ukra, S'rîdhara, Hṛishîkêśa, Padmanâbha, Sûrya, Dâmôdara, Sankarshaṇa, Dêvêndra, Garuḍa, Vâsudêva, Lakshmi, Bhûmi, Sarasvati, Yôganârâyaṇa, Hayagrîva, Pradyumna, Aniruddha, Purushôttama, Durgi, Adhôkshaja, Achyuta, Hari, Janârdana and Upêndra.

Nârasimha III.

85. Of the records of this king, the most interesting is a copper plate inscription, a photo of which was received from the Secretariat. It is dated in 1279 A. D. and consists presumably of three plates. It tells us that the Hoysaḷa king Nârasimha III granted the revenues of the village of Habbâle, Arkalgud Taluk, for the payment, by the pilgrims from all parts of India residing in Benares, of the tax levied on them by the Turushkas, and for certain services in the temple of the god Viśvêśvara. It is worthy of note that the king's generosity was not confined to the pilgrims from his own territories, but was extended not only to the pilgrims from the neighbouring Telugu, Tamil, Tulu, Malayâḷam and Mahratta provinces, but also to those from such distant places as Gujarat, Bengal and Tirhut. The amount of the tax that had to be paid by the pilgrims from each of the above places is also noted, the total amount being given as 402 *varaha*. The annual income of the village which was granted is stated to be 645 *varaha*, of which 402 *varaha* was set apart for the payment of the tax and the remainder for certain services in the temple. The king appears to have founded a chaultry also for the feeding of pilgrims.

86. Among the other inscriptions, a *vîrakal* near the Praṇatârtiharêśvara temple at Basavapatna, Arkalgud Taluk, which is dated in 1281 A. D., tells us that in the war between Nârasimha III and Râmanâtha one Lâḷa-Mâcheya-nâyaka fell and that the stone was set up for his spiritual merit by his younger brother Hettayya. The war between Nârasimha III and his brother Râmanâtha is also mentioned in Belur 187, of 1280. Another *vîrakal* at the same place, dated 1286 A. D., records the death of one Ekkaṭi Râmeya-nayaka during the capture of the Niḍugal fort by Nârasimha III and the setting up of the stone for his spiritual merit by his younger brother Hettayya, the same person who set up the other stone. An inscription on the northern sluice of the tank at Bevur, Channapatna Taluk, dated in 1272 A. D., says that during the reign of Nârasimha III the sluice was built by Daṇḍavaḷa Dôkaṇṇa's son Masaṇaya-nâyaka, a servant of the king. The following titles are applied to him :— *Keḷalâḍirâya, jagadobbagaṇḍa, sitagaragaṇḍa, svâmidrôhara gaṇḍa* and "the worshipper of the lotus feet of Vîragaṇṭe Râmanâtha." Another inscription in the Gopalakrishna temple at Honganur, Channapatna Taluk, which appears to be dated 1295 A. D., records that when Pratâpa-chakravarti Hoysaḷa Vîra-Nârasimha-Dêva was in the residence of Honganur in Keḷalu-nâḍu, ruling the kingdom in peace and wisdom, he made a grant of land to Sômanâtha-Kâṭhakâgnichitta of Kudalur; and that the great minister Perumâḷedêva-daṇṇâyaka, son of Râmakrishṇadêva and grandson of Vishṇudêva, of the Âtrêya-gôtra, having purchased the land from Sômanâtha-Kâṭhakâgnichitta, granted it for the god Prakâśanârâya of Honganur. We thus learn from this inscription that Honganur was the residence of Nârasimha III for some time. It was an important place during the Chola period, the name given to it in the Chola inscriptions being

Trailôkyamâdêvi-chchaturvêdimangalam after one of the queens of Râjarâja I. Perumâḷedêva-daṇṇâyaka, the famous general of Nârasimha III, is mentioned in several inscriptions (see last year's Report, para 48) ; but this is perhaps the only inscription which gives the names of his father and grand father. An inscription on the pedestal of the Gaṇadhara image in the enclosure around Gommata on the larger hill at Sravan Belgola, recording a grant for Gommata in 1279 A. D. by a subordinate of the *maha-pasâyita* Tirumappa, and a fragmentary Tamil inscription at the Kudalur pond, recording a grant for the god Surabhûpati of the place, may also belong to the same reign.

Ballâḷa III.

87. Two fragmentary Tamil inscriptions at the Kudalur pond, dated in 1313 A. D., record grants of land to some temple by Râma-gavuṇḍan's son Mâśama-gavuṇḍan and the *mahâjanas* (of Kudalur) respectively. In the latter, *Adiyama-Yamapura-pravês'a-dês'ika, i. e,* the shewer to Adiyama of the way to Yama's city, is used as one of the titles of Ballâḷa III. Another Tamil inscription in the Chauḍêśvari temple at Malurpatna, dated in 1307 A. D., records a grant of land by Kâvadêvarasar to Nîlakaṇṭha-dêvar, son of Satyânanda-svâmi. This Nîlakaṇṭha-dêvar is also mentioned in Channapatna 89 and 97a. An inscription at Jinanâthapura near Sravan Belgola, which tells us that, by order of Singyapa-nâyaka's son, Guruvapa, Sôvapa and other *prabhus* of Bekka granted some land to Châmuṇḍarâya-basti, may also be assigned to this reign.

The Sevunas.

Mahâdêva.

88. There is only one record of this dynasty. It is a worn-out inscription on a *vîrakal* near Devikere at Hassan, telling us that during the rule of Mahâdêvarasa a relative of Nâraṇabôva fell in battle.

Vijayanagar.

89 There are only a few inscriptions of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Vîra-Narasimha, covering a period of only 80 years from 1383 to 1463 A. D. One of them is a copper plate inscription of Vîra-Narasimha.

Harihara II.

90. There are only two records of this reign, one copied in the Râmêśvara temple at Ramanathpur, Arkalgud Taluk, and the other at Bairâpura, Molakalmuru Taluk. The former, dated 1383 A. D., records the grant by Kariya Mâyaṇṇa, a servant of Harihara II, of certain taxes to provide for the offerings of rice, perpetual lamps, unguents, etc., for the gods Râmanâtha and Gôpînâtha ; and the latter, the grant by Harihara II of the villages of Maligauṇḍanahalli and Hosabaṭahalli for the god Bhairavadêva of Luṅke.

91. In the last year's Report (para 55) it was stated in connection with Vidyâraṇya that, in case the explanation of the origin of the names Sâyaṇa and S'rîmati was not deemed satisfactory, the only other alternative would be to postulate the existence of two Mâdhava-mantris, the one, the son of Mâyaṇa and S'rîmati, and the other, the son of Châvuṇḍa and Mâchâmbikâ, both of whom not only lived at about the same time and were also renowned as *Upanishan-mârga-pravartakas.* The two works that were relied on as giving Sâyaṇa as the name of Mâdhava's father were the *Sarvadars'ana-sangraha* and the *Dhâtuvritti.* But it is now found that *Sâyaṇa-putra* printed on page 8 of the introduction to the Mysore edition of the *Dhâtuvritti* is a mistake for *Mâyaṇa-putra* ; so that there is left only one solitary work which gives Sâyaṇa as the name of Mâdhava's father, while all the others, including even the newly discovered manuscript of Sâyaṇa's *Alankâra-sudhânidhi* described in the last year's Report (para 83), unanimously give it as Mâyaṇa. There can, therefore, be no doubt as to Mâyaṇa being the real name of Mâdhava's father and consequently the derivation of Sâyaṇa from Châvuṇḍa, though plausible, does not serve any useful purpose.

Besides the difference in the names of their respective parents, there are also a few other facts which tend to support the view that there were two Mâdhava-mantris.

We may call one of them Mâyaṇa-Mâdhava and the other Châvuṇḍa-Mâdhava. The former was of the Bhâradvâja-gôtra (see *Parâsara-Mâdhavîya*); the latter, of the Angîrasa-gôtra (Shikarpur 281). In most of the works of the former Vidyâtîrtha is mentioned as his guru; while the latter had for his guru a S'aiva teacher named Kriyâśakti (Sorab 375 and Shikarpur 281). As Châvuṇḍa-Mâdhava is said (Shikarpur 281) to have conquered the country on the western coast (*Aparântavishaya-jêtâ*), the conquest of Goa, referred to in the Goa plates, has to be attributed to him alone. Mâyaṇa-Mâdhava, a *sannyâsi* and a writer on the *Dharmasâstra*, could never have exchanged the mendicant's staff for the sword. He does not appear to have ever been a warrior, though there is evidence to show that his brother Sâyaṇa was (see last year's Report, para 83).

Mâdhava, the author of the *Sarvadarsana-sangraha*, gives his father's name as Sâyaṇa and calls himself Sâyaṇa-Mâdhava. How is this discrepancy to be explained? It can perhaps be explained by supposing that the author of this work was not Mâyaṇa-Mâdhava but a different Mâdhava who was the son of his younger brother Sâyaṇa. We learn from Sâyaṇa's *Alankâra-sudhânidhi* that he had a son named Mâyaṇa. In an inscription of the Aruḷâḷa-perumâḷ temple at Conjeeveram (*Epi. Ind.* III 118). consisting of a verse addressed to Sâyaṇa, which gives the names of his parents, brothers and patron, Mâyaṇa appears to be used in the place of Mâdhava. In case this reading is correct, we may suppose that Mâdhava, the author of the *Sarvadarsana-sangraha*, was Mâyaṇa, the son of Sâyaṇa. Further, in the *Sarvadarsana-sangraha* is quoted a verse *dravyâdravya-prabhêdât*, &c., from the *Tattva-muktâ-kalâpa* of Vêdântâchârya who, according to tradition, was a contemporary of Mâyaṇa-Mâdhava. It is not unreasonable to suppose that at least a generation would be required for Vêdântâchârya's work to get currency so as to be quoted by others. Vishṇu-Sarvajña, most probably the same as Sarvajña-Vishṇu, was the guru of Sâyaṇa (*Epi. Ind.* III. 118). He may also have been the guru of Sâyaṇa's son Mâdhava or Mâyaṇa, which would account for his praise at the beginning of the work.

Dêva-Râya II.

92. An inscription on the pedestal of S'ântinâtha in Mangâyi-basti at Sravan Belgola, says that the image was set up by Bhîmâ-Dêvî, queen of Dêva-Râya-Mahârâya and a lay disciple of Paṇḍitâchârya. The information that Dêva-Râya II had a Jaina wife named Bhîmâ-Dêvî is perhaps new. Another inscription on the pedestal of Vardhamâna in the same temple, which records that the image was set up by Basatâyi, a lay disciple of Paṇḍita-dêva, may be of the same period. The same may be the case with an inscription at Kantîrayapura near Sravan Belgoḷa, recording a grant of land to the basti caused to be built by Mangâyi by certain lay disciples of Paṇḍita-dêva. An inscription at Honnagondanhalli, Arkalgud Taluk, the top portion of which is effaced, informs us that some one granted the village of Honnagondanhalli to the Mahâmahattu *maṭha* on receipt of 210 *varaha* from Chennavîra-Siddalingadêvaru of the *maṭha*, and that a *silâ-sâsana* was granted to this effect with the permission of Siddalingaṇa nâyaka's son Vîraṇa-nâyaka. The witnesses to the grant were Paṇḍitârâdhya-gurudêvaru, Hâlukuruke-Gurudêvaru, Eraḍukeṛe Gurusiddadêvaru and Maḷabasavalingadêvaru. With the permission of Iśvarasa, the *sênabôva* Phaṇiyapa wrote the grant. The Vîraṇa-nâyaka of this inscription may be identical with the Vîraṇṇa-daṇṇâyaka, minister of Dêva-Râya II, mentioned in Anekal 85, of 1415 A. D. (see para 68, last year's Report).

Vîra-Narasimha.

93. A set of copper plates of this king was procured from Subbâpandita, Patel of Kaigonahalli, Krishnarajapete Taluk. They are three in number, engraved in Dêvanâgari characters. The inscription gives the usual geneology of the Tuḷuva dynasty of Vijayanagar down to Vîra-Narasimha, who is praised at length. His brother Krishṇa-Dêva-Râya is also named. It then proceeds to say that on the 14th lunar day of the dark fortnight of Mágha in the year Chitrabhânu, which is coupled with the S'aka year 1383, Vîra-Narasimha, son of Narasa-kshmâpâla and grandson of Iśvara-bhúmipa, on the occasion of the holy S'ivarâtri, granted, in the presence of the god Siva on S'rî-śaila, at the time of making the gift called *saptasâgara*, the village of Kaigoṇḍapaḷḷi, situated in the Sindhughaṭṭa district of Hoyisaṇa-dêśa, giving it another name Vîranarasimhapura after himself, to Nañjehebbáruva of the Atrigôtra, Drâhyâyaṇa-sùtra and Sâma-śâkhâ, son of Tipparasârya who was also known

as Patañjali and grandson of Jannaiya-dîkshita. The date of the grant is thus 1463 A. D. But this is too early for Vîra-Narasimha, who began to rule in 1504 A. D. Further details about the date given in the record are S'ravaṇa-nakshatra and S'iva-yôga. The date may thus be verified. Except for the closing verse *madvaṃsajâ*, etc., and a verse in praise of Gaṇapati in the middle immediately before recording the grant, which are unusual in the records of this dynasty, there does not appear to be anything else that would stamp the grant as a forgery.

Vijaya-Venkaṭapati-Râya.

94. A copper plate inscription, apparently of this king, was received from the S'rîpâdarâya-*maṭha* at Mulbagal. It consists of only one plate, engraved in Kannada characters. The date given is S'aka 1190 which is said to correspond to the cyclic year Îśvara. But Îśvara is S'aka 1200. Further, a few Mysore titles are mixed up with a few Vijayanagar ones in describing Vijaya-Venkaṭapati-Râya, who is said to be the son of Virûpâksha-Râya and grandson of Narasimha-Râya, of the Âtrêya-gôtra, Âśyáyana (for Âśvalâyana) sûtra and Rik-śâkhâ. The grant was made by the king in the presence of the god Viṭhala of Páṇḍuranga-kshêtra. We know of no Venkaṭapati-Râya answering to the description given above at any period of Vijayanagar history. The Venkatapati-Râyas of Vijayanagar were of the Âpastamba-sûtra and Yajuś-śâkhâ. The plate, which is engraved in modern Kannada characters, cannot therefore be genuine. It records the grant of the village Vengere to *srîmat-paramahamsa-parivrâjakâchârya, Vaishṇava-siddhânta-pratishṭhâpanâchârya* Suvarṇavarṇa Paraśurâma-tîrtha of the Mulbagal *maṭha*, who was a *śishya* (disciple) of Sankarshaṇa-tîrtha and a *prasishya* (disciple's disciple) of Âdirâja-tîrtha.

NUGGIHALLI.

Viruparâjarasu.

95. An inscription engraved on the floor of the *navaranga* in the Râmêśvara temple at Râmanâthpur, Arkalgud Taluk, records a grant to the temple in the year Siddhârthi by a servant of Viruparâjarasu. The latter may be identical with the Viruparâja-mahâ-arasu of Nuggihalli mentioned in Hassan 98. The date of the record may be 1559 A. D.

IKKERI.

Sivappa-Nâyaka.

96 An interesting *sanad* on plam leaf, issued by Sivappa-Nâyaka of Ikkêri under his own signature, was found in the Bangalore Museum. Its date may be about 1650 A. D. It refers to two former *nirûps* issued in 1616 and 1633 A. D. and tells us that as the *vôle* (order on palm leaf) formerly issued with instructions that it should be returned after entry in the *sênabôva's kaditu* had been lost, the present *vôle* was issued instead. It appears one Lingâbhaṭṭa was enjoying certain lands as the *archak* of the Nârâyaṇa, Tirumaladêva and Hanumanta temples in the fort of Haranhalli. Subsequently an order was issued by Sivappa-Nâyaka that no Smârtas should be the *archaks* in Vishnu temples, and, on Lingâbhaṭṭa agreeing to employ a Vaishnava Brahman for the place of *archak* in the above temples, he was allowed to enjoy the lands with certain conditions.

THE MAHRATTAS.

Ekkôji.

97. An inscription on the rock to the south of the Mallêśvara temple at Mallesvaram, Bangalore, records that, on the application of the *mahâ-nâḍu* of Benguḷûru, Ekôji-Râya granted Mêdaraninganahalli as a *mânya* for the god Mallikârjuna of Mallapura. The date given is the year Saumya, *i. e.* 1669 A. D. This epigraph is interesting as it informs us that Mallesvaram had the almost identical name of Mallapura about 250 years before the extension was formed with its present name, that the temple was in existence before 1669 A. D. and that at this time Ekkôji, the brother of Sivâji, was in possession of Bangalore. The village granted is at a distance of about a mile to the east of Mallesvaram. Bangalore, among other places, had been granted as a *jâgîr* to Shahji, father of Ekkôji, by the Bijapur king. On his death in 1664 A.D., Ekkôji succeeded to his father's possessions.

MYSORE.

98. There are about a dozen records of the Mysore kings, beginning in the reign of Dodda-Dêva-Râja-Oḍeyar and ending in the reign of Krishna-Râja-Oḍeyar III, covering a period of nearly 200 years from 1663 to about 1850 A.D.

Dodda-Dêva-Râja-Oḍeyar.

99. A copper plate inscription of this king, dated in 1663 A.D., was received from the Mysore Palace. It consists of three plates, engraved in Dêvanâgari characters. The geneology of Dodda-Dêva-Râja is thus given: Châma-Râja, his son Dêva-Râja, his son Dêva-Râja. The Châma-Râja mentioned here is the one known as Bôḷa-Châma-Râja, and the Dêva-Râja, the one called Muppina Dêva-Râja, the father of Dodda-Dêva-Râja. The king is said to have obtained the kingdom through his own valour and to have vanquished the Turushkas. The following titles are applied to him: *mûrumanneya-gaṇḍa*, *pararâya-bhayankara* and *Hindurâya-suratrâṇa*. The inscription states that on the 12th lunar day of the bright fortnight in Chaitra of the year S'ôbhakṛit, which is coupled with the S'aka year 1585, Dêva-Râja-Oḍeyar of the Âtrêya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, in the presence of the god Ranganâtha, granted, for the spiritual merit of his parents, to Mantramûrti Râjarâjêndrabhârati-svâmi, certain villages in the Râmasamudra *hôbaḷi* of Hadinâḍu-sîme. At the end the king's signature, S'rî-Dêva-Râju, is given in Kannada characters.

Chikka-Dêva-Râja-Oḍeyar.

100. A set of copper plates of this king also, dated 1675 A. D., was received from Vidvân Tirunàrana Iyengar of Chamarajnagar. They are three in number, engraved in Dêvanâgari characters. The seal has the figure of a boar standing to the left. After giving the puraṇic geneology from the Moon to Yadu, the inscription proceeds to give the pedigree of Chikka-Dêva-Râja as follows:—Some born in Yadu's race came to the Karṇâṭaka country to visit their family diety on the Yadugiri hill (Melkote), and, being pleased with the beauty of the country, settled in Mâhishapura (Mysore) as its rulers. Among them was Beṭṭa Châméndra; his sons, Timma-Râja, Krishna-Râja and Châma-Râja; sons of the last, Râjéndra, Beṭṭa Châmêndra, Dêva-Râja and Chenna Râja; sons of the third, four, all named Dêva-Râja, the eldest being known as Dodda-Dêva-Râja; he married Amritâmbâ; their sons, Chikka-Dêva-Râja and Kaṇṭhîrava-mahîapati. The record then proceeds to give an account of Chikka-Dêva-Râja's conquests. In the east, having conquered the Pândya king Chokka, he captured Paramatti, Muṭṭâñjaṭṭi and Anantagiri; in the west, he routed the Keladi kings allied with the Yavanas and took Sakalêśapura and Arakalgûḍu; and in the north, having conquered Raṇḍulâkhâna, he captured Kêtasamudra, Kandikere, Handalakere, Gûḷûr, Tumakûru and Honnavalli. Having subdued Mushṭika who was allied with the Morasas and Kirâtas, he took Jaḍagana-durga and renamed it Chikadêvarâyadurga. The ancient image of Varâha at S'rîmushṇa, which had been removed during the Yavana invasion, he brought to S'rîrangapaṭṭaṇa and set up. Then the inscription records that Chikka-Dêva-Râja, actuated by filial devotion, had a *s'râddhâ* performed at Gaya through Krishna-yajvá and that, as a reward to the latter, granted, on the day of the anniversary of his father's death, in the presence of the god Paśchima-Ranganâtha, the two villages of Kabbaliganapura and Hullâna, situated in Terakaṇâmbi-sthlaḷa, renaming them Chikkadevarâyapura and Krishnâpura respectively. The donee was of the S'rîvatsa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ; the son of S'rînivâsârya and grandson of S'rînivâsa. The grant was made in the year Râkshasa, which is coupled with the S'aka year 1597 (*muni-nâdhi-bânêndu*), in order that the king's father might attain Vaikuṇṭha, *i. e.*, the abode of Vishṇu. The composer of the inscription was Tirumaleyârya of the Kauśika-gôtra, son of Aḷagasingarârya who was an ornament of Chikka-Dêva-Râja's Court. At the end in Kannada characters is given the king's signature—S'rî-Chikka-Dêva-Râjaḥ. Another inscription on a pillar in the *maṇḍapa* of the pond at Sravan Belgola, dated about 1680 A.D., tells us that the pond was built by Chikka-Dêva-Râja.

101. It may not be out of place to mention here that this king was not only a good scholar himself but was also a liberal patron of literary merit. Several Sanskrit and Kannada works are attributed to him. Among these may be

mentioned Kannada versions of the Mahâbhârata, Bhâgavata and S'éshadharma; Sachchhûdrâchâra-nirṇaya, Chikadévarâja-binnapa and Chikadêvarâja-saptapadi. During his reign a great impetus was given to the advancement of Kannada literature and numerous works, some of them of great literary merit, were written under his patronage by Tirumaleyârya, Chikupâdhyàya, Vénugôpâla-varaprasâdi, Chidânanda-kavi, Mallarasa, Kavi-Timma, Mallikârjuna, Lakshmayya, Singarârya and Honnamma. Of these poets, Tirumaleyârya, the composer of the above copper plate inscription, who subsequently became Chikka-Dêva-Râja's minister, was perhaps the most prominent. He was the author of Apratimavîra-charita, Chikadêvarâja-vamśâvaḷi, Chikadêvarâja-vijaya, S'êshakalânidhi and several other works.

Krishṇa-Râja-Oḍeyar II.

102. Two inscriptions of Kaḷale Nañja-Râja, who lived during the reign of this king, were copied during the year. One of these, dated 1752 A.D., engraved on the north wall of the *mahâdvâra* of the Triṇayanêśvara temple at Mysore, tells us that the *gôpura* of the temple was caused to be built by Kaḷale Nañja-Râja. The other, inscribed on the pedestal of Tâṇḍavêśvara in the Râmê vâra temple at Râmanâthpur, says that the image was the gift of Kaḷale Nañja-Râjaiya, son of Vîra-Râjaiya and grandson of Daḷavâyi Doḍḍaiya, of the Bhâradvâja-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ. Kaḷale Nañja-Râja was a voluminous writer of a good number of Kannada versions of the Puranas and other works. Among these may be mentioned Kakudgiri-màhâtmya, Kâśîkâṇḍa, Garaḷapurí-mahimâdarśa, Bhaktavilâsa-darpaṇa, Bhadragiri-mâhâtmya, Mârkaṇḍêya-purâṇa, S'iva-gîte, S'ivadhramôttara, Sètumahimâdarśa, Harivamśa, Hâlâsya-mâhâtmya, S'ivabhakti-mâhâtmya and Haradattâchârya-charita. He also composed Sangîtagangâdhara and other works in Sanskrit. Many poets were patronised by him. Nṛisimha-kavi, the author of a Sanskrit drama called Chandrakalâ-pariṇaya, who was a *protege* of Kaḷale Nañja-Râja, describes him as a modern Bhôja of Dhárá in encouraging literary merit.

Krishṇa-Râja-Oḍeyar III.

103. A few records of this king were copied at Haranhalli, Sravan Belgola and Mysore. The one at Haranhalli, engraved round the Paramânanda-vêdike to the north-east of the village, which is dated 1817 A.D., records a grant of land, for the restoration and maintenance of the *vêdike*, by Krishna-Râja-Oḍeyar III to Araikalâ Venkaṭanârâya a-bhârati of Hâranhalli-sthaḷa. Reference is also made to a former grant during the reign of Kaṇṭhîrava-Narasa-Râja-Oḍeyar for the maintenance of a similar *vêdike* on which Ayâchita-Narasimha-bhârati used to deliver religious discourses. Another inscription on the *sûrya-maṇḍala* in the Lakshmîramaṇasvâmi temple at Mysore, dated 1844 A.D., tells us that, during the rule of Krishṇa-Râja-Oḍeyar III, Chikka Mallarâjaiya, the eldest son of Bîga Mallarâjaiya and grandson of Dodda Mallaràjaiya of Hura, of the Kâśyapa-gôtra, Aśvalâyana-sûtra and Rik-śâkhâ had the *sûrya-maṇḍala* made for the *Rathasaptami* festival.

104. Here also may be noticed two *sannads* found in the Jaina *maṭha* at Sravan Belgola. One of them, dated 1810 A.D., was issued by Dewan Purnaiya to Gavuḍaiya. Amîla of Kikkêri. It tells us that Komâra-heggaḍi of Dharmasthaḷa below the Ghats, who had been on a visit to Sravan Belgola, came to Mysore and showed a *sannad* formerly issued by Krishṇa-Râja-Oḍeyar to the effect that the village Kabâḷu in the Kikkêri Tâlûka had been granted for the charities of Dâna-śâle, situated near Chikkadêvarâya-kalyâṇi at Sravan Belgola; and that accordingly the village was re-granted to provide for the charities of Dâna-śâle, the worship of Gommata and the expenses of the *maṭha*. The other *sannad* in the *maṭha*, dated 1830 A.D., was granted by Krishṇa-Raja-Oḍeyar III. This is the original of the fanciful Sanskrit version printed as No. 141 in the Sravan Belgola volume (see para 22 above). It does not begin with the verse *śrîmat-parama-gambhîra*, nor is there any reference in it either to the Mahâvîra and the Vikrama eras or to the thrones of Dilli, Hêmâdri, etc. Pûrnaiya's *sannad* is not at all alluded to in it. After a few verses in praise of Châmuṇḍikâ and Vishṇu, the *sannad* proceeds to say that in the year Vikriti, which is coupled with the S'aka year 1752 (expired), Krishṇa-Râja-Oḍeyar (with all the Mysore titles) of Mysore granted to the *maṭha* of Chârukîrti-paṇḍitâchârya at Sravan Belgola the three villages of Sravan Belgola, Uttainahalli and Hosahalli, to provide for the expenses and repairs of all the temples at Sravan Belgola. The number of the temples

is given as 53 :—8 on the larger hill, consisting of Gommata and 7 minor temples; 16 on the smaller hill; 8 in the village; and 1 on the hill at Malayûr. Formerly the *maṭha* received a cash grant of only 120 *varaha* to meet all these expenses; and as the amount was found insufficient, the present grant was made in lieu of the former cash *tasdîk* on the application of Lakshmîpandita.

Burmese.

105. A Burmese inscription was discovered on a large Burmese bell in the Bangalore Museum. The bell was presented to the Museum in February 1906 by Lieutenant Colonel H. V. Cox, Commandant, 69th Punjabis. It was brought over from a Buddhist temple in Burma and had been in the possession of the regiment for many years. A photo of the inscription was sent to Mr. Taw Sein Ko, Superintendent of Archæological Survey, Burma, for favor of decipherment; and he has very kindly sent me a transcript and a translation of the same together with a few interesting remarks. The bell is decorated with ornamental devices and has an ornamental attachment at the top in the form of a human figure. The inscription is engraved in seven lines around the middle part of the bell. Mr. Taw Sein Ko observes "(1) The human figure on the top of the bell is that of a mythical being called *Manussîha* in Pâli. It appears to be the counterpart of the Narasimha of the Hindus. The figure has the body of a lion and a human head. (2) The bell was cast in 1833 at Bogyôk, a village near Syriam, and appears to have formed part of a loot obtained by a British Officer of the Madras Army during the Second Anglo-Burmese war of 1852. (3) Bells form an integral part of Buddhist ceremonies, as they are sounded at the conclusion of prayers, charitable offerings, etc., in order to call upon the spirits of the earth to bear witness to such meritorious deeds." As such records are very uncommon in Mysore, I give below the translation of this interesting Buddhist inscription :—

May the Religion last for ever! In the 2377th year of the Buddhist era, I, the abbot of Padatawya, who aspire to walk in the path leading to Nirvâṇa, the goal of all the past embryo Buddhas, (collected) with the help of the other monks endowed with high gifts, metal, for casting a bell, which would be sounded by clerical and lay worshippers from all quarters at the end of their prayers. The bell was to be suspended within the precincts of the pagoda standing on the Uttaranga hill, in which the relics of Buddha were enshrined. The weight of the metal used is about 7,000 tolas. The work was completed...in Nattaw, (December) in 1195 of the Burmese era. The wages of the workmen were paid by the villagers of Bogyôk, who were anxious to attain the path leading to Nirvâṇa. May our parents, preceptors, grand-parents and other relatives as well as the denizens of the regions situated between the highest empyrean and the lowest hell share with us in our merit. May we, by virtue of this gift, have our desires fulfilled, and may it be a help towards our attaining Nirvâṇa eventually.

Miscellaneous Inscriptions.

106. Some miscellaneous inscriptions, which cannot be assigned to any specific dynasty, may be noticed here. An inscription on a pillar near Kanchina-doṇe on the smaller hill at Sravan Belgola, tells us that the *doṇe* or reservoir was made by Mânabha in the year Ananda, probably 1194 A.D. Two inscriptions at the foot of the larger hill near the Brahmadêva temple, consisting of the words Jayadhavaḷa and Vijayadhavaḷa, are interesting as recording the names of the old commentaries on Jaina philosophical works. An inscription copied at Jinnenhalli near Sravan Belgola is important as it helps us to fix the date of Sravan Belgola No. 123, in which one Chennaṇṇa is said to have made a *maṇṭapa*, a pond and a grove. It is dated in 1673 A.D. and tells us that Chennaṇṇa granted Jinnenhalli for the god Samudrâdîśvara and for the maintenance of his pond, garden and *maṇṭapa*. The Chennaṇṇanabasti on the larger hill was built by the same person. An inscription on a sculptured stone in the park at Chitaldrug, dated in 1761 A.D., deserves notice. It is a Telugu inscription dated in the Kaliyuga era. It simply says that Yâḍ-Gauḍu Nâgappa had nine wives and a son. He and his wives with the child are figured on the stone with the names of seven of the females inscribed over the figures. He must have been a person of some importance as he is represented as riding a caparisoned horse with a servant holding a mace behind him. The names of the females are Soṇṭhava,

Vôbaka, Surava, Balaka, Kampaḷava, S'oṛṭhava and Jugava. An inscription on a pillar in the Anjanêya temple at Bevur, Channapatna Taluk, dated 1818 A.D., informs us that the temple was restored by one Bêvûra-gauḍa, son of *Mûgaḷa-bugudi* Timmegauḍa. The epithet *mûgaḷa-bugudi* is explained as alluding to the fact that at the time of the partition of ancestral property, Thimmegauḍa got three *kolagas* of the ear ornament known as *bugudi*. Bêvûragauḍa's great grandson is living now in the village.

107. A word may here be said about the large number of inscriptions in Nâgari characters which were copied on the larger hill at Sravan Belgola. They are about 39 in number, ranging in point of time from 1488 to 1841 A.D. They record the visits to the place of pilgrims from Northern India in some northern vernacular. Twenty-two of them are dated in the S'aka era and six in the Samvat or Vikrama era. In four of them reference is made to the Kâshṭha-sangha. In a work called *Samayabhûshaṇa* by Indranandi, the name Kâshṭha-sangha occurs in the following verse :—

Kiyatyapi tato'tîtê kâlê S'vêtâmbaro'bhavat ।
Drâviḍô Yâpanîyaś cha Kâshṭha-sanghaś cha mânataḥ ॥

(9th verse from the beginning).

The date of Sr. Bel. No. 119 was found to be Samvat 1719 and not 1119. Of the Gujarâti inscriptions, ten are dated in the Samvat era, the dates ranging from 1555 to 1785 A.D.

108. Of the seven inscriptions in Grantha and Tamil characters on some of the images in the *matha* at Sravan Belgola, three are dated in both the Mahâvîra and S'aka eras. Mahâvîra 2519 is said to correspond to S'aka 1778. The dates of the inscriptions range from 1857 to about 1860 A. D. Three of them are in the Sanskrit language and four in Tamil. Among the donors may be mentioned Dharaṇêndra-śâstri of Kumbhakôṇa, Padumaiya of Kaḷasa, Padmâvatiyammâḷ of Mannârkôvil and Appâvu-śrâvakar of Tañjanagaram (Tanjore). In two of the records it is stated that Belguḷa was renowned as the southern Kâśi and that the gifts were made at the instance of Sanmatisâgara-varṇi, the chief disciple of Chârukîrti-paṇḍitâchârya.

2 EXCAVATIONS.

109. An account of the excavations conducted at Chitaldrug and of the articles unearthed was given in paras 12 and 13 above. According to tradition an ancient city called Chandravalli was situated immediately to the north-west of Chitaldrug. Curiously shaped earthenware vessels and lead coins have frequently been found on the site after heavy rains. Some of the vessels and pieces of pottery dug up during the excavations are decorated with bands and rings, and others bear ornamental devices in what looks like red enamel and are neatly polished and glazed. Mr. J. H. Marshall, Director-General of Archæology, to whom only a few pieces were sent for inspection, kindly writes—"One piece is worth noticing as being similar to pottery found in some prehistoric graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

3 NUMISMATICS.

110. Of the four large lead coins discovered at Chitaldrug (see para 12), one is a coin of the Mahârathi; two, of king Muḍânanda; and one, of king Chuṭukaḍânanda. They may be briefly described as follows :—

	Obverse	*Reverse*
1.	A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend *Mahârathisa Jadakana Kalayasa.*	A tree within railing to left and a *chaitya* to right surmounted by a crescent.
2.	A *chaitya*. Round it the legend *Raño Muḍânaṃdasa.*	A tree within railing in the centre flanked by two symbols to right and left.

3.	The same. But the legend reads *Raño Mulânaṃdasa* with *lâ* for *ḍâ*.	A tree within railing to left and the symbol called *Nandipada* to right.
4.	A *Chaitya*. Round it the legend *Raño Chuṭukaḍânaṃdasa*.	A tree within railing in the centre with no trace of any symbols on the sides.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

Obverse.	*Reverse.*
Laureate head of Augustus to right. Round it the legend *Caesar Augustus Divi F Pater Patriae.*	Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend *C. L. Caesares Augusti F. Cos Desig.*

The circular clay seal (para 12) which was dug up together with the Mahârathi coin is about $3\frac{1}{2}''$ in diameter. It has a hole at the top and just below it some symbols which look like four Brâhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahârathi who issued coin No. 1 was probably a viceroy of the Andhras stationed at Chitaldrug ; and Muḍânanda and Chuṭukaḍânanda, Andhrabhṛityas or "Feudatories of the Andhras" who subsequently became independent. This Chuṭukaḍânanda was perhaps an ancestor of the Chuṭukulânandas mentioned in the Banavâsi (*Ind. Ant. XIV.* 331) and the Maḷavalli (Shikarpur 263) inscriptions.

In 1888, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahârathi, have been described by Dr. Hultzsch (*Epi. Ind.* VII. 51) who, however, starts at a different point and reads the legend thus :—*Sadakana Kaḷalâya Mahârathisa*. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent, very kindly writes—"I am most interested in the account of your discovery of Roman silver and Andhra lead coins at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr. Hultzsch's reading of the Mahârathi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahârathi and the other a coin of Muḍânanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahârathisa*. These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded me in the discovery of Muḍânanda's coin at Chitaldrug, though no body knew anything about it. This is, however, the first time that a coin of Chuṭukaḍânanda has been found at Chitaldrug. The region of the occurrence of the coins of Muḍânanda and Chuṭukaḍânanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

111. The 53 gold coins (para 36) received from the Secretariat for examination fall into two classes—those of Krishṇa-Dêva-Râya of Vijayanagar and those of Sadâśiva-Nâyaka of Ikkêri. There are 39 specimens of the former class and 14 of the latter. The obverse of the former bears the figure of a seated diety which some have supposed to be the bull-headed Durgâ, while according to others it is Vishṇu in the Boar incarnation. In several of the specimens the attributes of Vishṇu—discus and conch—are clearly visible. The reverse contains the legend *Śrî-Pratâpa-Krishṇa-Râya* in three horizontal lines in Nâgari characters. As the

Nâyaks of Chitaldrug adopted this coinage of Vijayanagar, these coins were subsequently known as the Durgi pagodas.

The specimens of the latter class bear on the obverse the figure of S'iva holding the trident in the right hand and the antelope in the left with Pârvati seated on his left thigh, while on the reverse there is the legend *S'rî-Sadâs'iva* in 2 or 3 horizontal lines in Nâgari characters. This obverse, which was derived from the coins of Harihara, Dêva-Râya and Sâdâśiva-Râya of Vijayanagar, was also adopted subsequently by Hyder and Krishṇa-Râja-Oḍeyar III of Mysore. It is of some antiquity being found in the Tinnevelly coins of the Koṛkai king Karikâla, who ruled in the early part of the 12th century. That these coins do not belong to Sadâśiva-Râya of Vijayanagar is clear from the absence of the epithet *Pratâpa* on the reverse.

4 MANUSCRIPTS.

112. Of the manuscript works examined or obtained during the year under report, reference was already made (para 35) to *Lôkavibhâga*, a Sanskrit work treating of Jaina cosmography by Simhasûri, an author who flourished in the 5th century A.D. The work is of special interest and value as it enables us to fix the period of the Pallava king Simhavarma. In one of the verses at the close of the work, giving the date of its composition, the author has also given the corresponding regnal year of king Simhavarma of Kânchi. The verse runs as follows :—

Saṃvatsarê tu dvâviṃśê Kâñchîśas Siṃhavarmaṇaḥ|
aśîty-agrê S'akâbdvânâṃ siddham êtach-chhata-trayê||

We thus learn that the S'aka year 380 was the 22nd year of Simhavarma's reign. In other words, he began to rule in S'aka 359, *i.e.*, in 437 A.D. An important point is thus gained in regard to Pallava chronology.

Of the other manuscripts, *Muḍigeyashṭaka* is a short Kannaḍa poem by Harihara, a great Vîraśaiva poet, who flourished in the middle of the 12th century. *Jîvandharashaṭpadi* is a Kannada work, written in the *Bhâminî-shaṭpadi*, by the Jaina author Kôṭîśvara-kavi of Saṅgîtapura. The work, which gives an account of Jîvandhara, was written at the instance of Saṅgama, king of Sangîtapura. It may belong to the 16th century. *Sachchhûdrâchâra-nirṇaya* is a Sanskrit work on the duties and observances of the S'ûdras by Chikka-Dêva-Râja-Oḍeyar of Mysore (paras 100 and 101). At the beginning and the close of the work a lengthy account is given of the several conquests of the king. A manuscript in the Uriya characters and language, which was received for examination, was found to contain a paraphrase, in the form of songs, of the 11th *S'kandha* of the Bhâgavata-purâṇa.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

BANGALORE,
5th August 1909.

GPB—250-28 8-09.

Description of Plate No. IV.

Figs. 1 to 26.

Figs. 1, 5, 6, 8 to 10, 11 and 14 are earthenware cups of different shapes; the upper portions of 11 and 14 are broken. Size one-third.

Fig. 2 is a plain thick plot; and figs. 3, 4 and 7 are curious-shaped pots decorated with fillets and grooves, fig. 7 being also ornamented with vertical red lines. Size one-third.

Figs. 12 and 13 are earthenware lamps. Size one-half.

Figs. 15 to 17 are ring-stands; 15 and 16 one-half the size and 17 one-third.

Figs. 18 and 19 are portions of some earthenware vessels. Fig. 19 probably represents the lower protion of a goglet. Size about one-third.

Figs. 20 to 26 are perforated stone beads. Size two thirds.

Description of Plate No. V.

Figs. 1 to 15.

Figs. 1 and 2 are fine earthenware cups decorated with red lines; fig. 1 one-half the size, and fig. 2 two-thirds.

Figs. 3 to 15 are broken pieces of pottery variously decorated with red lines.

Description of Plate No. VI.

Figs. 1 to 20.

Figs. 1 to 9, 11 and 12 are broken pieces of pottery variously decorated with red lines and dots. Fig. 3 has also a fillet of left sloping barlets.

Figs. 10, 13, 14 and 15 are circular earthenware pieces, fig. 13 being ornamented with vertical red lines. Size one-half.

Fig. 16 is a brick from the temple at the Jaṭingarâmêśvara hill, Molakalmuru Taluk. Size one-sixth. (See para 17).

Fig. 17 is a brick from the ancient site of Chandravalli near Chitaldrug. Size one-sixth.

Fig. 18 is a broken corner brick from the same site. Size one-sixth.

Figs. 19 and 20 are broken roofing tiles with grooves, ridges and holes, brought from the same site. Size one-sixth.

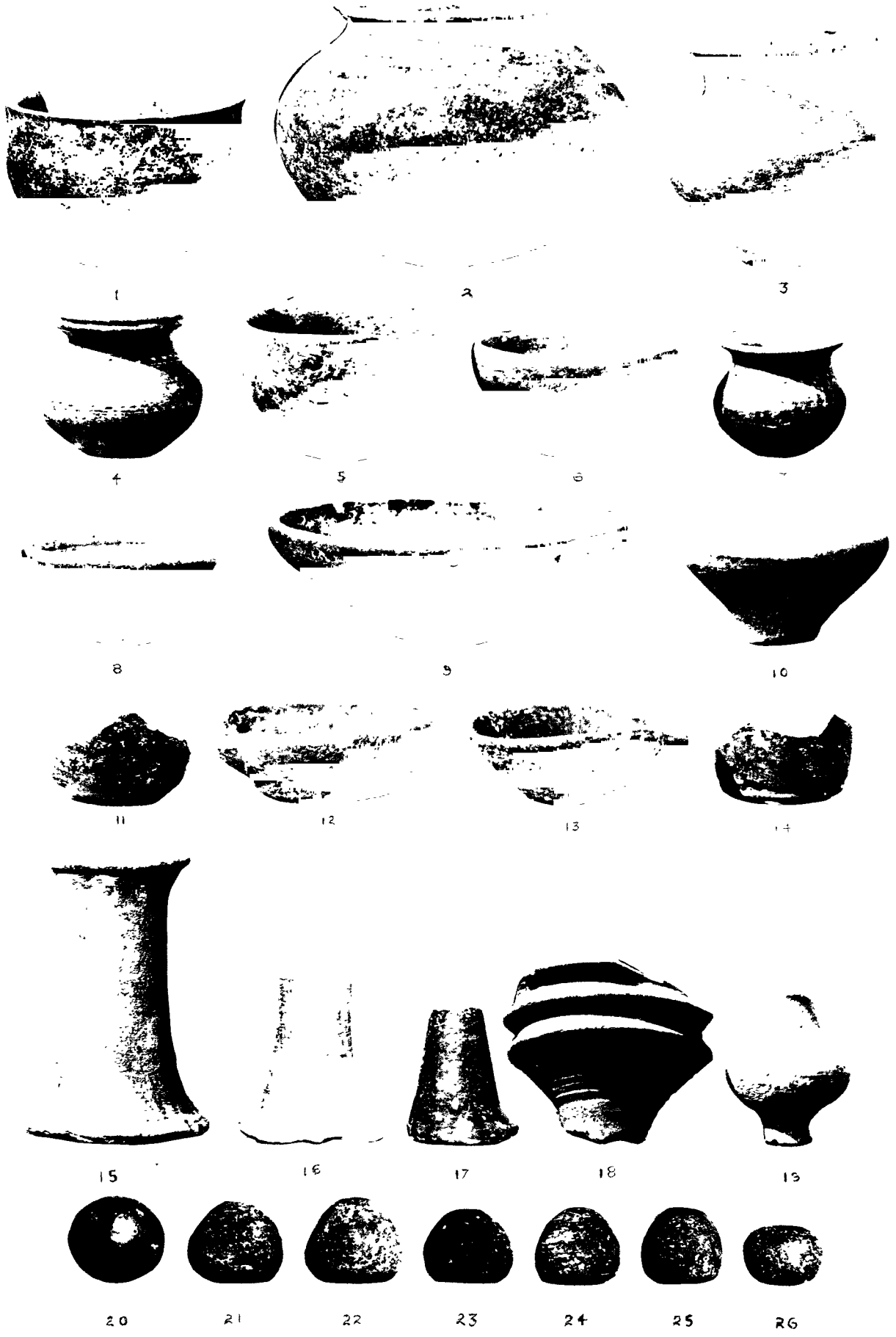
Description of Plate No. VII.

Figs. 1 to 17.

Figs. 1 to 14 are broken pieces of pottery variously ornamented with fillets, rings, ribs, vandykes, etc.

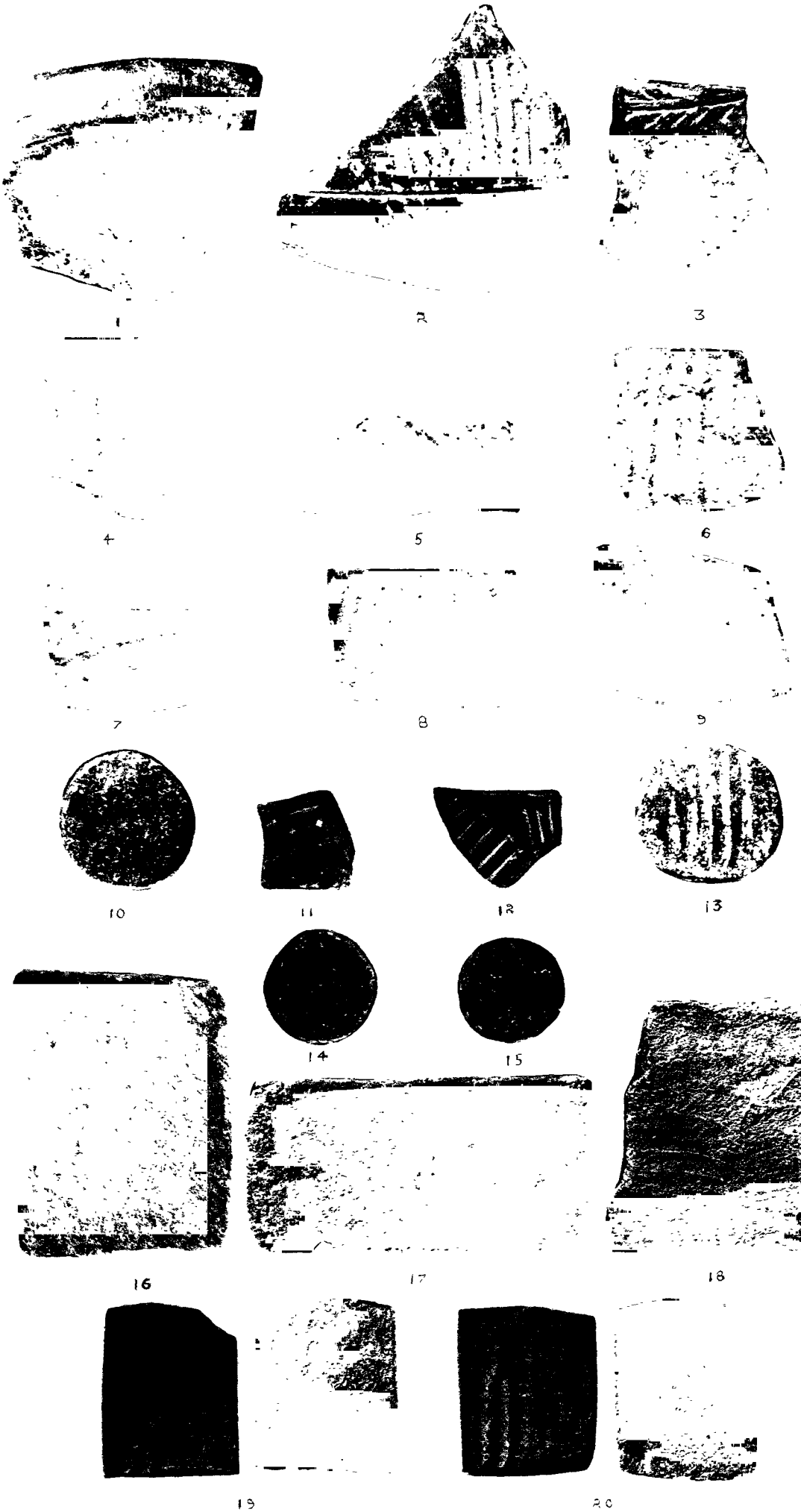
Figs. 15 to 17 are neolithic celts dug up in the water-course which runs through the ancient site of Chandravalli near Chitaldrug. Figs. 15 and 17 are one-third the size, and fig. 16 one-half.

CHITALDROOG ANTIQUITIES



CHITALDROOG ANTIQUITIES




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CHITALDROOG ANTIQUITIES



Description of Plate VIII.

Figs. 1 to 10.

Fig. 1 is a lead coin of the Mahârathi unearthed at room No. 3 (see Map and para 110, No. 1).

Figs. 4 and 5 are lead coins of king Mudânanda dug up at pit No. 1 (see Map and para 110, Nos. 2 and 3).

Fig. 6 is a lead coin of king Chutukadânanda dug up at the same place. (See para 110. No. 4.)

Fig. 10 is a large clay seal found at room No. 3 (see Map) along with the Mahârathi's coin (Fig. 1).

Figs. 2 and 3 are lead coins similar to Fig. 1, which were bought at Chitaldrug.

Fig. 7 is a lead coin received from Mr. A. Mrityunjaya Iyer, B.A., Assistant Commissioner, Chitaldrug. It has a humped bull on the obverse like the Mahârathi's coins (Figs. 1 to 5), but the bull here faces to the right and not to the left. The legend is unfortunately quite illegible. Further, the tree on the reverse is in the centre and not to the left as in the other coins (Figs. 1 to 3).

Figs. 8 and 9 are small lead coins bought at Chitaldrug. They bear on the obverse the symbol known as *Nandipada*, and on the reverse the figure of a *chaitya*. There is no legend on them.

Description of Plate No. IX.

Figs. 1 to 10.

Fig. 1 is a lead coin of king Mudânanda in the Bangalore Museum. (See para 110.)

Fig. 2 is a lead coin of the Mahârathi at the same place.

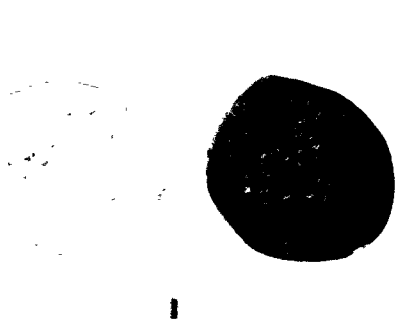
Figs. 3 to 5 represent the three coins found together in pit No. 8 (see Map and para 110) at Chitaldrug. Fig. 3 is perhaps a potin coin, with no legend or symbol visible on it. Fig. 4 is a small lead coin which bears no legend or symbol on it. Both these coins are very much worn out. Fig. 5 is a Roman silver coin of the time of the Emperor Augustus.

Figs. 6 and 7 are Vijayanagar gold coins of the time of Krishna-Dêva-Râya (see para 111).

Figs. 8 and 9 are Ikkêri gold coins of Sadâśiva Nâyaka (see para 111). Fig. 9 is very much worn out.

Fig. 10 is a Burmese bell in the Bangalore Museum. It is elegantly ornamented and bears a Burmese inscription (see para 105). Size about one-sixth.

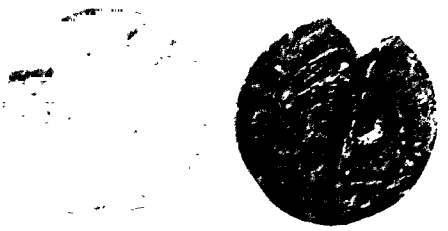
LEAD COINS AND CLAY SEAL



1



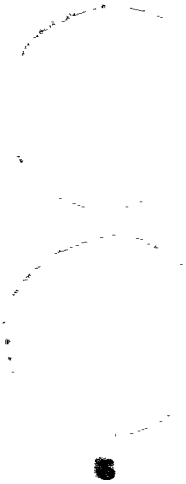
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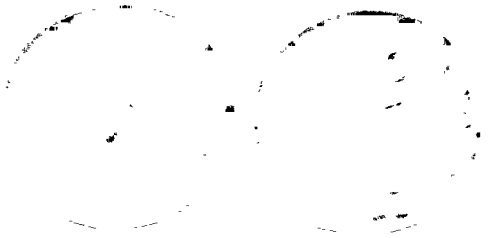
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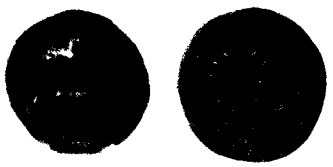
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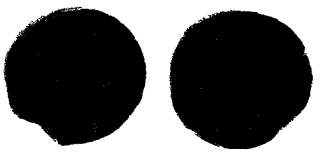
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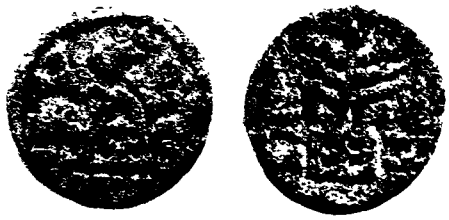


9





ANDHRA, ROMAN & VIJAYANAGAR COINS



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9



10

A BURMESE BELL

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 13th January 1911.

READ—

The report of the Archæological Department for the year 1909-10 forwarded by the Officer in charge of the Archæological Researches with his letter No. 41, dated the 5th September 1910.

No. G. 4126—G. M. 111-10-3, DATED BANGALORE, 13TH JANUARY 1911.

ORDER THEREON.—Recorded.

The report is a full and interesting account of steady work carried on during the year.

2. The Officer in charge of Archæological Researches is requested to submit separate references to Government on the minor matters dealt with in his report, which require the orders of Government.

C. S. BALASUNDARAM IYER,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of Archæological Researches in Mysore.

Exd.—C. R.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1910.

PART I.—WORK OF THE DEPARTMENT.

1. The arrangement ordered in Government Proceedings No. G. 7386-8—G. M. 67-06-45, dated 28th May 1907, having been found to be inconvenient, the Government placed me under their direct control in their Order No. G. 5736-8—G. M. 256-09-3, dated 3rd May 1910.

2. The two peons who were entertained for taking mechanical copies of new inscriptions discovered in different parts of the Province, but whose period of service was limited to only one year by Government Order No. G. 1156-57—G. M. 43-07-54, dated 20th August 1908, left the Office on the 1st of July 1909.

3. The services of the additional English clerk appointed in connection with the publication of revised editions of the Sravana Belgola and other volumes of inscriptions and of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica were dispensed with from the 17th of December 1909 and the 1st of January 1910, respectively, those being the dates on which the sanctioned periods of their services expired in accordance with Government Orders No. G. 2960-61—G. M. 43-07-56, dated 14th November 1908 and No. G. 7133-34—G. M. 262-08-2, dated 17th June 1909.

4. The appointment of the Tamil Pandit, which was to cease at the close of the year under report according to Government Order No. G. 7133-34—G. M. 262, 08-2, dated 17th June 1909, has been continued for a further period of two years, till the end of June 1912, by Government Order No. G. 6793-94—G. M. 40-09-13, dated 24th June 1910.

5. Anandalvar had leave on medical certificate throughout the year. Ramaswami Iyengar was away on 2 months' leave without allowances and nearly 3½ months' leave on medical certificate. Krishnaraja Pillay had privilege leave for nearly 2 months and leave on medical certificate for 2½ months. Ramaswami Sastri, Padmaraja Pandit and Venkannachar were also on leave for about a month each.

6. On information received from the Deputy Commissioner, Kolar District, that a number of inscribed stones had been recently unearthed near the Kôlâramma temple at Kolar, I made a tour to Kolar on the 18th of November 1909. The Kôlâramma temple is an ordinary structure in the Dravidian style of architecture, though the *mahâdvâra* has an imposing appearance with a well-carved doorway. It appears that the *mahâdvâra* and the *mukha-maṇṭapa* had lain buried under the earth to a depth of about 7 or 8 feet, the upper portions alone being visible, so that it was with some difficulty that people could get into the temple. The Deputy Commissioner got the heaps of earth removed as part of relief work during the late distress and was thus instrumental in bringing to the light of day several inscribed stones which had not been seen up to date. These consist of six large slabs forming the lower course of the wall to the left of the *mukha-maṇṭapa* and contain fragments of a number of Râjêndra-Chôla's Tamil inscriptions. The slabs appear, however, to have been displaced at some former time when that portion of the temple was renovated, thus accounting for the fragmentary nature of the epigraphs on them. The same remark applies also to the stones of the basement of the *mukha-maṇṭapa*, a large portion of which has also been lately unearthed. They contain fragments of

Chola inscriptions in Tamil without any continuity, the first portion coming last, the middle portion coming first and so on. There have also been unearthed four more slabs which I found lying near the temple. One of them, at the back of the temple, contains a Kannada inscription; the others are sculptured and look like *vîragals*. Among the latter there is a large slab, about 6 feet by 4 feet, representing a spirited scene of a battle of probably the Ganga period. For the space of about 4½ feet from the top the slab is covered with sculptures of horses, elephants, soldiers, celestial nymphs, celestial cars (*vimana*), etc., with the lower portion left quite vacant. This space was apparently intended for an inscription which, for some reason or other, was not engraved. In the centre of the slab there is a big standing figure of a man with a peculiar dagger-like weapon in the right hand and what looks like a shield in the left. Behind it there are three attendants, one holding an umbrella and the others other insignia of royalty. Opposite to this figure is represented a king riding on an elephant with a number of horsemen behind. Each of the other slabs has only one standing human figure sculptured on it. The number of inscriptions newly copied from the recently unearthed portion of the temple, including a few fragments, is 12.

7. Inside the temple there are images of the *Saptamâtṛikâh* (the Seven Mothers) and the image of Kôlâramma in the form of Mahishâsuramardini with 8 hands and a demon under its feet. In another room to the right we have exact copies of all these images in mortar. There is also here a stone image, about 6 feet high, which, according to the *pûjâri*, is Kapâlabhairavi, but which people call Mukaṇâñchâramma owing to its nose having been broken off by the Muhammadans at some former time. According to some, this is the real image of Kôlâramma which, owing to its mutilation, was removed from its place, some other image being set up in its stead. Be this as it may, the image is of interest as it is supposed to be associated in some mysterious way with scorpions. It is stated that on the 5th lunar day of the bright fortnight of Vaiśâkha every year a scorpion issues forth from a hole from below the pedestal of the image, stays near its foot for about half an hour and then disappears. To escape scorpion stings, people make votive offerings of silver scorpions to this goddess.

8. The outer walls of the *garbhagṛiha* of the Kôlâramma temple are covered from top to bottom with Tamil inscriptions of the Chola period. All these were compared with the printed copies and many corrections made in the latter. One very important correction was that the inscriptions now printed as Nos. 108, 112*a* and 106*d* formed parts of one and the same inscription. Six new inscriptions, 4 Tamil and 2 Kannada, were discovered in the *mukha-maṇṭapa*—five on the pillars and one on the wall to the right of the entrance.

9. I then examined the Sômêśvara, A'njanêya, Nanjuṇḍêśvara, Venkaṭaramaṇa and Kôdaṇḍarâma temples. The last two contain no inscriptions. The Sômêśvara temple is a good specimen of Dravidian architecture. The *mahâdvâra* is a fine structure with an ornamental doorway and ceiling. The pillars of the *mukha-maṇṭapa* are well executed. There is a row of elephants on the basement all round the temple with here and there a *linga* or some other object interposed. The *kalyâṇa-maṇṭapa* in the *prâkâra* of the temple is a fine piece of workmanship both in design and execution. It is built of black stone unlike the other parts of the temple which are built of granite. The temple has also a lofty *gôpura*, the top portion of which is gone. It is no doubt a building of some antiquity, going back at least to the Hoysala period. It is strange that such a fine temple does not contain any inscriptions. I discovered, however, two Kannada inscriptions of the Vijayanagar period on the walls of the storehouse and *Yâqâ'ale*. But these are modern. A new Kannada inscription was discovered in the A'njanêya temple and another in the Nanjuṇḍêśvara temple. Two Persian inscriptions engraved on tombs near the Dargâ were also copied. The Darga has a large establishment and receives a monthly grant from the Muzrai Department. It appears that among the stipendiaries are some Hindus including a few Brahmans also.

10. The places that were inspected in the neighbourhood of Kolar were Gaddekaṇṇûr, Tamaka, Jûpalli, Tippasandra, Kîḻukôṭe, Vibhûtipura, Saigoṇḍahalli, Antargange, Têruhalli and Pâparâjanhalli. Gaddekaṇṇûr is called Kaḷaniyûr in the Tamil inscriptions of the place. The Râmêśvara temple referred to in them is no longer in existence, a broken *linga* in an adjacent field representing perhaps the site

on which it once stood. A new Kannada inscription was discovered at the village. Besides, Kolar No. 148 was fully copied and the name of the king in Kolar No. 150 correctly deciphered. At Tamaka I found a *mahâdvâra* with a *gôpura* over it standing alone without any temple behind it. That there was a temple once is clear from the remains of the basement visible in several places. The temple site is now occupied by a number of dwelling houses, in some of which, it is said, images and sculptured stones have occasionally been dug up. The date and the name of the king in Kolar No. 146, an inscription of this village, were found out. In each of the villages Jûpalli and Tippasandra a new Kannada inscription was copied.

11. On my way to Têruhalli a new Persian inscription was discovered near the sluice of Daśarathakuṇṭe. At the Antargange the Nîlakaṇṭhêśvara and Viśvêśvara temples were inspected. The former is in ruins. It contains several inscriptions of the Tamil Gangas written in classical Tamil poetry, a rare feature in inscriptions which are not Chola. The Antargange flows through the mouth of a couchant bull and falls to a pond about five feet below. Close at hand is the Viśvêśvara temple. This place is a favourite resort for the celebration of marriages among the lower classes of the population. Tradition has it that in response to the prayer of Muchukunda, the Ganges came over there in the form of the Antargange in order that he might conveniently bathe in it every day, he being too old to undertake a journey to the Ganges. A small hill near Têruhalli is known as Muchukundagiri or Muchukundâśrama, the place where Muchukunda is said to have performed penance. The god of Talagunda, a village about 4 miles from Têruhalli, is known as Muchukundavarada, *i.e.*, the bestower of a boon on Muchukunda. After inspecting the Lingâyat *maṭha* called *Garimaṭha* near the Antargange I went up to Têruhalli, a small hamlet consisting of 5 or 6 houses, situated on the top of a hill. The ascent is rather steep. The Gangâdharêśvara temple at Têruhalli is a pretty large building, the *mahâdvâra* resembling that of the Kôlâramma temple in details of workmanship. The *kalyâṇa-maṇṭapa*, situated to the left as we enter the temple, is a fine structure though unfortunately unfinished. The images of the *Saptamâṭṛikâh*, Bhairava, Gaṇapati, etc., in the temple are well carved. They are said to have originally belonged to the Kôlâramma temple and to have been brought here at some former time to save them from the fury of the iconoclastic Muhammadans. The south and west outer walls and bases of the temple are covered with Tamil inscriptions of about the 13th century. A Kannada and a Tamil inscription were newly discovered and copied. Further discoveries in the village were 5 Tamil inscriptions of the Tamil Gangas: 2 on stones below a tamarind tree to the south, 1 on a pillar at some distance to the south-west, 1 on a boulder called *Sâsanabaṇḍe* in a grove to the south and 1 on a rock in a well called Mûganakuṇṭe. A small hill to the south of the temple is called Muchukundâśrama, *i.e.*, Muchukunda's hermitage. It is referred to in the inscriptions as Muchukundagiri. To the west of the temple is a good pond; and to the south-west of it at some distance are shown some walls which are said to represent an old village named S'ivagangâ. To the north of Têruhalli is a large cave known as *Pâṇḍavara hajâru*.

12. The village next visited was Pâparâjanhalli, also situated on the top of a hill, the ascent to it being more difficult than that to Têruhalli. On the way to the village, near the Paṭâlamma temple, was discovered a Kannada epigraph incised on a big rock. The village, which contains only 8 or 10 houses, is picturesquely situated in a valley surrounded by hills on all sides. There is a Śiva temple and a Dargâ, said to be of Usman Ali. In front of the Śiva temple is a fine stone umbrella with a carved basement, the shaft being one foot in diameter and about six feet high with a stone ornament at the top. The umbrella is about five feet in diameter. The whole stands on a rock on which is engraved a Tamil inscription which is mostly defaced. In a field close by was discovered a curious sculpture representing an elephant in the centre attacked by two dogs, one seizing the trunk and the other the tail. It is not clear what this symbolises. May it be a representation of the overthrow of the Gangas, whose crest was the elephant? On my way to Bhûtagauḍa's cave, situated near a rock called Kôtikallu, a new Kannada inscription was discovered; three at the cave itself, and two more written in red ochre on the under side of the overhanging rock of the cave. The last must be at least 100 years old. Judging from the inscriptions, the cave appears to have been once occupied by a Lingayat guru. At some distance to the east of the cave is the fortified hill called

Durga, which was once the residence of the Mughal Subahdar Khasim Khan. Remains of the fort and residence are to be seen even now.

13. While at Kolar I had a talk with one Bhaskaraiya of Gollahalli, Bowringpet Taluk, and examined some of the old records which he had brought with him. He appears to be a lineal descendant of one Ummâji Pandit, who was again a descendant of Gôparâjaiya and Yellarâjaiya, the Pradhâns under former Pâḷegars and Kulakarṇis of Kolar and four other Taluks. We learn from the records that Ummâji Pandit was a contemporary of Daḷavây Dêvarâjaiya of Mysore and that he and his ancestors repaired the *mukha-maṇṭapa*, *mahâdvâra* and *gôpura* of the Sômêśvara temple and also the *Kalyâṇi* (pond) now known as Gajâguṇḍa. They also restored the *mahâdvâra* of the Kôlâramma temple. Two records, one in Kannada and the other in Persian, were received from him for examination. He said that during the time of Tippu the *Saptamâtṛikâh* and a few other images of the Kôlâramma temple were removed by one of his own ancestors, probably Ummâji Pandit, to the temple at Têruhalli for greater safety, as the Muhammadans had before this carried away from the Kôlâramma temple all the ornaments together with the *utsava-vigraha* (the image taken out in processions) and the lion-*vâhana*, both made of silver.

14. So far I have not been able to discover in and around Kolar any epigraphical records of the Ganga period. This is rather strange seeing that Kolar was the earliest and the most celebrated capital of the Gangas. It may, however, be said that the subsequent political vicissitudes of the place account for this in some degree. But this can by no means form an adequate explanation for the complete absence of old records.

15. On finishing my work in Kolar and its neighbourhood, I left for Sîti to examine the Tamil inscriptions there. On the way the Muchukundavarada temple at Talagunda and the Sûryamuṇḍiśvara temple on the Mallêśvara hill were inspected and a new inscription copied at both the places. Muchukundavarada is a name of Vishnu, which means 'the bestower of a boon on Muchukunda' (see para 11 above). The god on the Mallêśvara hill is so called because, it is said, the rays of the sun fall on the *linga* at sunrise. At Vêmgal the Sômêśvara, Vîrabhadra and Lakshmînârâyaṇa temples were visited and a new inscription on a pillar near the Kannada School copied. The villages Vîrâpura, Mêḍâḷa, Kurahalli, Hullanakallu, Holêrhalli, Sanjimale and Nâganâḷ were also surveyed and a new inscription discovered at each of the last four places. On the Sîti hill a thorough survey resulted in the discovery of nearly 40 new inscriptions, the majority of which are in Tamil. The place appears to have been one of considerable importance during the Chola and Hoysala periods. There are also a few records of the early Vijayanagar kings. The hill is a low one with the hamlet of Sîti and a number of temples in a dilapidated condition at its foot. On the hill there are two large temples, the S'rîpatîśvara and the Kâlabhairava, adjoining each other. In the former there are also shrines of Vîrabhadra and Mahishâsuramardini. The oldest inscription on the hill is a Tamil one of Râjêndra-Chôla, of about 1024 A.D., engraved in bold characters on a projecting rock which extends from west to east from the Mahishâsuramardini shrine to a little distance beyond the *garbhagṛiha* of the S'rîpatîśvara temple. This *garbhagṛiha* is a natural cave with the above rock completely overhanging it. The epigraph is incised in five compartments of 14 lines each, placed side by side with a short interval of space between. The first and last compartments can be read almost completely, but the three middle ones only in part, as large portions of them are concealed by the walls and terrace subsequently erected. The concealment of the inscription by later structures leads us to the legitimate conclusion that originally the cavelike *garbhagṛiha* alone was in existence. Only the first compartment and a portion of the second are printed as Kolar No. 44. Now, however, I have succeeded in copying a considerable portion of the remaining compartments also. The next in point of time, a Tamil inscription of Kulôttunga-Chola I, of about 1071 A.D., is engraved on a big rock behind the Kâlabhairava temple. The rock has peeled off to such an extent that only a few bits of writing are left here and there. With the greatest difficulty portions of this inscription were deciphered and copied. Only a portion of the last imprecatory verse in this epigraph is printed as Kolar No. 42. The Kâlabhairava temple is covered with inscriptions both inside and outside. The

new discoveries were both in the temples and on the rocks outside. As the Tamil Pandit had to be sent back to Bangalore owing to illness, the work of copying all the new Tamil inscriptions and comparing a large number of the printed ones with the originals had to be done by myself. The oldest of the newly discovered inscriptions is one of the time of the Hoysala King Vishṇuvardhana. Of the others, a large number relates to the Tamil Gangas and a few to the Vijayanagar kings. One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering the finger to the god Kâlabhairava. (See next para.)

16. Kâlabhairava is the most important deity on the hill. He is the tutelary deity of large sections of the cultivating classes such as Morasu Okkaligas, Reddis, etc. The practice of offering the finger to this god was in vogue among the above cultivating classes till about 30 years ago when it was put a stop to by the Government. The origin of this practice goes back to the Puranic period. The large hill to the south of the Sîti hill is known as Bhasmâsurabeṭṭa, because, according to the *sthala-purâṇa*, it was here that the demon Bhasmâsura was reduced to ashes. The hill is supposed to consist of the ashes of the demon and it is urged in support of this supposition that during the rains, however heavy, all the water gets absorbed in the hill, no water flowing down to the foot on any side. Bhasmâsura, who had received a boon from Siva to the effect that anybody on whose head he laid his hand should instantaneously be reduced to ashes, wanted to try the effect of the boon on Siva himself. The latter, trying to evade the demon, was pursued by him whereever he went till at last he came to the hermitage of Gautama near Sîti and by the advice of the sage hid himself in a cave, the present *garbhagriha*, on the Sîti hill. Missing the object of his pursuit, the demon enquired of a cultivator who was ploughing a field close by whether he saw a man running in that direction, whereupon the cultivator pointed to the hill with his forefinger. Just then Vishṇu showed himself to the demon in the form of a beautiful damsel (Môhini) and brought about his death by his own hand as related in the Purâṇas. On Vishṇu relating to Siva how the demon was disposed of, the latter requested Vishṇu to appear to him in the very same form in which he brought about the death of the demon; and on his doing so, Siva became so much enamoured of Môhini that he forthwith embraced her, the result being the birth of Kâlabhairava. When Kâlabhairava asked Siva what he was to do, he was directed to take his abode on the Sîti hill and, as a punishment to the cultivator who betrayed Siva's whereabouts to the demon with his forefinger, to receive as an offering the last joint of the offending forefinger from him and his descendants. The custom of having the last joint of the forefinger cut off and offering it to Kâlabhairava as an expiation continued, it appears, for some time. But as this amputation of the right forefinger interfered seriously with the duties of the cultivator, it was subsequently agreed to propitiate the god by arranging to have two fingers—the little finger and the ring-finger—of the females cut off as a substitute for the one finger of the males. This amputation of the last joints of the two fingers of females was in vogue till about 30 years ago. The classes of cultivators who observe this practice are known as the 'finger-giving' classes. There was till recently, it appears, a regular establishment in the temple for carrying on the amputation—a goldsmith for cutting off the finger and others for dressing the wound and for kneading the finger and holding it tight so that no blood might be shed at the time. The devotees had also to pay certain sums of money, which were divided in certain fixed proportions among the *archak* and other servants of the temple as well as among the *âyagârs* of the village, such as the shanbog, patel, goldsmith, barber, etc. They had moreover to bring a certain fixed quantity of rice per head. An inscription in the temple, of about the 14th century, fixes the proportions in which this rice was to be divided among the goldsmith and others. When the amputation was prohibited by the Government, the finger-giving classes raised a strong but unavailing protest against the prohibition. They have now adopted the harmless substitute of having the fingers wound round with flowers in the temple and of unwinding the same with due ceremony on return to their village. It is said that the Sîti hill is the only place in India where this curious custom of offering the finger has prevailed. The *linga* on the Sîti hill is called S'rîpatiśvara because, I am told, it was set up by S'rîpati or Vishṇu. In the Tamil inscriptions the place is called S'rîpati or S'îpati and in the Kannada ones Sîhatti or Sîhati, now

corrupted into Sîti or S'îti. In the inscriptions the Kâlabhairava is called Tribhuvana-viḍaṅga-Kshêtrapâla-Piḷḷaiyâr. A low hillock near Sîti is said to represent Gautama's hermitage to which Śiva fled when pursued by Bhasmâsura.

17. The temples are situated only half way up the Sîti hill. I went higher up to the top to survey for inscriptions. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. This is borne out by the flight of steps and the gateways (*tôraṇagambas*) leading to the top. There is a large cave close by, about 35', by 12' which the people call Bhûpatamma's temple; a *jâtre* is held here every year in honor of the goddess. I found only a few mutilated mud figures in the cave. It appears that about 200 years ago one Sadânandayôgi had taken up his residence on the top of the hill. No inscriptions were found here. I returned to Bangalore on the 2nd of December.

18. On information received that there were several inscriptions in the *bêchirâkh* village of Ibbaḷakahalli, Closepet Sub-Taluk, I left for Closepet on the 13th of December. The A'rkêśvara and A'ṇjanêya temples were inspected. An impression was taken of the Persian inscription above Channapatna No. 5. The villages Arachikkanhalli, Channamânahalli, Chikkênhalli, Kottipura, Jigênhalli and Aijûru were surveyed. At the first village a new inscription was discovered near the Mallêśvara temple. Kengalguḍḍa to the west of Chikkênhalli was also inspected. At Jigênhalli a few neatly executed Hindu tombs with modern Tamil inscriptions were found. An important Ganga inscription was discovered at Aijûru. It is engraved at the top of a *vîṛagal* and refers to the death of Nîtimârga (I).

19. On my way to Vaḍavaṭṭa I inspected Haḷḷimâḷa which, though now an insignificant village, had been a place of considerable importance before the new town Closepet came into existence. At Vaḍavaṭṭa a new inscription was discovered. On the Siddhêśvara hill to the south was also copied a new inscription near the Siddhêśvara temple. The hill is one mass of hard rough rock, and, in a declivity in the middle, stands the temple overhung by the rock and surrounded on three sides by a natural spring. It commands an extensive view of the surrounding landscape. The next place visited was Ibbaḷakahalli. It is situated in a valley surrounded by hills and forest infested with wild beasts, and is strewn over with the ruins of several temples. The ruins were closely examined and the only discovery made was an inscription of the Vijayanagar period in a ruined Iśvara temple. It is said that a large town once occupied the site and that till recently gold coins used to be picked up here and there after heavy rains. Even now pieces of old pottery are said to be turned up by the plough. The place may have been the residence of some Pâḷegar of the Vijayanagar period. I then went to Kûṭagal and inspected the A'ṇjanêya and Sômêdêva temples. The village derives its name from the hill close by, on which ahuge cylindrical rock about 50 feet high and 30 feet in circumference stands on end. This rock is known as Gaḷagakallu and is said to represent the site of Kaṇva's hermitage. The Venkaṭaramaṇa temple on the hill was examined. Higher up to the south of the temple is a spring called Chakrasoṇe (circular spring) owing to the circular motion of the water in it. The village Shânbôganhalli was also inspected.

20. I next visited Râmagiri, ascending the hill on the side of Haḷḷimâḷa. There are three stone gateways through which we have to pass before reaching the top. The rock known as Kârkhâne-baṇḍe was examined and a new inscription copied. The rock is so called because on it once stood the arsenal where guns, gunpowder, etc., were manufactured during Pâḷegâr Kempe-Gauda's time. The hill, which is fortified, was the residence, it is said, of the Pâḷegâr for some time, and a spot is shown as the one where he came upon a large treasure. The Râma and Râmêśvara temples were inspected. The *ranga-maṇṭapa* of the former is said to have been built by Kempê-Gauda. According to tradition the god Râma was set up by Sugrîva and the story related in connection with this event is an exact counterpart of the story of Vibhîshaṇa's setting up the god Ranganâtha at Srirangam. Râmagiri is said to be the place where the demon Kâkâsura was punished by Râma, and this is why, they say, no crows frequent the hill even now. The god Râmêśvara is said to have been set up by Râma after killing a demon called Sûkarâsura, supposed to be now represented by Handigondiguḍḍa, a hill situated at some distance. A rock in front of the Râmêśvara temple is said to represent the sage Mârkaṇḍêya and a few other rocks to the left of the Râma temple, the 'Seven Sages' (*saptarshayah*).

There is a magnificent *doṇe* or spring between two lofty masses of rock. It is strange that neither temple contains any inscription. The village next visited was Chauḍêśvarihalli. The ruined temples near Basavankallu and the Chauḍêśvari hill were examined. Tradition locates a great city ruled by Sômaśêkhararâya and Chitraśêkhararâya at the east foot of the Chauḍêśvari hill. Several ruined temples and *vîragals* were found here but no inscriptions. Nirgunda in the Chitaldrug District is also traditionally connected with the above princes; but they may have gone there from here in search of a bride. I also inspected the villages Chikka Biḷagumba, Dodda Biḷagumba and Sampigedoḍḍi. At the first village a buried stone in a field was dug up and examined. It had at the top the *mukkoḍe* (triple umbrella), usual in Jaina grants, with an ornamental appendage below. Below this, again, was a horse facing to the left. This is rather unusual. The stone had no inscription on it. It is perhaps a boundary stone of some land granted to some Jaina *basti* which was somewhere in the neighbourhood at one time, though there are no Jains now for several miles around.

21. On the 19th December I went to Maddur to examine the Tamil inscriptions there, the printed copies being far from satisfactory. The Narasimha, Varadarâja and Râma (now Lakshmînarasimha) temples were inspected. The first is a large temple in the Dravidian style with a *gôpura*. Six new Tamil inscriptions were discovered on the wall to the right of the second entrance. Most of these are fragmentary, one of them being dated in 1150 A.D., perhaps the oldest record now available in the temple if we omit Mandya No. 6, lying at the outer entrance, which cannot be later than the 10th century. The above wall must be a later structure as is clearly proved by the displacement of the inscribed stones Three new Kannada inscriptions were also copied, one near the *brindâvana* in the inner *prâkâra*, one on the Garuḍa-vâhana and one on the brass-plated inner doorway. In the *navaraṅga* of the temple there are four well-carved pillars of black hornblende similar to the ones usually found in temples of the Chalukyan style. Besides that of Narasimha, the temple contains also images of Yaśôdâ with child Krishna on the lap, S'rînivâsa, Râma, Lakshmaṇa, Sîtâ and A'njanêya. The last four were originally in the Rama temple from which they were removed and set up here some years ago. An image of Lakshmînarasimha was subsequently set up in their place. All the images in the Narasimha temple are made of black stone and are more or less beautifully carved. I procured a palm-leaf manuscript of the *Sthala-purâṇa* which professes to be an extract from the Brahmâṇḍa-purâṇa and consists of 12 *adhyâyas*. In it Maddur is called Arjunapurî and also Kadambakshêtra. The god Narasimha is stated to have been set up by Brahmâ and worshipped by the sage Kadamba. The Maddur river is called Kadambanadi after the sage Kadamba. Arjuna is said to have gone to Maddur accompanied by Krishna, worshipped the god and built the *vimâna*, etc., of the temple. The following are mentioned as the 8 *tîrthas* at Maddur:—Padma, Brahma, Rishi, Prahlâda, A'nanda, Nârasimha, Yâdava and Pâṇḍava; and a festival named *Aṣhṭatîrthôtsava* is said to take place on the 12th lunar day in the bright fortnight of A'śvayuja (September—October) every year. In the inscriptions Maddur is called Marudûr and also Nârasimha-chaturvêdi-mangala. The god in the Varadarâja temple is also known as Allâḷanâtha, Allâḷa being a Kannada corruption of the Tamil Aruḷâḷa which is a synonym for Varaḍa. The god Varadarâja at Conjeeveram is also known as Aruḷâḷapperumâḷ. The image of Allâḷanâtha, about 10 feet high, is a wonderful work of art characterised by a marvellous elaboration of details both in front and on the back. The rich carving on the back of this image was so well known among the people that it has given rise to a common saying in Kannada, *viz.*, *Ellâ dêvara munde nôḍu, Allâḷanâthana hinde nôḍu*, which means 'see all the (other) gods in front, but Allâḷanâtha on the back.' There is a tradition that the Hoysaḷa king Vishṇuvardhana set up this image here in order that his mother, who was too aged to go to Kânchi, might worship Varadarâja every day. There is also a ruined Iśvara temple at Maddur, the materials of which were being removed for rebuilding it in a more central place. The pillars, beams and capitals show pretty good work, but no inscriptions were found. I also examined the so-called Maddûramma temple. Maddûramma is the goddess presiding over Maddur as Hâsanâmbâ is the goddess presiding over Hassan. The goddesses, said to be seven sisters, are represented by seven natural stones which are in a line in the open ground and protrude a few inches above the ground level, the central ones being bigger than those on the

sides. It appears they refused to be housed; so they are in the open in a pondlike basin in front of a *maṇṭapa*, an oblong platform in mortar being built around them. A *jâtre* is held every year. The devotees of these goddesses are generally the lower classes of the people.

22. The villages in the neighbourhood that were surveyed were Sômanhalli, Rudrâkshipura, Niḍugaṭṭa, Vaidyanâthapura, A'lûr, Hondalgere, Hâgalhalli, Nîlakaṇṭhanhalli, Nagarkere, Sômpura, Mâlagânhalli, Bêḍarhalli, Mabbaḷagere, Hosahalli, Oḷagarahalli, Muddangere, Soḷḷepura, Tanginhalli and Sivapura. At the first village a new inscription was discovered to the north of the A'njanêya temple. The English inscription on the Maddur bridge was also correctly copied. At Vaidyanâthapura seven new inscriptions were found in the Vaidyanâthêśvara temple, four on stones built into the ceiling of the *navaranga*, one on the pedestal of one of the images and two on stones built into the outer *prâkâra*. Of the latter the one on the wall opposite to the south entrance is an old epigraph of about the 8th century. The stone appears to have originally belonged to some Jaina temple. It has very much scaled off, and the letters that remain are few and indistinct. The other on the west outer wall is a fragmentary record of the Chola period. It contains a portion of the historical introduction usually found in the Tamil inscriptions of Râjêndra-Chôla, written in Kannada characters. Three new records were copied at A'lûr—one, on a *mâstikal* to the left of the Mâri temple and two on *vîragals* built transversely into the basement of the same temple. At Hondalgere was discovered an inscription on an oil mill to the west of the Anjaneya temple. The Kôḷirâya hill to the east of the village was also inspected. At Nîlakaṇṭhanhalli, Mandya No. 21, was correctly and completely copied. Other discoveries were two inscriptions at each of the villages Hâgalhalli, Oḷagarhalli and Mâlagânhalli and one at the Eliêrappa temple near Muddangere. It may here be noted that one of the two inscriptions copied at Mâlagânhalli is a Jaina epitaph of about the 10th century A.D. It is inscribed on a pillar in front of the Mâri temple, but it is to be regretted that, owing to a big square hole made in the middle of the pillar, only the initial and final letters are left of some of the lines of the epigraph. I left for Bangalore on the 26th of December.

23. On the 27th of April 1910 I made a tour to Mandya Taluk to inspect the Mallikârjuna temple at Basarâḷ in connection with the architectural portfolio. The Anantapadmanâbha and Kâśiviśvêśvara temples at Hosa Bûdanûr, about 5 miles to the east of Mandya, were also inspected. Both of them are built in the Chalukyan style, though now in ruins. There are no sculptures on the outer walls. The Anantapadmanâbha temple probably belongs to the 13th century. Its tower is in a fair state of preservation, though the walls have mostly fallen down. The image of Anantapadmanâbha, which is beautifully carved, has fortunately escaped mutilation by its removal from the temple to a small building newly erected by the villagers with the object of setting it up there. Two more images are left in the *navaranga* in a mutilated condition. The Kâśiviśvêśvara temple, situated a few yards to the east, is much more ruined than the other. The tower is completely gone; the walls have fallen down with the exception of the south one, which is left more or less intact. The work in the interior of this temple is more artistic than in the other. The ceiling panel in the porch and the central one in the *navaranga* are well executed. The figure of Nandi, which is well carved and pretty large in size, is fortunately in a fair state of preservation. There are also a few mutilated images lying in and outside the temple. As in the case of the other temple, it is fortunate that the villagers have removed a few of the images to a new building erected by them for their consecration. The images thus preserved are Gaṇapati, Saptamâtṛikâh and Subrahmanya, all well executed, though not profusely ornamented. I am told that the image of Pârvati belonging to this temple was removed some time ago to the Iśvara temple at Mandya. The villagers deserve credit for what they have done in the matter of the preservation of some of the images of the two temples, and the little help that they expect from the Muzrai Department may be given to them with advantage. Photographs were taken of the temples and of a few images. A new inscription was discovered at Hale Bûdanûr, situated about a mile to the east of Hosa Bûdanûr. It is engraved on four sides of a pillar in front of the Sômêśvara temple, being a Tamil record of Râjêndra-Chôla written in Kannada characters. The villages Guttal and Chikka Mandya were also examined and a new inscription copied at the latter.

24. Basarâḷ is situated at a distance of about 15 miles to the north of Mandya. The Mallikârjuna temple is a good specimen of Châlukyan architecture, built in the 13th century during the reign of the Hoysala king Narasimha II. It resembles in many details the Bûchêśvara temple at Kôramangala, Hassan Taluk (see last year's *Report*, para 10), and is fortunately in a good state of preservation. At the two entrances in the north and south there are two elephants and two small towerlike structures in front, with several screens on either side on the walls. There is only one *dvârapâlaka* left at the south entrance, while at the north both are missing. We have on the outer walls the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Bûchêśvara temple in design and execution; only a few tiers below the *kalaśa* are not sculptured. There is also in front of the tower the sculpture representing Sala in the act of stabbing the tiger as at Kôramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple—Nârâyaṇa, Gaṇapati, Sarasvati, Châmuṇḍêśvari, *Saptamâtṛikâh*, etc.—are left intact. The ceiling panels in the *navaranga* show good work, the central one being the best of the lot. The temple is a three-celled one—*Trikûṭâchala*—with the *linga* facing east, Nârâyaṇa facing north and Krishṇa (so they say, but there is no image now) facing south.' The temple is thus described in one of the inscriptions there :—'With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the Bhârata and other works, the Mallikârjuna temple is an object of wonder as if it were mount Mêru itself studded with images on all sides.' To the south of the temple is a large *maṇṭapa* with a big ceiling panel containing in their proper positions figures of the *ashta-dikpâlakas* (*i.e.*, the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman, both mutilated, the former appearing to attempt a fall to the ground. May this pillar, though uninscribed, be similar to the one near the Hoysaḷêśvara temple at Halebid, around the base of which is engraved an inscription (Belur 112) recording the self-immolation of prince Lakshma? A similar incident is also recorded in Shikarpur 152, of 1060 A.D. I hear there is a similar pillar at Mâchalagaṭṭa, Nagamangala Taluk. The Mallikârjuna temple richly deserves conservation. The top is leaky in some places and in one place two slabs of the ceiling are gone. This has to be set right at once. A compound wall is urgently needed. Delay in effecting these repairs may bring about the ruin of this ornate structure in the course of a few years. Two *bêchirâkh* villages to the east of Basarâḷ were surveyed and two fragmentary inscriptions of the Ganga period discovered.

25. I then went to Sômanâthpur, T.-Narsipur Taluk, *viâ* Arikere. The Kêśava temple at Sômanâthpur is a splendid example of the Chalukyan style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belur and Halebid. It was built in 1268 A.D. during the reign of the Hoysala king Narasimha III. Like the temple at Basarâḷ this is also a *Trikûṭâchala* or three-celled temple, the chief god Kêśava once occupying the cell opposite the entrance and giving his name to the temple. I say once advisedly, because the image of Kêśava is no longer in existence, its place being now occupied by an uncouth image of modern make. The north cell has the image of Janârdana and the south, that of Gôpâla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image Kêśava must have been a marvel of the sculptor's art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a *jagati* or parapet on which, beginning from the bottom, are sculptured horizontally in succession these six rows—(1) elephants, (2) horsemen, (3) scroll work, (4) Purâṇic scenes, (5) small images with intervening turrets and (6) columns with figures between. From the corners on both sides of the entrance where the *jagati* ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the *jagati* so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of *makaras* and (6) a row of swans instead of the rows of small images and columns on the *jagati*. Above the row of swans comes on the walls the row of large images and above this again a row of turrets surmounted by ornamental eaves. There are

three finely carved towers, identical in design and execution, over the three cells. But the original *kalaśas* which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Saḷa and the tiger as at Basarâḷ. The number of large images on the walls is 194, of which 114 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebid and Belur, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaudeya, Bâmaya, Masaṇitamma, Bharmaya, Nañjaya and Yaḷamasaya. The first name occurs in 40 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. (see last year's *Report*, para 84). The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple nearly 70 images appear to have been set up in the cells of the veranda around the temple, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. Some repairs are urgently needed to prevent the veranda from going to complete ruin. The *mukha-maṇṭapa* of the temple is leaky; a coat of concrete is very necessary. The top portions of the outer wall are gone in many places. They have to be restored in brick and mortar in conformity with the existing portions. The above repairs appear to be indispensable to safeguard the temple from injury. Being the best existing complete specimen of Chalukyan architecture, it richly deserves the expenditure of a few thousand rupees to keep it safe and in good order. Photographs were taken of the temple, of a few images and of the fine stone inscription A new inscription was also discovered in the west veranda on a slab built into the ceiling.

26. I then inspected the Pañchalinga and Lakshmînarasimha temples to the east and south-west of the Kêśava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Kâvêri, though built in the Chalukyan style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kêśava temple. The people call it 'Monnusâle temple,' because they have a tradition that it was built by a sculptor with a maimed hand (*mondu*).

27. On my way back to Mandya I halted for a few hours at Bannûr to examine the temples and inscriptions there. The Kailâsêśvara, Hanumantêśvara, Râma, Janmânjanêya and Sarôvarânjanêya temples were inspected. The first temple is in ruins. A new Tamil inscription was discovered on its south wall. The *kalyâṇa-maṇṭapa* to the west is a fine structure, though now in a dilapidated condition. The Hanumantêśvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narsipur No. 122) of the Chola king Râjarâja who began to rule in 985 A.D. Here also the Tamil introduction is written in Kannada characters. Unfortunately a later structure conceals portions of this inscription. A new Tamil inscription was also discovered on the wall to the right of the south entrance. Tradition has it that the *linga* of this temple was set up by Hanumân, the monkey-god. The name 'Janmânjanêya temple' is accounted for by the statement that the Â'njanéya of the temple was set up by the Mâdhva guru Vyâsarâyasvâmi who was born on the very spot where the temple now stands. The Sarôvarânjanêya temple is so called because it is situated near a pond. The Râma temple is the largest in the place. T.-Narsipur Nos. 129-131 are said to be found in a Janârdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which was pointed out to me as the one on which the temple

once stood. The above inscriptions are important; and it is to be regretted that the chance of checking the printed copies, which are not very satisfactory, by a comparison with the originals, is lost for ever as all the stones have been removed. Such vandalism cannot be too severely condemned. The same was the case with the Mangalêśvara temple at Kûḍalûr about which I wrote in my last year's *Report* (para 30). In these circumstances I cannot help reiterating the request made last year (para 28) that a circular should be issued to the effect that no temple or other monument containing inscriptions must be permitted to be altered, renovated or dismantled without giving previous intimation to the Archæological Department. Bannûr seems to be a place of considerable antiquity. It was apparently the residence of the Ganga king S'rîpurusha about the middle of the 8th century A.D. (T.-Narsipur 115). Though called Vahnipura in modern inscriptions, its name in old Kannada inscriptions is given as Bannivûr and in the Tamil ones as Vanniyûr. It is likewise called Jananâtha-chaturvêdi-mangala. I returned to Bangalore on the 4th of May.

28. As far back as the beginning of 1907 a circular letter was addressed to all the Deputy Commissioners, requesting them to issue definite instructions to the Amildars of their respective Districts to ascertain, by a reference to the published volumes of inscriptions, if there were any stone or copperplate inscriptions in their respective Taluks which had escaped notice during the former Survey, and to report the same to the Archæological Department. Up till now only a few Amildars of the Tumkur and Mysore Districts have sent in their reports. The lists submitted by the Tumkur and Chiknaikanhalli Amildars contained a number of inscriptions not copied before. So, Pandit Venkannachar of my Office was sent out in April last to copy these inscriptions and also to see if there were any new ones in the villages close by. He visited 14 villages in Tumkur Taluk and 15 in Chiknaikanhalli Taluk and copied nearly 70 new inscriptions. Some of these records are of considerable historical value, especially those copied at Hiriguṇḍagal, Tumkur Taluk, nearly 15 in number, being old *vîragals* of the 8th and 9th centuries relating mostly to the wars between the Gangas and the Râshṭrakûṭas. Mechanical copies have also been prepared of most of the new inscriptions. Two sets of copperplates were also brought by Pandit Venkannachar, one relating to the Gangas and the other to the Hoysalas.

29. Among the office records was discovered a number of photographs of inscriptions by Lieut.-Colonel Dixon. On examination these were found to contain 4 inscriptions in all, 3 on copperplates and 1 on stone. None of them is printed in any of our volumes. From a note on the photographs we learn that two of the inscriptions were found at Kolar and the others at Devanhalli. No further details are given. One of the above two inscriptions at Devanhalli is the copperplate charter known as the Devanhalli plates of S'rîranga-Râya I, which, though dealt with by Mr. Rice in his *Mysore Inscriptions*, is somehow or other left out in the Bangalore volume. Another discovery among the office records was a photograph of a Marâthi *rahadâri*, dated 1753 A.D., with a seal in Persian characters. It was sent for favor of decipherment to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, who very kindly had it transcribed and translated for me by Mr. V. K. Rajwade of Poona.

30. The *archak* of the Venkaṭarama svâmi temple at Âlamgiri, Chintamani Taluk, sent through the Amildar 12 old Marâthi *sanads*, of about the middle of the 18th century, relating to the above temple, along with a copperplate inscription of Venkaṭapati-Râya I. The *sanads* were sent for favor of decipherment to Mr. D. Shama Rao, Superintendent, Revenue Survey, who has kindly sent me transcripts of the same in Kannada characters; and Mr. M. S. Narayana Rao, retired Deputy Commissioner, has obligingly translated the same for me.

31. Further discoveries of the year under report were 2 inscriptions at Jôdi Manganahalli and 1 at Kengêri, Bangalore Taluk; and a Burmese inscription on a Burmese bell in the Residency compound, which was kindly brought to my notice by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also very kindly sent me at intervals two sets of Ganga plates for examination. Mr. Taw Sein Ko, Archæological Superintendent, Burma, to whom a photograph of the Burmese inscription was sent, has obliged me, as in the previous year, by kindly sending me a transcript and a translation of the same.

32. Altogether the number of new records copied during the year was 320, of which 120 belong to the Mysore District, 110 to the Kolar District, 70 to the Tumkur District and 20 to the Bangalore District. According to the characters in which they are written, 60 are in Tamil, 13 in Marâthi, 5 each in Nâgari and Persian, 2 in Telugu, 1 in Burmese, and the rest in Kannada. The printed inscriptions were also checked by a comparison with the originals in almost every village that was visited, and thus complete and accurate copies have, as far as possible, been procured of a good number of them in the above Districts.

33. In the last year's *Report* (para 23) it was stated that impressions of about 15 inscriptions engraved in Gujarati characters at Sravan Belgola were sent to Mr. D. R. Bhandarkar, M.A., Archæological Superintendent, Poona, for favor of decipherment. As they were all with one exception other than Marâthi, Mr. Bhandarkar sent them on to Mr. Pandit Ramkarna of Jodhpur, an expert in modern northern scripts and dialects, for examination. The latter gentleman has very kindly sent me transcripts and translations of all the inscriptions together with some interesting notes on them. These will be referred to in Part II of the Report.

34. A letter was addressed to the Conservator of Forests, requesting him to issue instructions to his subordinates to report to the Archæological Department in case they came across any inscribed stones in the forest tracts. As a result of this, three new inscriptions have been brought to light up to date.

35. During the year 765 gold coins were received for examination from the Secretariat and the Bangalore District Office. They were found to consist of Vîrarâya *fanams* of the West Coast, Vijayanagar coins of Harihara II and Krishṇa-Dêva-Râya, and Ikkeri coins of Sadâśiva-Nâyaka. Another lead coin of the Mahârathi was received from Mr. K. S. Raghavachar, District Office, Chitaldrug, who informs me that he picked it up on the site of Chandravalli (see last year's *Report*, para 12) one day after heavy rains. This coin differs in some respects from the one I discovered last year. Among the coins unearthed by me at Chitaldrug, there was a brass coin which was not noticed in the last year's *Report*. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has favored me with his opinion that the coin may belong to the 2nd century B.C.

36. The revised edition of the Sravan Belgola volume is being carried through the press. About 80 pages of the Kannada texts have been printed.

37. The printing of the revised edition of the Karṇâṭaka-S'abdânuśâsana has made better progress during the year, nearly 80 pages having been printed.

38. A few Kannada books were received from the Dewan and the Private Secretary to His Highness the Maharaja for review. These were examined and opinion sent.

39. With regard to the work in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica, the alphabetical arrangement of the slips has partly been completed. The work came to a standstill on the 1st of January, the date on which the sanctioned period of the services of the only clerk that had been doing the work expired.

40. The Photographer and Draughtsman prepared illustrations for the Annual Reports for 1908-09 and 1909-10. He took photographs of a number of copper-plates and coins and prepared facsimiles of them. He also prepared a few illustrations for the revised edition of the Sravan Belgola volume. A good portion of his time was taken up in developing negatives brought from circuit and printing photos. He accompanied me on tour to the Mysore District and took photographs of several temples and inscriptions.

The Architectural Draughtsman completed two difficult plates illustrating the temples at Harnhalli and Koramangala. He also made pencil sketches of a few others.

A list of photographs and drawings prepared during the last two years is given at the end of this Part of the Report.

41. Of the transcripts of Sanskrit and Kannada works prepared in this office, 19 volumes containing 25 works in all were sent to the Oriental Library, Mysore.

The following are a few details about them :—

No.	Work	Author	Language	Remarks
1	Âpastamba-S'rautasûtra ...	Âpastamba ...	Sanskrit ...	...
2	Âpastamba-Gṛihyatâtparya-darśana.	Sudarśanâchârya ...	Do ...	...
3	Sadbôdhachandrôdaya ...	Padmanandi ...	Do ...	Jaina work.
4	Dharmôpadêśâmṛita ...	Do ...	Do ...	Do
5	S'rutâvatâra	(?)S'rîndinandi ...	Do ...	Do
6	Bâṇâsuravijaya	Venkaṭârya ...	Do ...	...
7	Vṛittachintâratna	S'ântarâjapaṇḍita ...	Do ...	Jaina work.
8	S'rîrangamâhâtmya ...	S'ingarârya ...	Kannada ..	...
9	Munivamśâbhyudaya ...	Chidânanda-kavi ...	Do ...	Jaina work.
10	Chikka-S'râvakâchâra ...	Not known ...	Do ...	Do
11	S'râvakâchâra	Do ...	Do ...	Do
12	Jñânasâra	Do ...	Do ...	Do
13	Yayâticharita-nâṭaka ...	Râmârya ...	Sanskrit ...	...
14	Karṇâṭaka-Bhâshâbhûshaṇa ...	Nâgavarma ...	Do ...	Jaina work.
15	Munisuvrata-kâvya ...	Arhaddâsa ...	Do ...	Do
16	Râghavânka-kâvya ...	Chikka-Nañjêśa ...	Kannada ...	Lingayat work.
17	Sachchhûdrâchâranirṇaya ...	Chikka-Dêva-Râya ...	Sanskrit ...	...
18	Hâlâsyamâhâtmya ...	Nañjarâja ...	Kannada ...	...
19	Sûpaśâstra	Mangarasa ...	Do ...	Jaina work.
20	S'ankaradâsimayyana-charite ...	Mallikârjuna ..	Do ...	...
21	Sûktisudhâkara	Bhairavasêna ...	Sanskrit ...	...
22	Purudêva-champu ...	Arhaddâsa ...	Do ...	Jaina work.
23	Hastyâyurvêda	Pâlakâpya ...	Do ...	...
24	Bhadrabâhucharitam ...	Ratnanandi ...	Do ...	Jaina work.
25	Bhadrabâhucharitârthasangraha.	Jagannâthâchârya ...	Kannada ...	Do

42. During the year under report the touring work of the Department has suffered to some extent owing to the abolition of the appointments of two peons from the beginning of the official year. A large number of new inscriptions is being discovered year after year in different parts of the Province. Mere transcripts of these are not of much use; good mechanical copies are also necessary as permanent records in the office not only for determining in doubtful cases the correct readings and the approximate period but also for preparing facsimiles when desired. Further, no estampages of a good number of important inscriptions published in the early volumes are available in the office. These also have to be prepared where desirable. For this work alone the services of two trained men are absolutely necessary. There are also other duties to be attended to such as guarding camp things, etc., for which the services of one or two peons are necessary. Of the peons now allowed to the office, only one can conveniently, or two with some difficulty, be taken out on tour. Even when there was urgent work for two surveying parties, one party had to forego its trip as there were no peons available to accompany it.

43. No further excavations were undertaken on the site of Chandravalli during the year, as arrangements for acquiring the site had not yet been completed.

44. The office staff have worked satisfactorily; but there were some interruptions owing to severe illness among a few of them.

List of Photographs.

No.	Size	Description	Village	District
1	12×10	Ramesvara Temple, front tower	Ramanathpur ...	Hassan.
2	12×10	Do riverside view ...	Do ...	Do
3	12×10	Do inside view of the parapet.	Do ...	Do
4	12×10	Do do ...	Do ...	Do
5	12×10	Do Nagari inscription ...	Do ...	Do
6	12×10	Buchesvara Temple, south view	Koravangala ...	Do
7	12×10	Do front tower	Do .	Do
8	12×10	Do full view	Do ...	Do
9	12×10	Do panel	Do ...	Do
10	12×10	Do do	Do ...	Do
11	12×10	Do south entrance ...	Do ...	Do
12	12×10	Do north view ...	Do ...	Do
13	12×10	Ramesvara Temple, front view	Ramenahalli ...	Do
14	12×10	Viragal at Vaddarahalli	Gorur ...	Do
15	12×10	Kesava Temple, south view	Harnahalli ...	Do
16	12×10	Do front view	Do ...	Do
17	12×10	Do tower south	Do ...	Do
18	12×10	Somesvara Temple, south view	Do ..	Do
19	12×10	Do tower south	Do	Do
20	12×10	Do north view	Do ...	Do
21	12×10	Do tower, north	Do ...	Do
22	12×10	Siva Temple, south view	Arsikere ...	Do
23	12×10	Do tower, south	Do ...	Do
24	12×10	Kesava Temple. west view	Hounawar ...	Do
25	12×10	Do north view	Do ...	Do
26	12×10	Lakshminarasimha Temple, south view ...	Nuggehalli ...	Do
27	12×10	Do west view ...	Do ...	Do
28	12×10	Jinanathapur Basti, north view	Sravana Belgola ...	Do
29	12×10	Do south view	Do ..	Do
30	12×10	Maharnavami Mantapa, east view ...	Do ...	Do
31	12×10	Chamundaraya Basti, full view	Do ...	Do
32	12×10	Kugebrahmadeva pillar	Do	Do
33	12×10	Chandragiri, full view of the temples ..	Do ...	Do
34	12×10	Kalyani, south view	Do ...	Do
35	12×10	Bhandara Basti, north view	Do ...	Do
36	12×10	Vindhyagiri. north view	Do ...	Do
37	12×10	The Jaina Matha, front view ...	Do ...	Do
38	12×10	North view of the town	Do ...	Do
39	12×10	Group of figures in the Matha	Do ..	Do
40	12×10	Akkana Basti, stone inscription	Do ...	Do
41	12×10	Stone inscription	Do ...	Do
42	10×8	Do	Do ...	Do
43	10×8	Do	Do ...	Do
44	12×10	Photo from Drawings of Kedaresvara Temple.	Halebid ...	Do
45	12×10	Do do ..	Do ...	Do
46	12×10	Do do ...	Do ...	Do
47	12×10	Do do ...	Do ...	Do
48	12×10	Mahal on Brahmagiri, front view	Siddapur ...	Chitaldrug.
49	12×10	Brahmagiri, view with Mahal	Do ...	Do
50	12×10	Viragal	Do ...	Do
51	12×10	Viragal in the Municipal garden	Chitaldrug ...	Do
52	12×10	West view of the hill with fort	Do ...	Do
53	12×10	Chandravalli site plan	Do ..	Do
54	12×10	Chitaldrug antiquities	Do ...	Do
55	12×10	Do	Do ...	Do
56	12×10	Do	Do ...	Do
57	12×10	Do	Do ...	Do
58	12×10	Andhra, Roman and Vijayanagar coins ...	Do ...	Do
59	12×10	Lead coins and clay seal	Do ...	Do
60	12×10	Kesava Temple, east view	Somanathpur ...	Mysore.
61	12×10	Do tower, south-west .	Do ...	Do.
62	12×10	Do tower, north-west ...	Do ...	Do
63	12×10	Do tower, west	Do ...	Do
64	12×10	Do ornamental base with screen north side.	Do ...	Do
65	12×10	Do ornamental base with screen south side.	Do ...	Do
66	12×10	Do ornamental base with figures, north-west.	Do ...	Do

List of Photographs—*concld.*

No.	Size	Description	Village	District
67	12 × 10	Kesava Temple, ornamental base with figures south-west.	Somanathapur ...	Mysore.
68	12 × 10	Do ornamental base with figures, west.	Do ...	Do
69	12 × 10	Do figure in base of west corner of the temple	Do ...	Do
70	12 × 10	Ruined temple, south of Kesava Temple ...	Do ...	Do
71	12 × 10	Stone inscription in Kesava Temple ...	Do ...	Do
72	12 × 10	Mallesvara Temple, north view	Basaral ...	Do
73	12 × 10	Do . tower south	Do ...	Do
74	12 × 10	Do ornamental base to eaves, north.	Do ...	Do
75	12 × 10	Do do ...	Do ...	Do
76	12 × 10	Do north side entrance ...	Do ...	Do
77	12 × 10	Do Dvarapalaka, inside the entrance.	Do ..	Do
78	12 × 10	Do pillar with two figures on top.	Do ...	Do
79	12 × 10	Ceiling in front of Kasivisvesvara Temple ...	Budnur ...	Do
80	12 × 10	Virabhadra figure in do ...	Do ...	Do
81	12 × 10	Anantapadmanabhasvami Temple, west view ...	Do ...	Do
82	12 × 10	Do Vishnu figure	Do ...	Do
83	12 × 10	Do figure	Do ...	Do
84	10 × 8	Stone inscription	Do ...	Do
85	10 × 8	Do	Do ...	Do
86	12 × 10	Ganga copper plates	Melekote ...	Tumkur.
87	$6\frac{1}{2} \times 4\frac{3}{4}$	Do seal	Do ...	Do
88	$6\frac{1}{2} \times 4\frac{3}{4}$	Nagari copper plate of Ballala	Belaguli ...	Do
89	10 × 8	Stone inscription	Chikkasarangi ...	Do
90	10 × 8	Viragal	Hiregundagal ...	Do
91	12 × 10	Chennakesava Temple, front tower ...	Kaidala ...	Do
92	10 × 8	A fragmentary Tamil inscription	Siti Hill ...	Kolar.
93	12 × 10	Sripadaraya Matha copper plate	Mulbagal ...	Do
94	10 × 8	Burmese inscription on a Burmese bell in the Residency compound.	Bangalore ...	Bangalore.
95	12 × 10	Ganga copper plates received from the Residency.	Manne ...	Do
96	12 × 10	Do seal do ...	Do ...	Do
97	12 × 10	A Burmese bell in the Bangalore Museum ...	Bangalore ...	Do
98	12 × 10	Photo of Nagari copper plates received from the Secretariat.	Do ...	Do
99	12 × 10	A Burmese bill in the Residency compound ...	Do ...	Do
100	12 × 10	Another set of copper plates received from the	...	..
101	$6\frac{1}{2} \times 4\frac{3}{4}$	Residency.		
		Do seal do ...	...	...
102	12 × 10	Andhra, Chinese and Vijayanagar coins ...	...	...
103	$8\frac{1}{2} \times 6\frac{1}{2}$	Ainuli copper plates	Ainuli ..	Gulbarga.
104	$6\frac{1}{2} \times 4\frac{3}{4}$	A Marathi Rahadari	..	...

List of Drawings.

No.	Description	Village	District
1	Ground plan of Kedaresvara Temple	Halebid ...	Hassan.
2	Tracing of Kedaresvara Temple, north side	Do ...	Do
3	Do do do	Do	Do
4	Do do south side	Do ..	Do
5	Ceiling in Buchesvara Temple	Koravangala ...	Do
6	Do Somesvara do	Harnahalli ...	Do
7	Do front of Gommatesvara	Sravana Belgola ...	Do
8	Pillar in Akkana Basti	Do ...	Do
9	Chandragupta Basti, east side	Do ...	Do
10	Do north side	Do ...	Do
11	Chamundaraya Basti, south side	Do ...	Do

Part II.—Progress of Archaeological Research.

I. Epigraphy.

45. Most of the new inscriptions copied during the year under report can be assigned to specific dynasties such as the Gangas, Râshṭrakûṭas, Noḷambas, Cholas, Chalukyas, Hoysalas, Vijayanagar and Mysore. There are also a few records which relate to the Tamil Gangas of the Kolar District, the Mahrattas and the A'vati chiefs. The old *vîragals* of the 8th and 9th centuries A.D. found at Hiriguṇḍagal and Sankênhalli, Tumkur Taluk, and the inscriptions copied at Muddênhalli and Kampanhalli, Chiknaikanhalli Taluk, deserve special mention among the discoveries of the year. They supply items of valuable information in connection with some of the Ganga kings and some of the feudatories of the Hoysala kings. Among the copper plates, those of the Ganga king Râjamalla are of interest as differing in many respects from the published grants of the dynasty.

The Gangas.

46. About 25 records copied during the year are assignable to the Ganga kings. They include 2 sets of copper plates—one, of Mâdhava III and the other, of Râjamalla I. A few more inscriptions may likewise belong to the Ganga period, though the reigning king is not named in them. The *vîragals* at Hiriguṇḍagal and Sankênhalli mostly refer themselves to the reigns of the Ganga kings S'rîpurusha and S'ivamâra II. Unfortunately none of them is dated. They refer to the wars which the Gangas waged with the Râshṭrakûṭas, Pallavas and a chief named Balavemmarasa. The latter, who is mentioned as a contemporary of S'ivamâra II, is no doubt identical with the Balavarma of the Chalukya family referred to in the Kaḍaba plates (Gubbi 61), of 812 A.D. His name occurs in three of the *vîragals*. It also occurs in Maddagiri 93 and Tiptur 10, both of which, though undated, may belong to the close of the 8th century. He was perhaps a feudatory of the Râshṭrakûṭas. Maddagiri 99, of about 770 A.D., tells us that during S'rîpurusha's rule the Raṭṭas rose up against Gangavâḍi; and Nagar 35, of 1077 A.D., records that Kâḍuveṭṭi (the Pallava king) of Kânchi was killed by S'rîpurusha in a battle fought at Viḷarde. The *vîragals* give the names of a few contemporary chiefs or feudatories such as Siyagella, Kaḍḍâṇe, Raṇâli-arasa, S'rîjuddhan and S'rîchâsar, not hitherto known from other epigraphical records. Siyagella was a famous general under both S'rîpurusha and S'ivamâra II and appears to have been related to the royal family. He fought several battles and fell at Kâgimogeyûr along with his master S'ivamâra II, while fighting against the Râshṭrakûṭas. Of the Râshṭrakûṭa kings, Krishna I is mentioned as Kannarasa and others by the mere title Ballaha, Vallaha or Ballavarasa. The places where the battles were fought against the Râshṭrakûṭas were Pinchanûr, Kâgimogeyûr and Bâgeyûr, the first being referred to in 3 stones, the second in 2 and the third in 4. Of these places, Bâgeyûr is perhaps identical with Bâgûr, situated about 5 miles to the north-east of Gubbi. On the whole, the *vîragals* give us a glimpse of a period in Ganga history (the close of the 8th and the early part of the 9th century) when, being hard-pressed by enemies, the Gangas were putting forth gigantic efforts to hold their own and maintain their independence. We may now proceed to consider the records in chronological order.

Mâdhavavarmâ III.

47. The plates of Mâdhavavarmâ III (see Plate I), referred to in the previous para, are five in number, of which unfortunately the second plate is missing. Each plate measures $3\frac{1}{4}''$ by $2''$, the first and last plates being engraved on the inner side only. The writing is in Haḷa-Kannada characters. The plates are strung on a ring which is $3''$ in diameter and $\frac{1}{4}''$ thick, and has its ends secured in the base of an oval seal measuring $1\frac{1}{4}''$ by $1''$. The seal bears in relief a standing elephant which faces to the proper right. The plates were in the possession of Patel Siddalingêgauḍa, son of Kâḷêgauḍa, a resident of Meḷekoṭe, Tumkur Taluk.

MELEKÔṬE (TUMKUR TALUK) PLATES
of the Ganga King Mâdhavavarma (Mâdhava III).
About 400 A.D.

Ib

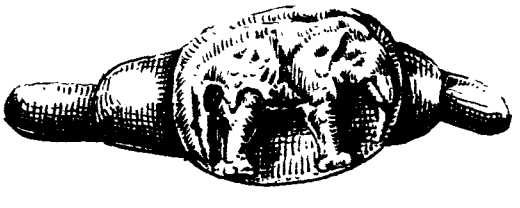
IIIa

IIIb

IVa

IVb

Va



SEAL

PLATE I.

Meḷekoṭe Plates of Mâdhavavarmâ III.

(I*b*) [1] svasti jitam bhagavatá gata-ghana-gaganábhéna Patmanábhéna śrímaj-
Jáhnavéya-kulámala-vyómávabhá-
[2] sana-bháskarasya sva-kháḍgaika-prahára-khaṇḍita-mahá-śilástambha-
labdha-bala-parákkrama-yaśasaḥ
[3] sva-bhuja-java-jaya-janita-sujana-janapadasya dáruṇárigaṇa-
vidáraṇa-raṇópala-
[4] bdha-vraṇa-vibhúshaṇa-vibhùshitasya Káṇváyana-sa-gótrasya
śrimat-Koṅgaṇi-Varmmma-dharma-mahá-
[5] dhirájasya putrasya pitur anvágata-guṇa-yuktasya vidyá-vinaya-
vihita-vṛirttasya
(III*a*) [6] vápaṃ kshétraṃ dattaṃ ubhaya-taṭáka-sámányódaka-nishpannáni
kédáráṇi tathá Vittamba-vaṇija-
[7] kshétrád dakshiṇa-púrvvéṇa śilá-taṭâkasyádhastát śhaṭ-khaṇḍuká-
vápaṃ kshétraṃ dattaṃ mahá-rájàdhi-
[8] rájénádbhiḥ ubhayartu-nishpatti śaradaṃ graishmakañ cha tathá hi
vastrakára-kshétrát paśchiména
[9] téshám éva śyámáka-kshétrát paśchimóttaréṇa pañcha-khaṇḍukávápaṃ
kshétraṃ dattaṃ tasyaiva vihárasya
[10] rakta-taṭákasyádhastát tri-khaṇḍukávápaṃ kshétraṃ dattam punaś
cha rakta-taṭákábhyantaré śáradaṃ daśa-
(III*b*) [11] khaṇḍukávápa-kshétraṃ dattaṃ athátrávadhayaḥ Avaniya-nadyát
púrvvéṇa mahá-
[12] śréshṭhi-kshétrát paśchiména Kumára-múla-kshétrád uttaréṇa punaś
cha Avaniya-nadyát dakshiṇéna
[13] ashṭádaśa-khaṇḍukaṃ śyámáka-kshétraṃ dattaṃ tathá S'ákya-
śilát púrvvéṇa vastrakára-kshétrát
[14] paśchiména mahá-pathád uttaréṇa Chóḷiga-vaṇija-kshétrád dakshiṇéna
dvádaśa-khaṇḍukaṃ
[15] śyámáka-kshétraṃ dattaṃ mahá-rájâdhirájénádbhiḥ dattáni viṃśati-
śalákayá chatur-bhágé cha
(IV*a*) [16] kanakañ cha śmaśáné chaváchchhádita-visṛita-vastráṇi châtur-vvaidyaṃ
puraskṛitya mahâ-pratihára-
[17] pramukhó sákshiṃ Perúr-adhishṭhána-vásibhiḥ sarvva-sampad-ópétair
mMaṇi-gràma-śréṇyâdibhiḥ
[18] déyaṃ likhitaṃ Chárudatténa sénápatiná séyaṃ rája-datti : Gáṅgéya
-kula-samudbhavai
[19] r anupálayitavyá sarvva-pariháréṇa yé chásyóparó (dhaṃ) karishyanti
dêham iyaṃ gatir bha-
[20] vitá ṭad yathá kshudra-paśv-anṛité pañcha daśa hanti gavánṛité śatam
aśvánṛité hanti sahasraṃ
(IV*b*) [21]purushánṛité hanti játá (n ajátá) ṃś cha suvarṇṇasyánṛité prabhóḥ
sarvvaṃ bhúmy-anṛité hanti
[22]mátma bhúmy-anṛitaṃ vadét bahubhir vvasudhá bhuktá rájabhih Sagará-
dibhih yasya
[23]yasya yadá bhúmi tasya tasya sadá palaṃ sva-dattaṃ para-dattaṃ vá yó
[24]haréti vasundhará shashṭiṃ varsha-sahasráṇi ghóré tamasi varttaté
(V*a*) [25]iti yasmin Gâṅgéya-rájyé tasmin śrí-Mádhava-varmmaṇaḥ śásanaṃ
Buddhasatváya
[26]dattam á-chandra-tárakam ||

PLATE II.

1.

Chikka Sárangi Inscription of Akâlavarsha II. 903 A.D.

[1]svasty Akálavarsha-śrí-pṛithví-valla[bha]-mahá-rájádhirája
[2]paramêśvara-parama-bhaṭárar uttaróttarábhipravarddha-
[3]mána-vijaya-rájyam á-chandrátárárkkam salutt ire svasti samasta-
[4]rájya-bhara-niróbata-mata-prachaṇḍa-daṇḍanáyaka śrí-Dàmapai-
[5]yya tenkaṇa-díśávarakk ella daṇḍanáyakan ági Maṇṇeyoḷ ire
[6]S'aka-varsham eṇṭu-núṛa ippatta-nálkaneya Dundubhi-sambatsaram pravartti-
[7]se tad-ábhyantara Pálguna-bahula-chhaṭṭiyum A'ditya-váradandu
[8]Durvviníta-arasarâ daṇḍanáyakanu Bhaṭṭavuttar sásirvvaru Oleya aynúrvvaru Be-
[9]ya munurvvaruṃ mi ··· taṇḍiya mahájanakke dharmma-nimitta koṭṭa sthitiya krama ávu-
[10]d endaḍe arasará Duvali-náyakan áḷvan Dudda-arasar áḷva bandár nnâyakargge sollage ki-
[11]ḷálge kúḷu vuṇa .. ya kuḍuvor pûrvva-maryyádeyoḷe hanchisuvodu
[12]sthitiyan aḷidu uṇḍavar kavileyuṃ párvvarumaṃ koṇḍoṃ Báraṇásiyan aḷidoru .
[13]. ru Bhaṭṭavuttar . leya varakk enneya dhirkke tammut erose . garde.
[14] . vika viḍuvoru Bhaṭṭavuttaru Kanakayyáchári Saribadayyañ Chôḷa..Midile-
[15]ya Kamayya Bharatayya Diṭṭiyamma Ammaṇa Beyavaru Kaṇḍasakkara-Kasavaṇṇa Kuṇṭa-Na-
[16]gamma Duggayya int inibará datti maṅgaḷa mahá śrí

2.

Viragal at Hiriguṇḍagal

(*S'rípurusha*)

[1]svasti śrí-S'rípurusha-mahá-rája-
[2]r pṛithuví-rájyaṃ-geye Siyagellar
[3]Maṛugare-náḍu múnúṛùm áḷe Múṛukoḍe A-
[4]ṇṇiyar Piñchanûrá éṛinuḷḷ eṛidu biḷdár Ka (nna)-
[5]rasaruḷ idarke chivàni kaḷani válgaḷchu-koṭṭodu

3.

Viragal at Sankénhaḷḷi.

(*S'ivamára*)

[1]svasti śrí-Sivamára mâ-
[2]ha-rájar prituví-rájyaṃ-geye
[3]Balavemmarasara káḷegadoḷ eṛidu

PLATE III.

Maṇṇe Plates of Râjamalla I, 828 A.D.

(*The first three plates.*)

(I*b*) [1]|| màtur ggarbha-payóḍa-vásini dhará rájanvatí chágamand yasmin śaiśava-bhá-
[2]ji bandhu-janatáhládòbhavad bhútalé yasmin rakshati satya-sandha-samayan dhá-
[3]trí chiraṃ varddhaté nirvvyájaṃ Kali-Ganga ésha vasudhádhárô-bhavad bhúpatiḥ ||
[4]tasmád ity udayáchalád idha ravir jjátó dvitíyas sutá dharmméṇá-
[5]jani Dharmma-súnur anagha-sthairyyábhimánónnataḥ tantrávápa-vi-
[6]dhi-prayóga-nipuṇas sámádi-tatvóchitó nityáníta-nayárjjitáryya-
[7]charita śrí-Durvvinítádhipaḥ || tasmád bhùpa-kiríṭa-kúṭa-ghaṭita-śrí-ra-

(II*a*) [8]nna-tējò-lasat-pádámbhója-yugas samasta-bhuvana-vyásakta-kírttir vvibhuḥ
[9]yaś chánta-sthita-vairi-shaṭ-bhaṭa-kula-pradhvaṃsi-mantrákshará játá Vikrama-Ganga i-
[10]ty abhinuta-khyátir ddharádhíśvaraḥ || samyag rakshati Rájarája-chari-
[11]ta-śrí-Rájamalládhipé rájyam nirjita-vairi Dhúrjaṭi-jaṭájúṭápa-
[12]gá-námajam áryyád rájyamud-áhava-prabhutaméṇódyat-prabhá-bhásiná
[13]mányánindya-su-vritta-Mánya-vishayó tat-sanmatéṇóchchakaiḥ ||
(II*b*) [14]śauryyótsádita-vairiná samuchitaṃ śriman-Mahéndréṇa saṃrájanyórjjita-chá-
[15]ru-vikrama-yaśó-bhájá guṇa-gráhiṇá grámeyaṃ bhuvi Doḍḍaváḍi-vilasa-
[16]t-prakhyáta-námá chiran ténódyan-niśitási-bhásura-yaśó-dévi pratishṭhává-
[17]té || yadyat-Káśyapa-gótrajas su-mahitó vaikhána-sévy advayaḥ sa-
[18]myag-jñána-dhanó mahá-muni-gaṇa-śrírágraganyá mahán sákshád Vyása iti pra-
[19]títa-vishayas tasmán munínám inam khyáta-śrí-Narasingha-Bhaṭṭa-vilasan-námá
(III*a*) [20]babhúva prabhuḥ || tat-putraś cha mahá-mahípati-sabhá-sambhávanódbhávitaś śástrárttha-
[21]charaṇa-prabhúr jjana-hita-śrí-Déva-śarmmá mahán utkhátási-latáva-bhási-vilasa-
[22]d-dévi-prasádar punas tasmai bhúri-guṇáya mánya-charitáyéttham vyadhá-
[23]yy ádarát || Míné S'aśi-Bhṛigu-sutau Guru-Súryya-putrau Karkyáṃ gatau Ra-
[24]vitu Mésha-gaté Budhé cha Singhastha éva Kuja Pushya Gurós tu váré vijñápanaṃ
[25]kratam idaṃ śubhadé shulagré | abhinutáditya-dhavaḷa-yaśaḥ-paṭávakuṇṭhitáśésha-bhuva-
[26]nántaráḷa-vitata-vipula-vinaya-nayana-satya-tyágábhimána-śaucha-śíláchára-Gaṃ-
(III*b*) [27]ga-vaṃśódbhava-vilasad-akaḷanka-darśána-śrímad-Mahéndra-Rájá vijñápita || pañchaśad-uttaréshu
[28]sapta-śatéshu S'aka-varshéshv atítéshu Satyavákya-Kongoṇi-varmma-dharmma-mahá-rájádhirája-pa-
[29]raméśvara-śrímad-Rájamallasya pravarddhamána-vijaya-saṃvatsaréshu dvàdaśéshu Pálgunyáṃ
[30]śukla-pakshé Vyatípáté Kṛittiká-nakshatré bali-dhúpa-dípá-pravarttaná-
[31]rttham Mánya-vishayé Doḍḍaváḍi-náma-grámó jala-mangala-kanaka-kalaśa-sa-
[32]métaṃ sarvva-bádhá-pariháropédaṃ m udaka-dhárá-púrvvam adát || asmai Káśyapa-gó-
[33]tráya vaikhánasa-mahátmané dattóyaṃ grámam áryyáya Déva-śarmmáya sátviké ||
[34]indrana desege sime tenka nóḍi parida toṛeya sama-bhágame l ante bandu á-

PLATE IV.

1

Burmese Inscription.

[1]Zeyyatu. Thabbinnyu paya thathana 2415 Kawzathakkayit 1233 gu diga yattha 435 pwasiyauksêaka Mainyathi hni thnaung

[2]Tabaung lazan 15 yet Kyathabade netet sanlet thanzwa mingala akawe Bangyitaik Salingyiywathugyi Natsu Letwe thwethank

[3]Kyi Zanimélya Mameinma dothi thanthaya wutsinyehma twetmyaukloywe Yadanabon Shwepyidawhma Ashemyaukyun tana Aseindeya pyit

[4]Taw muthaw Kyauktawgyi Yokshindawmyata thaddadana pyitseintha-whnga apoletka 450 kyat peywe kyechain 200 kyatkyaw thunlòk

[5]Thaw kaunglaung go Swehlu puzawbathi I-kaunghmugyaung lawkôktaya chanthathuka yalothaw. Pônnyathugata i- bagagô

[6]Li yemyethakin miginpagin kyezushin Sayamyatto-a Asatalyet thonba lawka weneyado-a ahmya pewebathi.

[7]Doh inahmya apoyaywe thuka pwamyagyabazethaw.

2

Belaguli Plates of Ballâla III.

(First Plate)

[1]||...|| nityódbhâsi-mṛiṇála-kómala-níja-próttuṅga-
[2]daṃshṭróchchhritaṃ kshóṇí-chakram abhiprasárita-payaḥ-púrábhirá-
[3]maṃ mahat | sánandaṃ vikasat-saróruha-dhiyá sadyas Sa-
[4]rójálayám árúdhám avalókya játa-hasitaḥ
[5]pótrí Hariḥ pâtu vaḥ || tan-nábhi-kamaḷád ásít sra-
[6]shṭá sṛishṭákhiḷa-prajaḥ | mánasó'trir Vidhér jajñé Sómas tan-ne-
[7]trajaḥ sutaḥ || tad-vaṃśyasya Yadôr
vaṃśé jajñé Sóméśva-
[8]ró nṛipaḥ | Nárasiṃhóbhavat tasmâd
dvishad-dvipa-mṛigádhi-
[9]paḥ | Párbatíva Mahéśasya Lakshmír iva
Madhudvishaḥ | va-
[10]llabhát tasya sambhútá ramyá Paṭṭa-
mahéśvarí || yad-dánaṃ su-
[11]ra-bhúruhaṃ tirayaté yach-chhríś Surádhíśvaraṃ yat-kírthis Sura-
[12]nimnagáṃ Suraguruṃ yad-buddhir iddhá kila yach-chhauryaṃ Vri-
[13]shaváha-bháḷa-nayana-pródyat-karálánaḷaṃ tasyáṃ
[14]sóyam abhúd atarkya-vibhavó Balláḷa-Dévó nṛipaḥ || śrí Ballà-
[15]ḷa-mahípálaḥ pálayann akhiḷáṃ
mahîm jayaty asau ripu-sto-
[16]ma-kari-kaṇṭhíravákṛitiḥ || sóyaṃ samasta-praśasti-sahi-
[17]ta-śrí-Balláḷa- mahipálas svakíya-Hoysaḷa-maṇḍaḷé nikhila-la-
[18]kshmí-nivásáśrayáṃ sva-janaka-préma-pratishṭhápita-prájya-rájya-
[19]sampadaṃ Dórasamudrákhyáṃ nija-rájadhánîm adhivasan ||—||

3

Maráthi Rahadâri.

[1]dárulamahám isama ráhadáráṃ va chau-
[2]kídáráṃ va sváráṇa í karama bétama
[3]ráva-sáhéba mushaphaka meharabáṇa
[4]Muráraji Hindú-Ráva Ghórapaḍe va-
[5]járata-mába vagaire ám kí dígara
[6]éka-ghóḍéché svára bamaya tí-
[7]ní bandukhavále va tíní chárí
[8]naphaıánasi Pudacheríhúna
[9]Chenâpaṭaṇása játa áhéta. váṭèn-
[10]-ta molihibáneṃ mujáhim ua hótáṃ
[11]sukharúpa tyása sóḍávéṃ
[12]sarva darí bába tákída jáṇóna
[13]bamójíba taharíra sadara amalánta
[14]áṇávéṃ
[15]22 máhe Gilhéja
[16]sana ò kalamí súda

4

Síti Tamil Inscription of Vishnuvardhana.

[1]kkum Kaivârattu S'ôḷa-gâmuṇḍanum S'eṭṭi-gâmuṇḍanum Pêrtanivar Râjêntra-S'ôḷa-

[2]ḍi-dêśipaṭṭaṇattil irundu Vishṭanuvardhdhana-bhujabaḷa-Vîra-Gaṅga-Poyśaḷa-Dêvar

[3]Kshattrâpâla-dêvarkku vaḍakarai Marudêriyai dêvadânam ága Srâvaṇa-máśattu

——:o:——

48. The language of the inscription is Sanskrit throughout, and, with the exception of five verses at the end, the whole is in prose. It begins like the other published grants of the Gangas, and the first plate ends with the epithet *vidyâ-vinayavihita-vrittasya* of Mâdhava II. As at the beginning of the 3rd plate we find a continuation of the details of the land granted, it may be supposed that the missing 2nd plate continued the genealogy a few steps further and commenced the details about the grant at its close. That Mâdhavavarmâ was the grantor of the charter is clear from the last verse of the inscription; and this Mâdhavavarmâ cannot be any other than Mâdhava III. The form Mâdhavavarmâ for Mâdhava also occurs in Mâlûr 73, which is dated in the 13th regnal year of Mâdhava III. According to Mr. Rice, the period of the plates under review would be the last quarter of the 4th century, or roughly, about 400 A.D. The missing plate may have contained the exact date of the charter.

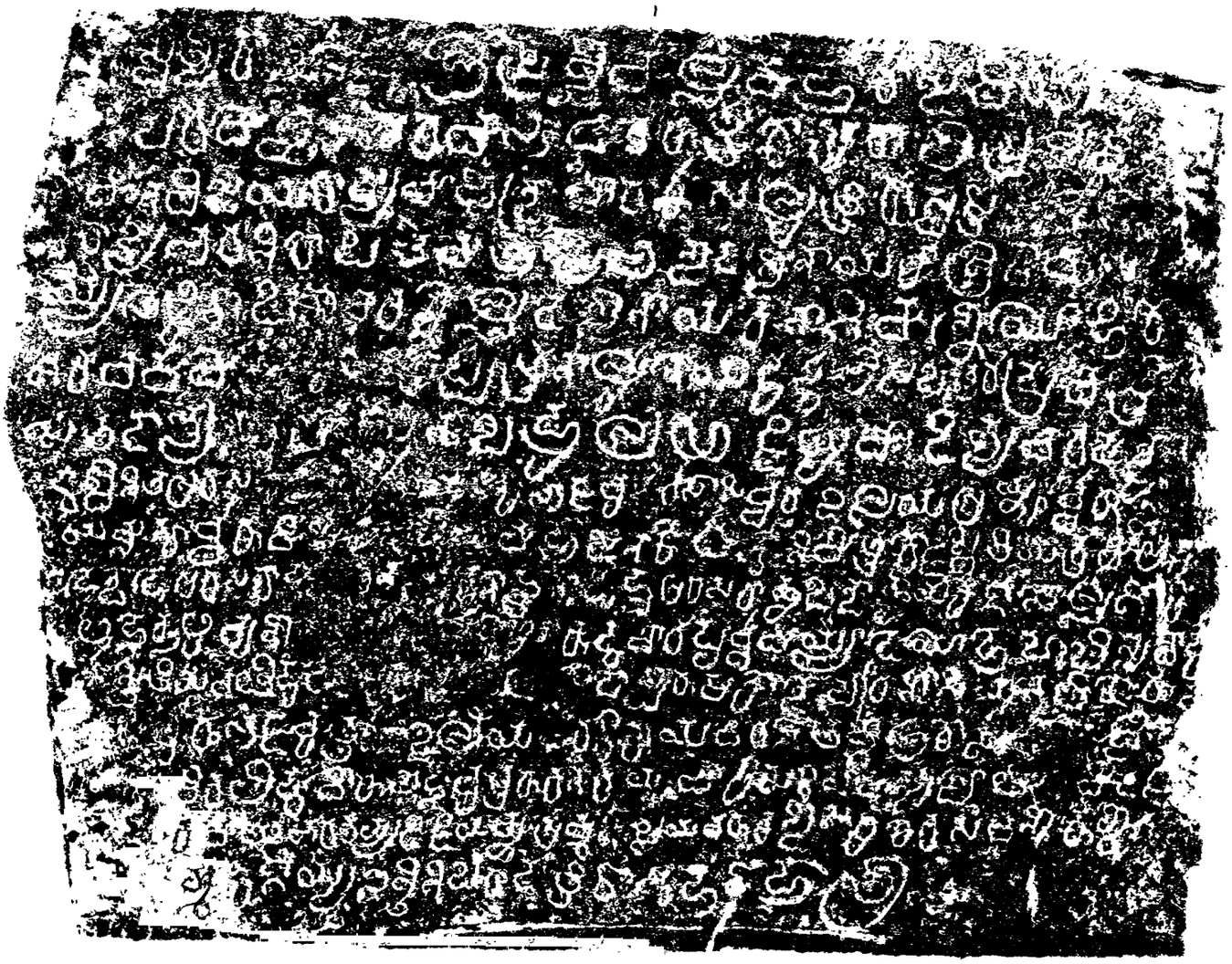
49. It is worthy of note that the grant was made to a Buddhist. The last verse informs us that in the Ganga kingdom (*Gâṅgêya-râjyê*) this charter was granted by Mâdhavavarmâ to Buddhasatva for as long as the moon and stars endure. In another place it is stated that to the same *vihâra* (*i.e.*, Buddhist monastery), which must have been specified in the missing plate, land that could be sown with 3 *khaṇḍukas* of seeds (*trikhaṇḍukâvâpam kshêtram*) was granted below the Red tank (Rakta-taṭâka). In another place, again, a hill or boulder known as *S'âkyaśilâ* is given as one of the boundaries of the land granted. The record thus appears to take us back to a period when Buddhism prevailed and commanded some influence in the Ganga kingdom.

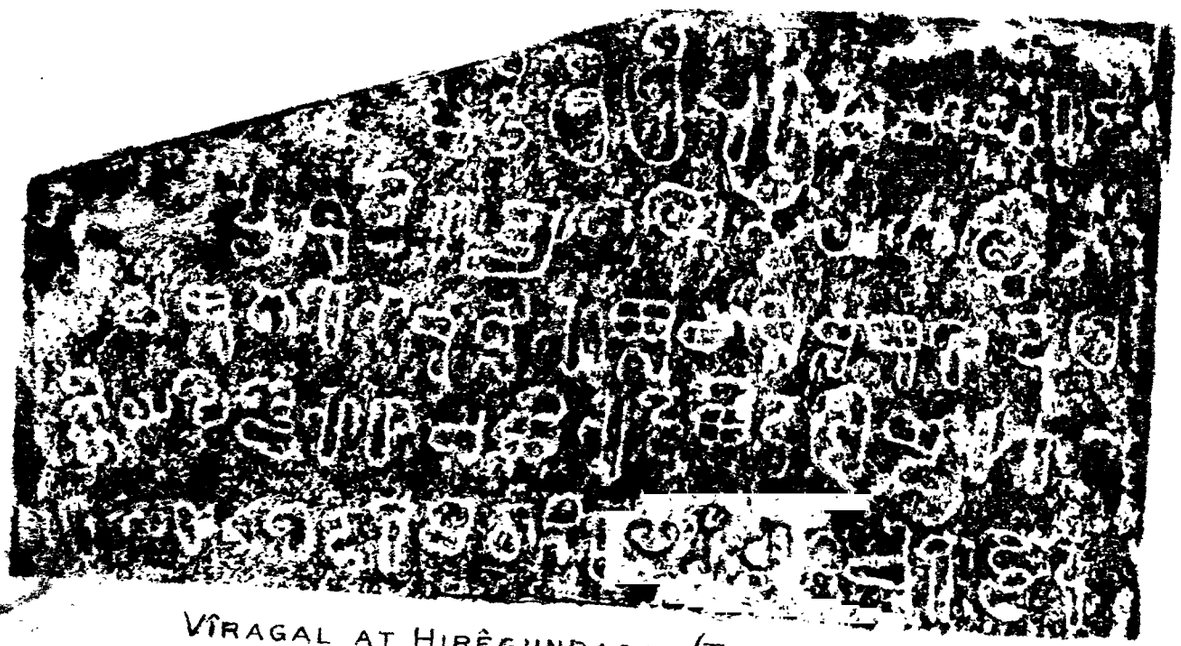
50. Of the lands granted, some are mentioned as growing two crops in the year, one in autumn and one in summer; and others as growing only one crop in autumn. The details about the lands are thus given :—Land that can be sown with 6 *khaṇḍukas* of seeds and irrigated by two tanks, situated below the stone tank (S'ilâ-taṭâka) to the south-east of the merchant Vittamba's land, capable of growing crops in both the seasons—autumn and summer; land that can be sown with 5 *khaṇḍukas* of seeds, situated to the west of the weavers' land and to the north-west of the land growing the *śyâmâka* grain of the same people; land that can be sown with 3 *khaṇḍukas* of seeds, situated below the Red tank, granted to the same *vihâra*; and lastly, land that can be sown with 10 *khaṇḍukas* of seeds, situated in the bed of the Red tank, capable of growing a crop in autumn only. The total of these lands comes to 24 *khaṇḍukas*, whereas further on the total is given as 30. Consequently a further item of 6 *khaṇḍukas* has to be looked for in the missing plate. The lands are again made into two groups and their respective boundaries given. Altogether 30 *khaṇḍukas* of land growing the *syâmâka* grain were granted with pouring of water by the Mahârâjâdhirâja: 18 *khaṇḍukas* bounded on the east and south by the Avaniya river, on the west by the great merchant's (*mahâśrêshṭhi*) land and on the north by Kumâra's original land (*Kumâra-mûla-kshêtra*); and 12 *khaṇḍukas* bounded on the east by S'âkyaśilâ, on the west by the weavers' land, on the north by the highway and on the south by the merchant Chôḷiga's land. Then there is the mention of 20 *śalâkâs*, referring perhaps to the measurement or extent of the above lands. Then follows a curious statement that the gold within the four boundaries and the cloths covering the corpses in the cemetery were also granted. The grant was made in the presence of the ? four *vaidyas* and the witnesses were the *Mahâ-pratihâra* and others. The rich residents of Pêrûr and the ? merchants of Maṇi-grâma had also to make some payments which are not specified. The charter was written by the general (*sênâpati*) Châradatta. This royal grant was to be maintained with freedom from all imposts by those born in the Ganga lineage (*Gâṅgêya-kula*); and the fate of those who obstruct will, it is said, be the same as is described in the four imprecatory verses which are quoted (ll. 20-24). I have not met with the first two of these verses in any other record. After a diligent search extending over many days I succeeded, however, in tracing them to the Mahâbhârata (Udyôgaparva 35). They run thus:—

pañcha paśvanṛitê hanti daśa hanti gavânṛitê |
śatam aśvânṛitê hanti sahasram purushânṛitê ||

hanti jâtân ajâtâmś cha hiraṇyârthê'nṛitam vadan |
sarvam bhûmyanṛitê hanti mâ sma bhûmyanṛitam vadêh ||

1



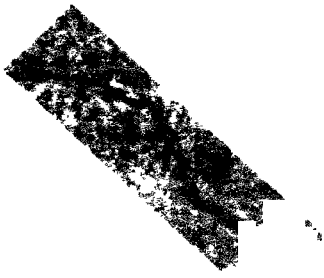


VÎRAGAL AT HIRÊGUNḌAGAL (TUMKUR TALUK)

3



VÎRAGAL AT SANKÊNHALLI (TUMKUR TALUK)



It will be seen that the verses as given in the plates are full of mistakes. Of the places mentioned in the grant, Pêrûr occurs in connection with the earlier Ganga kings (Shimoga 64) and has been identified by Mr. Rice with Ganga-Pêrûr in Cuddapah District. Avinîta, son of Mâdhava III, is said (Malur 72) to have made a grant to a Jaina temple at Pêrûr. I cannot identify Maṇigrâma, unless it can be taken to stand for Mânyapura or Maṇṇe in Nelamangala Taluk.

S'rîpurusha.—

51. About 8 inscriptions on *vîragals* at Hiriguṇḍagal, Tumkur Taluk, refer themselves to S'rîpurusha's reign; and the general Siyagella (para 46) figures in almost all of them. None of these epigraphs is dated. One of them (Plate II. 2) tells us that when S'rîpurusha-mahârâja was ruling the earth and Siyagella was governing the Maṟugare-nâḍu 300, Mûṟukoḍe Aṇṇiyar (or Aṇṇiyar of the three umbrellas) fought against Kannarasa in the battle of Piñchanûr and fell; and that some wet land was given to Roṇamoḍeya as *vâḻgalchu*. This Kannarasa is no doubt the Râshṭrakûṭa king Kṛishṇa I; for we learn from Maddagiri 99 that the Raṭṭas rose up against Gangavâḍi during S'rîpurusha's rule. A second *vîragal*, though it does not name the ruling king, mentions Siyagella, and, referring to the same battle, says that some one (name defaced) fought against Kannarasa at Piñchanûr and fell. Reference is again made to the battle in a third epigraph also, which refers itself to S'rîpurusha's reign and records the death of one Erigêsi, son of . . arasa.

52. A fourth *vîragal* informs us that when Konguṇi-mahârâja S'rîpurusha was ruling the earth,.. ktigan, elder brother of S'rîrêvamman, a lion among Pandits, fought and fell at Bâgeyûr in Ballaha's war. Another, of the same reign, mentions Siyagella and records the death in a war with Ballavarasa of some one (name gone) who is praised as a Râma in war, a terror to the hostile army and a Purandara in valour. Two more records of S'rîpurusha's reign, which are mostly defaced, mention his son; but it is to be regretted that the name is completely gone in both. In one of them the king's eldest son is mentioned as governing....mâkeṟe, and one Mûka-gâmuṇḍa as having died in some battle. In the other the king's son is mentioned as the governor of Maṟugare-nâḍu with the statement that one of his house-children (*mane-maga*) fell in some battle. Since in a previous inscription (para 51) Siyagella was also mentioned as the governor of Maṟugare-nâḍu in the same reign, we may infer that he was one of the sons of S'rîpurusha. But in two other records he is mentioned as governing a different nâḍu. The battle of Bâgeyûr is also referred to in 3 other *vîragals*. One of them says that when Kaḍḍâṇe was ruling the earth and Siyagella was governing Kesumaṇṇu-nâḍu, Mâridâsa Kariyatamma, a servant of Mûlti-arasa and a house-child of Nâgatarasa, fought and fell at Bâgeyûr in Ballaha's war; and that the accomplished swordsman Siyagella granted for him, through friendship, the village of Guṇḍingal (the present Hiriguṇḍagal). As in a previous record we were told that the battle of Bâgeyûr was fought during the rule of S'rîpurusha, Kaḍḍâṇe of this epigraph is perhaps to be taken as a surname of the same king, though it has not been met with in other inscriptions. Both the other *vîragals* referring to the battle mention Siyagella and record a grant of land as *bâḻgalchu* for the heroes that fell in the fight. One of them, however, informs us that the hero who fell was Kuṟakâlaramanâḷiyar, a servant of Siyagella, and that he came away with anger from Raṇâli-arasa and attacked Ballaha's army. Ballaha or Ballavarasa of these records refers to either Krishna I or Govinda II, both of whom were known as Vallabha (*Indian Antiquary*, XI. 124). There is only one more epigraph to notice in this reign. It records that when S'rîvallava was ruling the earth, and Siyagella was governing Kesumaṇṇu-nâḍu, Pebbiḷanallakkaḷ fought and fell in the war with Kâḍuvaṭṭi. From Nagar 35, of 1077, we learn that S'rîpurusha had the significant name S'rîvallabha and that he killed Kâḍuvaṭṭi (the Pallava king) of Kâñchi in the battle of Viḷarde. The *vîragal* no doubt refers to this battle.

S'ivamâra II.—

53. Three records of this king were copied at Sankênhalli and Hiriguṇḍagal, Tumkur Taluk. Two more at Hiriguṇḍagal also belong to his reign though he is not named in them. Two *vîragals* at Heggere, Tumkur Taluk, may belong to the same period. One of the epigraphs at Sankênhalli, a portion of which is given as No. 3 in Plate II, tells us that when S'ivamâra was ruling the earth, some one fought

and fell in the war with Balavemmarasa and that Permânaḍigal (*i.e.*, the king) granted some land as *bâḷgalchu*. It ends thus :—He who destroys this incurs the sin of having killed Brâhmans and a thousand cows at Bâraṇâsi and of having breached the tank of Paṛivi-nâḍu. The stone was prepared by Dhanapati-âchâryvîr. The other stone at Sankénhalli, the top portion of which is broken, refers itself to the same reign and says that in the war with Balavemmarasa Biriyama attacked the hostile army and fell. Some land was granted for him. A *vîragal* at Hiriguṇḍagal likewise refers to the same war with Balavemmarasa and records the death of Ponnâkavaḷige-Kâḷamman, a servant of S'rîchâsar, in the battle of Mândaḷibiriya. The Balavemmarasa of these records is no doubt identical with the Balavarma of the Chalukya family mentioned in the Kadaba plates (Gubbi 61), of 812 A.D. His name also occurs in some other epigraphs (see para 46). After the overthrow of the Chalukya power, he may have become a feudatory of the Râshṭrakûṭas and fought on their behalf against the Gangas.

54. A second *vîragal* at Hiriguṇḍagal tells us that S'rîjuddhan and Siyagella fell at Kâgimogeyûr in the war with Vallaha. Another *vîragal* at the same place gives us the important information that S'ivamâra also fell fighting in the same battle along with Siyagella in Vallaha's war. Vallaha of these two records is no doubt the Râshṭrakûṭa king Gôvinda III, who was also known as Vallabha (*Indian Antiquary*, XI, 156). S'ivamâra suffered many calamities during his reign. He was twice consigned to prison by the Râshṭrakûtas and reduced to the galling position of a feudatory. To regain independence appears to have been the one object next to his heart and in his persistent attempt to realise it he nobly sacrificed himself. The two *vîragals* at Heggere, Tumkur Taluk, which may belong to this period, record the deaths respectively of Devandera of Maṇṇiyûr and of Teyilôkamallaya-mamma ...maṇṇa's sons in a cattle-raid.

Diṇḍika.

55. In my last year's *Report* (para 45) I provisionally identified the Diṇḍika of the epitaph of Arishṭanêmi at Sravan Belgola with the Diṇḍi of the Udayêndiram plates of Prithivîpati II (*South Indian Inscriptions*, II, 381), though I expressed my doubts with regard to Dr. Hultzsch's interpretation of the expression *Diṇḍikôjêriga-nâgadantau*. My identification has since been approved by Dr. Hultzsch, who writes to me that in his former interpretation of the verse he followed Mr. Foulkes and that he now proposes to divide the first *pâda* of the verse in question thus—*yô Diṇḍikô Jêriga-Nâgadantau* and to take Diṇḍika as the actual name of the son of S'ivamâra II and Prithivîpati as an epithet. If so, the period of the epitaph would be about 800 A D as already stated by me; and the other old epitaphs at Sravan Belgola, including that of Prabhâchandra, have also to be assigned more or less to the same period.

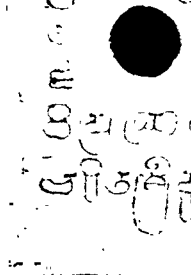
Râjamalla I.

56. The only record of this king copied during the year is a copper plate inscription (Plate III) received from Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. He has also kindly furnished me with the following information about the plates— "They were got from the village of Mannay (Maṇṇe, Nelamangala Taluk) $1\frac{1}{2}$ miles from Nidavanda station. The village was originally called Manipura (Mânyapura). They are said to have been dug up in the village itself about 15 years ago." The plates are 5 in number, each measuring $9\frac{1}{4}$" by $3\frac{3}{4}$", the first plate being inscribed on the inner side only. The first two plates are thicker than the others. The plates are strung on a ring which is $3\frac{1}{2}$" in diameter and $\frac{1}{2}$" thick, and has its ends secured in the base of a circular seal $2\frac{3}{4}$" in diameter. The seal bears in relief a standing elephant which faces to the proper right. The plates are in a good state of preservation, the characters in which they are engraved being Haḷa-Kannada.

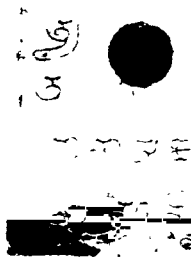
57. The language of the inscription is partly Sanskrit and partly Kannada, lines 1-53 and 54-59 being in Sanskrit and lines 34-53 and 60-62 being in Kannada. The Sanskrit portion is for the greater part in verse while the Kannada portion is throughout in prose. The Sanskrit of the inscription is, however, very corrupt in some places, while the Kannada is quite unobjectionable. The inscription, which is dated in 828 A.D., is of interest in several ways. It gives us the valuable information, not hitherto known from other records, that 828 A.D. corresponded

MANNE (NELAMANGALA TALUK) PLATES
of the Ganga King Râjamalla I.
828 A.D.

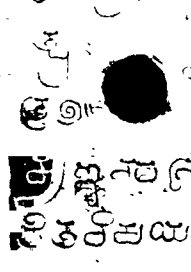
1b



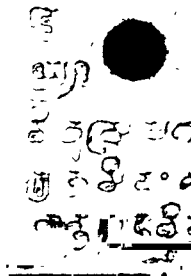
2a



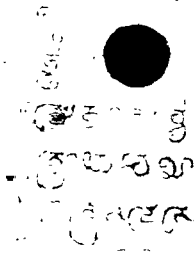
2b

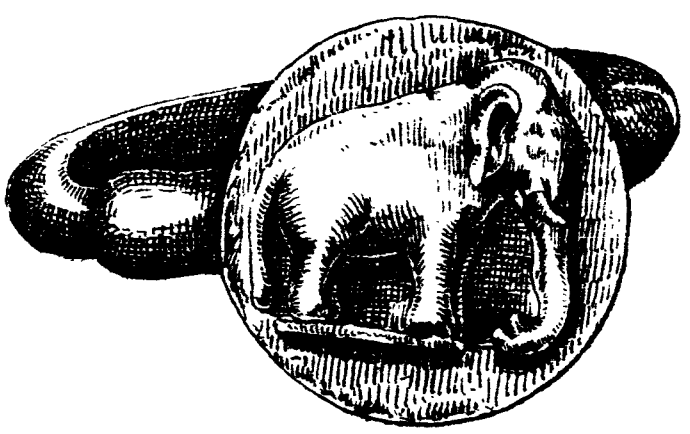


3a



3b





SEAL

with the 12th year of Râjamalla's reign : in other words, that he came to the throne in 817 A.D. Again, it does not begin with the usual invocation of Padmanâbha, nor does it give the genealogy of the Ganga dynasty as the other published grants do. It is mostly in verse, while all the others are mostly in prose. Only three steps in the genealogy are given, namely, Kali-Ganga, his son Durvinîta, his son Vikrama-Ganga; but in the published grants we have Avinîta and Mushkara in the place of the first and the third. After this, Râjamalla is suddenly introduced as the ruling sovereign without any hint whatever as to his relationship to the previous king. Then a prince Mahêndra, said to be of the Ganga lineage, is brought in as making an application to the king for a grant for a goddess which he had set up at a village named Doḍḍavâḍi in the Mânya District. It is curious that in a verse that follows are given certain planetary positions corresponding to the time of Mahêndra's application to the king. The worshipper of the goddess is said to be a *Vaikhânasa*. The engraver of the plates was of the Viśvakarma-gôtra.

58. We may now proceed to examine the inscription in detail. The first three verses are respectively in praise of Kali-Ganga, his son Durvinîta and his son Vikrama-Ganga. Of the first it is stated that when he was in the womb of his mother the earth became *râjanvatî* (ruled by a just king); when he was an infant the royal kinsmen rejoiced; and when he maintained the law of righteousness the earth prospered—such was king Kali-Ganga, the support of the earth. There is a clear reference here to the fact mentioned in several grants that Avinîta (here called Kali-Ganga) was crowned when an infant on his mother's lap. His son, a Yudhishṭhira in virtuous conduct, an expert in the theory and practice of politics, was Durvinîta. His son, honored by kings, renowned in the world, vanquisher of the six inner enemies, was the king celebrated as Vikrama-Ganga. This name, however, does not occur in other grants, unless we propose to find a reference in it either to S'rîvikrama or Bhûvikrama, the grandson or great-grandson of Durvinîta, his son's name being always given as Mushkara. The next two verses tell us that while śrî-Râjamalla was ruling the Ganga kingdom, a prince named Mahêndra, who was apparently a high officer of the kingdom, set up, with the approval of the king, 'the goddess famed for her sharp drawn sword' at the village of Doḍḍavâḍi in the Mânya District. Then follow two verses in which the genealogy of the worshipper of the goddess is thus given. Born in the Kâśyapa-gôtra, pre-eminent among *munis* (sages), recognised as Vyâsa himself, was a Vaikhânasa, whose son was Narasingha-bhaṭṭa. The latter's son, honored in royal courts, favored by 'the goddess with the drawn sword,' was Dêvaśarmâ. It was on behalf of Dêvaśarmâ that Mahêndra applied to the king for a grant; and the planetary positions at the time of the application are given in the next verse, which runs thus—

Mînê ? S'aśî-Bhṛigu-sutau Guru-Sûrya-putrau |
Karkyâm gatau ? Ravi tu Mêsha-gatê Budhê cha ||
Singhastha êva ? Kuja Pushya Gurôs tu vârê |
vijñâpanam kṛitam idam śubhadê su-lagnê ||

Then comes a long prose passage which tells us that on the application of Mahêndrarâja, sprung from the celebrated Ganga lineage, when 750 S'aka years had passed away, in the 12th victorious year of Satyavâkya-Kongoṇivarma-dharma-mahârâjâdhirâja-paramêśvara śrîmad-Râjamalla's reign, in the bright fortnight of Phâlguna, under the asterism Kṛittikâ, at the time of *Vyatîpâta* (*-yôga*), was granted (by the king), with exemption from all imposts, the village of Doḍḍavâḍi in the Mânya District, to the great Vaikhânasa, Dêvaśarmâ of the Kâśyapa-gôtra, in order to provide for oblations, incense and lamps for the goddess. Here follow in the Kannada language details about the boundaries of the village, with the statement that the village, bounded as detailed above, was granted for Kiḷtabâḷ-eṛetti-bhaṭâri (the goddess with the drawn sword), as a *dêva-bhôga*, to provide for offerings. The witnesses to the grant were the subjects of the 96,000 Province (*i.e.*, Gangavâḍi) and the four *sâmantas* (feudatories). After four usual imprecatory verses, the record concludes thus: May there be prosperity to cows and Brâhmans. The plates were engraved by Madhurovajha of the Viśvakarma-gôtra, a *sthâniga* (?inhabitant) of the town named Karuvûr. One *khaṇḍuga* of superior land was granted to him for engraving the plates.

59. As I said before, the charter is interesting in several ways. It is not, however, clear who Mahêndrarâja of the Ganga lineage was and whether he was related in any way to the king. The goddess Kiḷtabâḷ-eṛetti-bhaṭâri is apparently a form of S'akti. Mânya-vishaya was the district of which Manne in Nelamangala Taluk was the chief town. The latter became the capital of the Gangas in the middle of the 8th century. The mention of Vaikhânasas is interesting, as also the statement that the engraver Madhurovajha was of the Viśvakarma-gôtra. The peculiarities of the grant with regard to the Ganga genealogy, etc., (see para 57) are not easy to account for. They may lead one to suspect the authenticity of the record. But the characters appear to be of the period to which the plates relate. The Sanskrit is no doubt very corrupt in some verses though the Kannada is correct. But this by itself cannot, I think, form a strong argument against the genuineness of the plates. I may add here that the Vaḷḷimalai inscription (*Epigraphia Indica*, IV, 140), consisting of two Kannada *kanda* verses written in Grantha characters, is also a record of this king.

Nîtimârga I.

60. There is only one inscription of this king, copied at Aijûr, Closepet Sub-Taluk. It is a *vîragal* with the inscription engraved at the top. It refers to the death of Nîtimârga like T.-Narsipur 91, but the sculptures on the stone are only a standing figure of a man armed with a bow and a sword and a number of horses to the right. The inscription records that when śrî-Nîtimârga-Permânaḍigaḷ ascended to heaven (*sagga*), Mâdavayya's son Nagayya caused to be constructed the. . daûr tank, apparently as a memorial of the event. But the date of the event is not known. As, however, we learn from inscriptions (see next para) that his successor Râjamalla II was crowned in 869-70 A.D., it may perhaps be presumed that Nîtimârga I died in 869 A.D.

Râjamalla II.

61. Only one record of this reign was copied during the year. It is engraved on the left side of the stone at Tailûr, Mandya Taluk, which contains Mandya 13. The latter inscription, which is dated 895 A.D., records a grant to some temple during the rule over the earth of Noḷambâdhirâja. And the portion now copied gives us the additional information that the grant was made in the 27th year of the reign of Satyavâkya-Permânaḍigaḷ. Consequently Râjamalla II must have come to the throne in 869 A.D., according to this epigraph. But, according to Coorg 2, which gives 887 A.D. as corresponding with the 18th regnal year of Râjamalla II, 870 A.D. would be his initial year. I have therefore given in the previous para 869-70 A.D. as the date of his accession to the throne. In Kolar 79 we find Noḷambâdhirâja acknowledging the overlordship of Nîtimârga I and ruling the Ganga 6,000 under him. Though Mandya 13 represents him as independent, the statement in the portion now copied that the grant was made in the 27th year of Râjamalla's reign shows that he in a manner acknowledged Râjamalla as his overlord.

Rakkasa-Ganga.

62. An inscription engraved on the left side of a stone in front of the Sômêśvara temple at Haḷe-Bûdanûr, Mandya Taluk, records a grant during Rakkasa Ganga's reign. It is curious that the remaining three sides of this stone contain the Tamil historical introduction usually found in inscriptions of Râjêndra-Chola, engraved in Kannada characters. It is dated in the 13th year of Râjêndra-Chôla, *i.e.*, in 1024 A.D., and stops with the date without mentioning any grant. And the inscription of Rakkasa-Ganga on the fourth side, which is engraved in identical characters, bears no date. The natural inference would be that the whole formed one inscription, Rakkasa-Ganga acknowledging the suzerainty of Râjêndra-Chôla before making his own grant. But the period of Rakkasa-Ganga, according to some inscriptions (see Coorg 4, of 977 A.D.) is earlier by nearly 30 years than that of Râjêndra Chola. We have therefore to suppose that either there were two Rakkasa-Gangas or only one who lived on to at least 1024 A.D., the date of the present inscription. This supposition derives support from the fact that Rakkasa-Ganga's (younger brother's) daughter Chaṭṭala-Dêvi was married in about 1040 to a Kâḍuveṭṭi (Nagar 35, of 1077 A.D). There is also room for supposing that the engraver, finding no more space on the stone, may have continued the inscription on a second stone. But, in

the first place, it is very unlikely that he would select a stone which had already been inscribed for engraving a record of the ruling king. Secondly, not only is there no other inscribed stone at the place but there is space left vacant on the side of the stone on which the introduction ends, which the engraver might have very well utilised for the continuation of the inscription if it was his intention to do so. As he has not done so, we may perhaps conclude that the Tamil portion was intended as a preamble to the inscription of Rakkasa-Ganga on the remaining side of the stone. The Tamil portion will be considered when speaking of Râjêndra-Chola under the section relating to the Cholas. The other portion, which is in Kannada with the first three lines mostly defaced, records that during the rule of. . râjâdhirâja paramêśvara Nandigiri-nâtha *Jayaduttaranga* Rakkasa-Ganga-Permânaḍigal, Châvayya and Jayamma of Bûdanûr made a grant of land (specified) for the tank caused to be built by Sôvarâsi-bhaṭâraka, renowned for the practice of the *ashṭângayôga*.

63. A few more inscriptions which, judging from their paleography, appear to belong to the Ganga period, may also be noticed here. On two of the pillars in the *mukha-maṇṭapa* of the Kôlâramma temple at Kolar, there are two inscriptions consisting of only one word each, namely, *Sâmantakêsari* and *Chirabhîmam*, which perhaps represent the names of the donors of those pillars. A *vîragal* at some distance to the east of Basarâl, Mandya Taluk, records the death of one Chôḷiga, son of Tenadakka. An inscription at the foot of the Daśarathêśvara hill near Kuntihalli, Tumkur Taluk, mentions Âchamma as the daughter of Râchamalla-gamuṇḍa. Another on a pillar in front of the Mâri temple at Mârgânhalli, Mandya Taluk, is a Jaina epitaph. The first portion of this inscription cannot be made out owing to a square hole that has been made in the pillar. What remains tells us that some one died by the rites of *sannyasana* and that his (or her) female disciple, Mâdêvikantiyar, set up this *nisidhige* pillar.

The Rashtrakûtas.

64. Reference has already been made to the Râshṭrakûṭas and a few kings of that dynasty when speaking of the Gangas and their wars (paras 51-54). Only one record relating to the dynasty was copied during the year. It refers itself to the reign of Akâlavarsha or Krishna II.

Krishna II.

65. The epigraph referred to above (Plate II, 1) is on a stone lying in the bed of the tank to the north of Chikka-Sârangi, Tumkur Taluk. It is dated in 903 A.D. The *svastika* is one of the emblems represented at the top of the stone. The inscription records that when Akâlavarsha śrî-pṛithvî-vallabha maharâjâdhirâja paramêśvara parama-bhaṭâra's increasing victorious kingdom was continuing as long as the sun, moon and stars, and when the bearer of the burden of the whole kingdom, *prachaṇḍa-daṇḍanâyaka* Dâmapaiya was stationed at Maṇṇe as the general of all the South, on a Sunday corresponding to the sixth lunar day in the dark fortnight of Phâlguna of the year Dundubhi, which is coupled with the S'aka year 824, Durvinîta-arasa's daṇḍanâyaka, together with the thousand Bhaṭṭavuttas, the five-hundred Ole and the three hundred Beya, granted certain dues to the *mahâjanas* of. . taṇḍi. The record concludes with the names of a few of the Bhaṭṭavuttas and Beyas and with the statement that the grant was made by these. Among the former are named Kanakayyâchâri, Saribaḍayya, Chôḷa. . Midileya, Kamayya, Bharatayya, Diṭṭiyamma and Ammaṇa; and among the latter, Kaṇḍasakkara Kasavaṇṇa, Kuṇṭa Nagamma and Duggayya. The statement that the Râshṭrakûṭa general Dâmapaiya was stationed at Maṇṇe itself, the capital of the Gangas, to look after the South in 903 A.D., leads us to the reasonable conclusion that the Gangas had virtually become the feudatories of the Râshṭrakûṭas since the time of S'ivamâra II. Even in 971 A.D. Mârasimha is mentioned as a feudatory of Khoṭṭiga (*Ind. Ant, XII, 255*). Consequently the statement that the Kalbhâvi inscription presents the only instance in which the Gangas acknowledge an overlord is not tenable. Durvinîta-arasa mentioned in the record was perhaps an officer under the Râshṭrakûṭas like Dâmapaiya. He may be identical with the Durvinîta mentioned in Maddagiri 27, 39 and 42 along with his younger brother Bûtuga as fighting against the

Noḷambas. The period of these records is given as about 950 A.D., but may be earlier by at least 20 years.

THE NOLAMBAS.

66. An inscription copied on a *vîragal* at Hiriguṇḍagal, Tumkur Taluk, may perhaps be assigned to this dynasty. It consists of only one word *S'rî-Aṇigan*, and may refer to the Noḷamba king Aṇṇiga or Bîra Noḷamba, son of Ayyapa. He was defeated by the Râshṭrakûṭa king Krishna III in 940 (*Epi. Ind.*, IV, 289; V, 191). The *vîragal* may be a simple unpretentious memorial of his death.

THE CHOLAS.

67. A number of inscriptions of the Chola dynasty was copied at Kolar and Siti, only a few of them being complete. Those copied at Kolar are mostly fragmentary owing to the displacement or removal of the inscribed stones at some former time in connection with the renovation of portions of the Kôlâramma temple. A few records were also copied at Bannûr, T.-Narsipur Taluk, and Vaidyanâthapûr and Haḷe-Bûdanûr, Mandya Taluk. These are of some interest, being instances of Tamil inscriptions written in Kannada characters. As additional examples of this peculiarity may be mentioned Guṇḍlupet 93 of Râjâdhirâja, Heggaḍadêvankôṭe 115 of Râjêndra-Dêva, Channapaṭna 43 of Râjêndra-Chôḷa and Channapatna 47 of Râjarâja. In these the Tamil historical introductions alone of the several kings are written in Kannada characters; but Kolar 24 presents a curious instance in which even the body of a Tamil inscription is given in Kannada characters. As an opposite instance, though belonging to an earlier period, may be mentioned the Vaḷḷimalai Kannada inscription of Râjamalla I (*Epi., Ind.*, IV, 140) written in Grantha and Tamil characters.

Râjarâja I.

68. An inscription of this king was copied on the basement of the Hanumantêśvara temple at Bannûr, T.-Narsipur Taluk. It is written in Kannada characters and is concealed for the greater part by a later structure. After the usual historical introduction in which the destruction by the king of the ships at Kâṇḍaḷûr-S'âlai and his conquests of Vengai-nâḍu, Gangapâḍi, Noḷambapâḍi, Taḍigaivaḷi, Kuḍamalai-nâḍu, Kollam, Kalingam, Iḷa maṇḍalam, etc., are mentioned, the epigraph records a grant to the temple by Maḍanamangalam-uḍaiyân Tattanârâyaṇeyan and others. Unfortunately, the portion containing the date is concealed. We may however take it to be about 1,000 A.D.

Râjêndra-Chôḷa I.

69. Several records of this king, most of which are fragmentary, were copied at Kolar, Sîti, Haḷe-Bûdanûr and Vaidyanâthapûr. Some of them are dated in the 8th, 13th and 28th years of his reign. The record of the 13th year, which is engraved in Kannada characters on three sides of a pillar in front of the Sômêśvara temple at Haḷe Bûdanûr, Mandya Taluk, is complete so far as the introduction is concerned (see para 62). That at Vaidyanâthapûr, also written in Kannada characters, gives only a portion of the latter part of the introduction. This stone must have been brought from some other place and built into the outer wall of the Vaidyanâthêśvara temple. All the five Tamil inscriptions of this king copied at the Kôlâramma temple, Kolar, are incomplete. In the historical introduction a very long list of the king's conquests is given. It says that while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—the king, in his extended happy lifetime, conquered with his great and warlike army Iḍaiṭurai-nâḍu, Vanavâsi, Koḷḷippâkkai, Maṇṇaikkaḍakkam, Iḷa-maṇḍalam together with the crowns of its king and queen as also the crown and Indra's necklace previously surrendered to the king of Iḷa-maṇḍalam by the Pâṇḍya king, the crown of the Kêraḷa king, many islands in the sea, the crown deposited in the S'âṇtima island by Paraśurâma, the Iraṭṭapâḍi Seven-and-a-half lakh Country after defeating Jayaśingan, Chakragoṭṭam, Madurai-maṇḍalam, Nâmaṇaikkôṇai, Pañjappaḷḷi, Mâśuṇi-dêśam, family treasures after defeating Indira-iratan-

in the battle of A'dinagaravai, Oṭṭa-vishayam, Kôśalai-nâḍu, Taṇḍabutti after killing Danmapâla, Dakkaṇa-Lâḍam after defeating Iraṇaśûran, Vangâḷa-dêśam after defeating Gôvindaśandan, elephants and treasures after defeating Mahipâḷa of S'aṅgoṭṭal, Uttira-Lâḍam, Gangai, various treasures after defeating in a naval battle S'angirâma-visaiyôttungapanman of Kiḍâram, S'rî-Vijaiyam, Pannai, Malaiyûr, Mâyiruḍingam, Ilangâśôbam, Mâ-pPappâḷam, Mêvilipangam, Vaḷaippandûru, Takkôlam, Mâdamalingam, Ilâmuri-dêśam, Mâ-vakkavâram and Kiḍâram. The inscription of the 8th year (*i.e.*, 1019 A.D.), at the Kôlâramma temple, Kolar, records a grant of land for the goddess Paṭṭâlaki (*Bhaṭṭârikâ*) of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Nuḷambapâḍi *alias* Nigarili-S'ôḷa-maṇḍalam. Another of the 25th year (*i.e.*, 1039 A.D.) at the same place records a grant for the same goddess by Tiyambakan, Aṇṇaman, Âlan, Âlan Viḷagan and others. A third records the gift of 10 *kalañju* of gold by Kâḷiṅgarân. A fourth gives details about the weight, etc., of a few gold and silver ornaments belonging to the images of the *Saptamâtṛikâḥ* in the Kôlâramma temple. The further portion of Kolar 44, newly copied on the Sîti hill (see para 15), informs us that Tanmaśeṭṭi and others granted from the year Viśvâvasu (*i.e.*, 1005 A.D.) 1,000 *kuli* of land including all kinds of taxes in three villages to provide for offerings for the god . . . Kshêtrapâla-dêvar. Then follow the signatures of a number of persons who were apparently high officers of the state. Their names are Gaṇḍar-mâṇikka-Brahmâdirâjan, . . yaṅkara-Brahmâdirâjan, Udaiyamâttaṇḍa-Brahmâdirâjan, ... gaṇḍa-Nârâyaṇa-Brahmamârâyan and Aḷagiya-S'ôḷa-Brahmamârâyan.

Kulôttunga-Chôḷa I.

70. There is only one record of this reign, Kolar 42, newly copied on the Sîti hill, Kolar Taluk. It is mostly defaced, but what remains of the introduction is enough to show that it is an inscription of Kulôttunga-Chôḷa I, dated in the early years of his reign when he was known as Râjêndra-Chôḷa (II), the introduction in his later inscriptions being quite different. The epigraph is probably dated in the 2nd or 3rd regnal year, *i.e.*, in 1071 or 1072 A.D. The introduction, when filled in from other similar records, tells us that, having as companions his sword and arms abiding in which the goddess of Fortune became resplendent, the king seized troops of elephants at Vayirâgaram, took tribute from the king of Dârâ at S'akkaragoṭṭam, placed the goddess of the earth under the shadow of his umbrella, sent the wheel of his authority and his tiger banner to every region and caused his sceptre to sway over every land in the Jambû-dvîpam. The contents of the remaining portion of the inscription are similar to those of Mulbagal 49a and 119. We are told that the *śâsanam* was caused to be engraved on stone by (the inhabitants of) the Eighteen *Vishaya*, the great army armed with great weapons (*perumbaḍai-mahâsênai*) and the ? Kaṇḍamadam, the object being to record that, there having been no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôḷas, no such tax should now be paid in the Jayangoṇḍa-Sôḷa-maṇḍalam 48,000 country; that a third of the produce of lands below a tank on which paddy is grown should be given as the Government share; that two *kâśu* should be paid for each plough on account of taxes known as *antarâya*; that with the exception of the houses of the schoolmaster, the temple manager and the village watchman, and the houses which have paid towards the minor tolls, ¼ *kâśu* should be levied on every house; and that land should be measured with a rod of 16 spans. Then follows the statement that those who maintain this *śâsanam* shall acquire the merit of having performed a horse-sacrifice, while those who violate it shall not only incur the sin of having killed cows and Brahmans but also become hereditary enemies of the Eighteen *Vishaiya* and the great army armed with great weapons. The record concludes with one of the usual imprecatory verses, a portion of which is printed as Kolar 42.

Vikrama-Chôḷa.

71. A short Tamil inscription engraved on two pillars of the *mukha-maṇṭapa* of the Kôlâramma temple at Kolar may belong to this reign. It merely gives the name of a general—*s'ênâpati* Vikrama-S'ôḷa-S'ôḷiyavaraiyan—who was apparently an officer under Vikrama-Chôḷa. The pillars were perhaps his gift to the temple. The date of the epigraph may be about 1120 A.D.

The Chalukyas.

72. Reference has already been made to the Chalukya chief Balavarma (see paras 46 and 53) when speaking of the Gangas and their wars. During the year no Chalukya inscriptions, properly so called, were copied; but a few of the Hoysala records, copied in Chiknâikanhalli and Bangalore Taluks, begin with an acknowledgment of Châlukya overlordship, the kings named being Bhûvallabha-Dêva and Jagadêkamalla. The above records refer themselves to the reigns of Narasimha I, Ballâla II, Narasimha II and Sômêśvara; and it is indeed curious that Châlukya supremacy should have been acknowledged in the middle of the 13th century though the Châlukya power had ceased to exist nearly a century ago.

The Hoysalas.

73. There are numerous records of the Hoysala dynasty beginning in the reign of Vishnuvardhana and ending in the reign of Ballâla III. They cover a period of nearly 220 years from 1120 to 1340 A.D. Some more inscriptions are clearly of the Hoysala period though they do not name the reigning king. The records will be considered in chronological order.

Vishnuvardhana.

74. There are three inscriptions of this king. One of them is a fragmentary Tamil inscription (Plate IV. 4) engraved on a stone brought from some other place and built into the east wall of the *yâgas'âle* on the Sîti hill. It appears to record that, having taken up his residence at.....dêśipaṭṭaṇam, Vishṇuvardhana-bhujabaḷa-Vîra-Ganga-Poysaḷa-Dêvar granted in the month of S'râvaṇa Marudêri on the north bank (*vaḍakarai*) as a *dêvadâna* for the god Kshêtrapâla-dêvar. The names S'ôḷa-gâmuṇḍa and S'eṭṭi-gâmuṇḍa of Kaivâra and Pêrtanivar Râjêndra-S'ôḷa..... also occur. The date of the epigraph may be about 1120 A.D. Another inscription on a stone to the right of the Kallêśvara temple at Doḍḍa Henṇegere, Chiknaikanhalli Taluk, which is mostly defaced, says that while the *mahâ-maṇḍalês'vara* bhujabaḷa-Vîra-Ganga-Vishṇuvardhana-Hoysaḷa-Dêva was ruling the Gangavâḍi 96,000, a subordinate of his with the epithet *Kaliyal-âbharaṇa* made a grant of land for some god. Further on a woman named E'chikabbe and one Bammi-seṭṭi, apparently her son, are praised, and a grant by the latter for the benefit of ascetics and Brâhmans mentioned. A *vîragal* near the Iśvara temple at Bhaṭṭarhalli, Chiknaikanhalli Taluk, begins with the statement that Ballâla, Vishṇu and Vinayâditya (a mistake for Udayâditya) were born to Echaḷa-Dêvi, and proceeds to say that in the year Saumya (= 1130), during the destruction of Biḷugali, Kâḷayagavuḍa, son of Kaḷaya of Navile, caused the *vîragal* to be set up for Gavuḍa. Another *vîragal* in the *prâkâra* of the Mallêśvara temple at Byâlakere, Chiknaikanhalli Taluk, which bears the date 1124 A.D. and records the death of Bâcha-gauḍa and others of Belakere during a cattle-raid by Balleya-Nâyaka of Huḷiyeru, may also belong to the same reign.

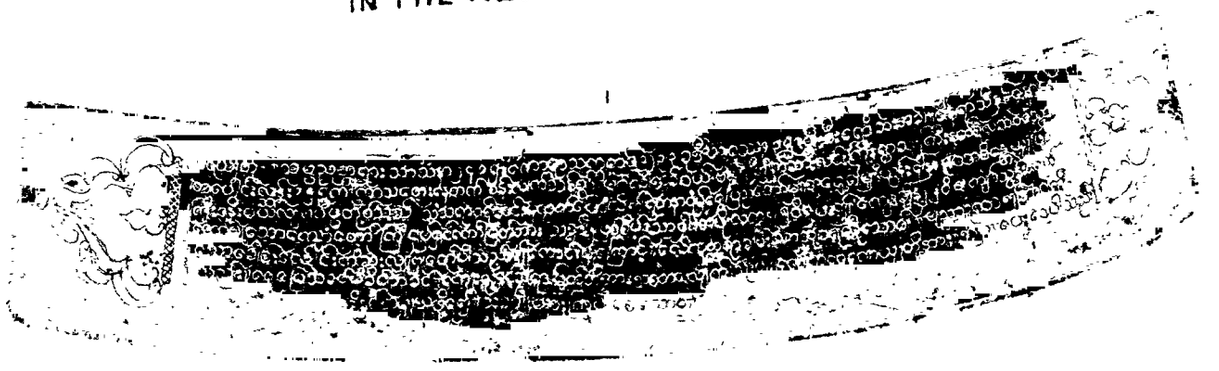
Nârasimha I.

75. A number of inscriptions of this reign was copied at Maddur, Mandya Taluk, Kampanhalli and Niruvagallu, Chiknaikanhalli Taluk, and Jinaga, Tumkur Taluk. Those at Maddur, which are four in number, are Tamil inscriptions engraved on the wall to the right of the inner entrance of the Narasimha temple. They are all more or less fragmentary and record gifts of sums of money for perpetual lamps, etc., for the god. One of them, dated 1150 A.D., records the gift of three *gajjâṇam* by Viṭṭiyaṇṇa-Perkaḍi, and of 3 *pon* by..... ...nangaiyâr. The others also register similar gifts and are of about the same date. All the above epigraphs refer themselves to the reign of S'rî-Nâraśinga-Pôśaḷa-Dêvar. Biṭṭiyaṇṇa was a famous general who served under Vishṇuvardhana also. A fifth Tamil inscription at the same place, which appears to be dated in 1162 A.D. and records the gift of a perpetual lamp by Dêvagi-ppirâṭṭi of S'îvagakkiṛai, may also belong to the same reign.

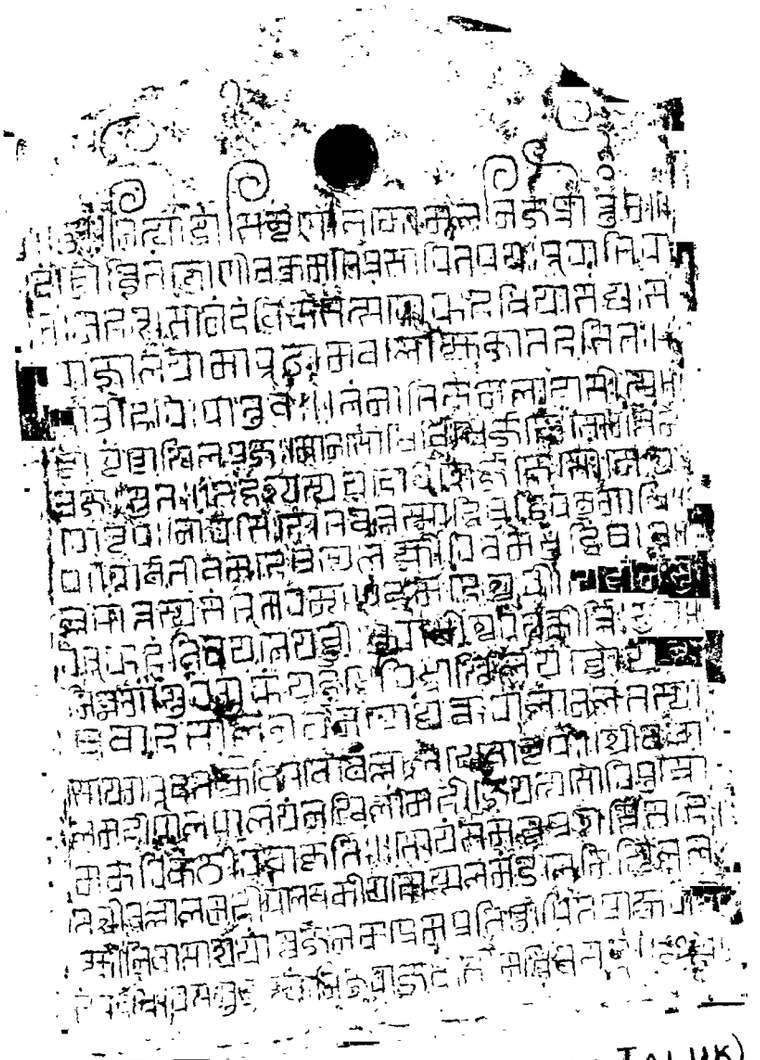
76. Of the Kannada records, an inscription in front of the ruined Iśvara temple at Kampanhalli, which is dated 1169 A.D., is noteworthy both as regards its contents and artistic execution. After obeisance to S'iva and the sun, and acknowledgment of Chalukya overlordship, it proceeds to give some interesting particulars with regard to a few of the Hoysaḷa feudatories and ends by recording a grant to some

BURMESE INSCRIPTION ON A BURMESE BELL
IN THE RESIDENCY COMPOUND

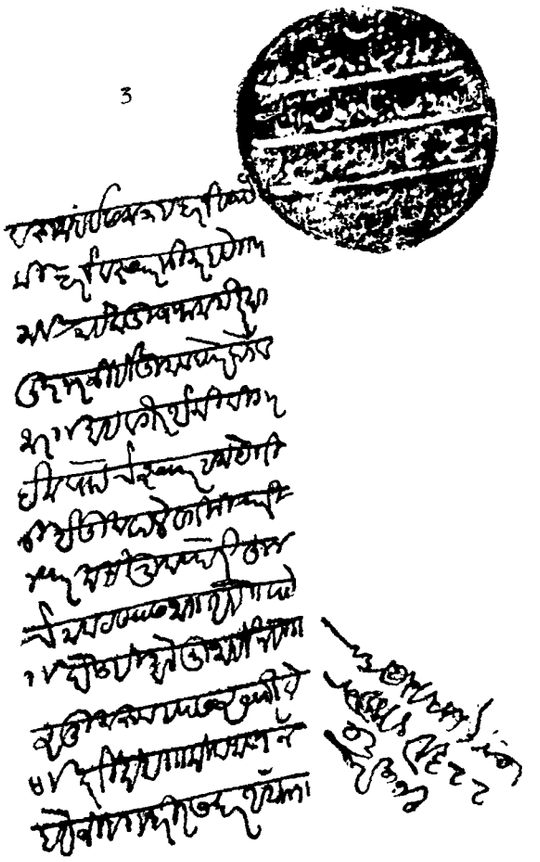
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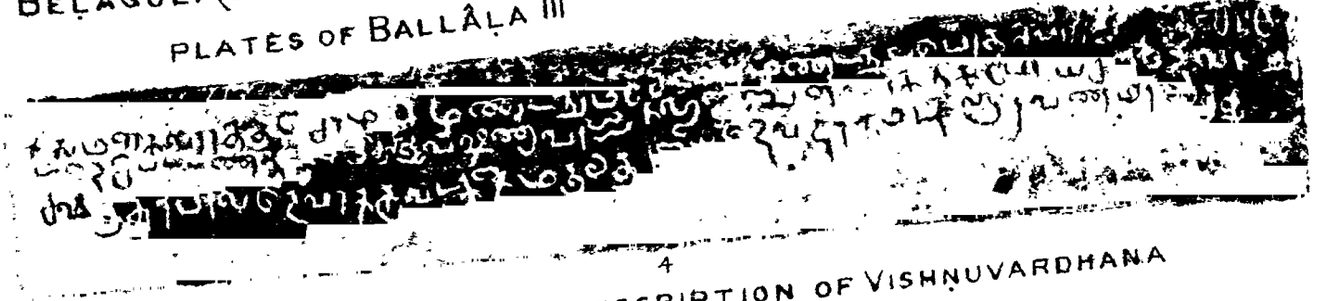
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3



BELAGULI (CHIKNAIKANHALLI TALUK) A MARÂṬHI RAHADÂRI, 1753 A.D.
PLATES OF BALLÂLA III



4

A FRAGMENTARY TAMIL INSCRIPTION OF VISHNUVARDHANA
ON THE SITI HILL (KOLAR TALUK)

temple. It tells us that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Bhûvallabha-Dêva was in the residence of the city of Kalyâṇa ruling the Seven-and-a-half-lakh Country in peace and wisdom, punishing the wicked and protecting the good; and when a servant of his, entitled to the band of five chief instruments, *mahâmaṇḍaḷêśvara*, lord of the excellent city of Dvârâvati, sun in the sky of Yâdava-kula, Tribhuvanamalla-Vîra-Ganga-Hoysaḷa-pratâpa-Nârasimha-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000 in peace and wisdom, punishing the wicked and protecting the good—his servant, *mahâ-sâmantâdhipati, mahâ-sâmanta-gasaṇi, Doḍḍankabaḍiva, jagavan-aṇḍaleva, Sitagaraganḍa*, sâmanta-Biṭṭi-Dêva was ruling Huliyeṛa-vṛitti in peace and wisdom, punishing the wicked and protecting the good. The descent of the latter is given thus: sâmanta-Bhîma married Chaṭṭiyakka; their sons Mâcha, Chaṭṭa, sâmanta-Malla and Gôvi-Dêva; son of the second, Vishṇu or Biṭṭi-Dêva. Then follows an account of some of sâmanta-Chaṭṭa's exploits. He is said, while king Vishṇuvardhana was looking on, to have routed the Pâṇḍya king who was encamped at Emmeganûr with a large army and to have captured his lusty elephants and presented them to his own king. He is also said to have defeated the Kaḍamba-maṇḍalika Taila's Garuḍa Masaṇuga who was encamped at Baḷemeṛi and to have seized his horses and given them to his own master. Of his younger brother Gôvi-Dêva it is stated that the wounds which he inflicted with his spear on the face of the elephant on which the Changâḷuva king was seated, resembled the characters of an inscription recording his own valour. Chaṭṭa's wife was Sântale and their son was Vishṇu-sâmanta (*i.e.*, Biṭṭi-Dêva). After praise of his valour in a general way, the record goes on to say that while the *mahâ-sâmanta* Biṭṭi-Dêva was ruling the earth in peace and wisdom, his servant *Herggaḍe* Bîcha built a Śiva temple and a tank. His descent is then given: Kâḷa-gauṇḍa of Arasiyakeṛe married Kañcha-gauḍi; their son Kaliyama-gauṇḍa married Kêta-gauḍi; their son was Kâḷa-gauḍa whose younger brother was Heggaḍe Bîchaṇa. The latter's wife was Hôchalâmbike and their son was Gôpa. Heggaḍe Bîchaṇa granted in 1169 A.D. certain lands (specified) below the tank built by him to provide for offerings and perpetual lamps for the god Kalidêva. The grant was written by Nâgadêvaṇṇa of Dêhâra. Some of the titles applied to Biṭṭi-Dêva are hereditary. From Chiknaikanhalli 21 we learn that one of his ancestors got the title *Doḍḍankabaḍiva* for having destroyed? *Doḍḍanka* in the camp of the Châlukya king A'havamalla; and that another of his ancestors, sâmanta-Bhîma, had the title *Sitagaraganḍa* bestowed upon him by king Vishṇuvardhana for having killed Sitagaraganḍa in the royal camp. The Pâṇḍya king referred to is evidently Râya-Pâṇḍya of Noḷambavâḍi; and the Kaḍamba-maṇḍalika Taila, the Kadamba king Taila II of Hângal. It is worthy of note that the form used in this inscription is Kaḍamba with the linguald. The Changâḷuva mentioned in the record may be the one that was killed by the Hoysaḷa king Nârasimha I before 1145 A.D. (see Nâgamangala 76). The Châlukya overlord mentioned at the beginning of the epigraph by the title Bhûvallabha-Dêva is perhaps to be identified with Trailôkya-malla Nûrmaḍi Taila (1150-1182).

77. An inscription near the ruined Kallêdêva temple at Niruvagallu, the right half of which appears to have been wilfully injured, also begins with an acknowledgment of Châlukya supremacy and, after giving a list of Vishṇuvardhana's conquests—Changirivâsa, Koḷḷagiri, Baḷḷare, Valluru,.....Bankapura, Banavâse, Kôyatûr,.....Nîḷâdri, Paḍiya..... Kôḷâla and Bayalanâḍu—and the descent of Biṭṭi-Dêva as in the previous inscription, records a grant of land to Śankara-paṇḍita of Beḷḷaṭṭe. It seems to be dated 1171 A.D., and from its middle portion only the names Buveya-nayaka, Mârama-nayaka and Sôva-gavuḍa can be made out. Another inscription in the Kannâramma temple at the foot of the hill to the south of Jinaga, Tumkur Taluk, which is dated 1163 A.D., is also mostly defaced, the first ten lines which probably contained the name of the reigning king being completely effaced. The existing portion begins with praises of Chôḷagauḷa and his son Maṇḍaḷika-Mâchi of Sativangala. The latter appears to have had the titles *abhimâna-Mêru, ahitara-gaṇḍa* and *gaṇḍara-mâṇika*. He built a tank named Bhujabalasamudra and a temple called Chôḷêśvara after his father; made gifts of food, gold, cows, virgins and land; and in 1163 A.D. granted land to provide for offerings and worship of the god and for repairs and feeding of ascetics. Then follows a request that the holy place may be preserved as if it were the Kurukshêtra and

Prayâge of the *karma-bhûmi* (land of works). A *viragal* at the same place, which is partly broken, records the death of the above Maṇḍaḷika-Mâcha, who is here given the title *parichchhêdi-gaṇḍa*, in a battle that appears to have had something to do with an army from Rodda (*Roddada-parigraha*). The stone was set up by his son Chôḷeya.

Ballâḷa II.

78. There is only one record of this king, copied in the ruined Sômêśvara temple at Oṭikere, Chiknaikanhalli Taluk. It is dated in 1177A.D. and begins with an acknowledgment of Châukya overlordship thus—While (with usual Châḷukya titles—see para 76), Jagadêkamalla Râya-Permâḍi-Dêva was in the residence of Kalyâṇa ruling the Seven-and-a-half-lakh Country in peace and wisdom, punishing the wicked and protecting the good—his servant (with usual Hoysaḷa titles—see para 76), the crest-jewel of the all-knowing, Vîra-Ganga Hoysaṇa-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000 in peace and wisdom, punishing the wicked and protecting the good. Then follows the statement that Vishnuvardhana conquered Halasige, Beḷuvala, Huligeṛe and Lokuṇḍi and extended his kingdom as far as the Heddoṛe (*i.e.*, the Krishnâ). To his son Nârasimha, described as the lord of Ganga-bhûmaṇḍaḷa, and Paṭṭa-mahâdêvi was born king Ballâḷa. When (with usual Hoysaḷa titles), the glory of the Yâdava-kula, obtainer of boons from Vâsantikâdêvi, S'anivârasiddhi, Giridurga-malla, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, capturer of Muḷugunda, Noṇam....., Vîra-Ballâḷa was ruling the earth—all the *praje-gâvuṇḍugaḷ*, including Vijaya-Noṇaba-gauḍa's son Kâḷa-gauḍa and Honna-gauḍa's son Maṇiya-gauḍa, washing the feet of Ganga-jîya's son S'ivaśakti-Malla-jîya, granted, with pouring of water, certain lands (specified) for the god Sômanâtha. Reference is also made to previous grants of land during the time of Dantaiya-daṇṇâyaka and the herald (*sûḷâyta*) Balaya. A Tamil inscription on the wall to the right of the inner entrance of the Narasimha temple at Maddur, which appears to be dated in 1179 A.D., may also belong to this reign. It records that Pa.....śi Malaiyâḷan Kûḷikâṭṭu Nârâyaṇan set up the image of a goddess in the temple and paid into the temple treasury 8 *gadyaṇam* with the condition that the interest on the sum should be utilised for providing for as long as the moon and the sun last a daily offering of two *nâli* of rice for the goddess. He appears to have also paid some amount for maintaining a perpetual lamp.

Nârasimha II.

79. Only one inscription of this reign, dated in 1224 A.D., was copied in the Iśvara temple at Handankere, Chiknaikanhalli Taluk. It acknowledges Châḷukya supremacy in the opening sentence, the king mentioned being Bhûvallabha Râya-Permâḍi-Dêva. The rest of the inscription in which Hoysaḷa titles occur is mostly defaced. Chinava-gavuṇḍa, whose descent is given at considerable length, appears to have made a grant of land for the repairs of some temple. The composer of the inscription was the dear son of Sarasvati (goddess of learning), Malaya, *sênabôva* of Handaḷakeṛe, and son of Bhâgavata Bîramarasa and Gaurabbe. The engraver was Bêrôja.

Sômêśvara.

80. Four inscriptions of this king were copied at Muddênhalli and Oṭikere, Chiknaikanhalli Taluk, Kengeri, Bangalore Taluk, and Vaidyanâthapura, Mandya Taluk. The one near the ruined Sômêśvara temple at Oṭikere, which is dated in 1235 A.D., begins with two verses, one of which says that Ballâḷa obtained the title Giridurga-malla for having easily captured the fort of Uchchangi which the Chola, even after 12 years' siege, was unable to capture; and the other, that Nârasimha routed the Pâṇḍya, Magarega and Kâḍava kings and destroyed the Tamil army (*Tamiḷa-vaḍe*). The epigraph then proceeds to say that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, lord of Dvârâvati, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, unassisted hero, S'anivarasiddhi, Giridurga-malla, a Rama in firmness of character, establisher of the Chola kingdom, uprooter of the Magara kingdom, destroyer of the Pâṇḍya kingdom, vanquisher of the Kâḍava king, niśśanka-pratâpa-chakravarti Hoysaḷa-vîra-Sômêśvara-Dêva was in the

residence of Dôrasamudra ruling the kingdom in peace and wisdom—the *mahâpasâiyta, paramo-vi'vâsi, bâhattara-niyôgâdhipati, niyôga-Yaugandhara,* (with other epithets), Mâvantayya-daṇṇâyaka's *sênabôva* Sôvaṇṇa's *sênabôva* Chavuṇḍaṇṇa and the *nâḍu-prabhus* Kalla-gavuḍa's son Malla-gavuḍa of Oṭṭiyakeṛe and others (three named) together with all the *praje-gâvuṇḍugaḷ* granted certain lands (specified) in connection with the construction of a stone sluice to Hiriyakeṛe by the *sênabôvas* A'chaya and Sivaya of Eḷeha in Kâṭûravitti. Another inscription on a slab built into the ceiling of the Vaidyanâthêśvara temple at Vaidyanâthapura, which is dated 1237 A.D., records a grant to the temple. It appears to give the boundaries of the Hoysala kingdom during the rule of Sômêśvara; but it is to be regretted that this portion is mostly illegible. The eastern boundary is some place beginning with Na (perhaps Nangali); the southern, S'rîranga; and the northern, Sâvi....(evidently Sâvimale) This appears to be the only record in which Srirangam is given as the southern boundary of the Hoysala kingdom, though it was known from other inscriptions that Sômêśvara took up his residence at Kaṇṇanûr near Srirangam. The inscription in the Anjanêya temple at Kengeri, which is printed as Bangalore 107, is incomplete. It begins with an acknowledgment of Châlukya supremacy and mentions some Hiriya Gangarâja during the rule of Sômêśvara. It also appears to refer to some hostile incursion into the country in connection with which the names Vêchiyaṇa and Chikaṇa occur.

81. The last inscription of Sômêśvara that has to be noticed is one in front of the ruined Kallêśvara temple at Muddênhalli. It is a long inscription dated in 1242 A.D. acknowledging Châlukya overlordship in the opening sentence, the king named being Jagadêkamalla Râya-Permâḍi-Dêva, the epigraph tells us that his servant (with usual titles), Tribhuvanamalla Vîra-Ganga Hoysaṇa-Dêva was ruling the Gangavâḍi 96,000. Then follows a long list of his conquests: Nangali, Kongu, Singamale, Râyapura, Talakâḍu, Rodda, Chengirivâsa, Koḷḷagiri, Baḷḷare, Valluru, Chakragoṭṭa, Uchchangi, Virâṭa's city, Bankapura, Banavâse, Kôyatûr, Nîḷâdri, Paḍiyaghaṭṭa, the seven Male, Kanchi, Tuḷuva, Râjêndrapura, Kôḷâla and Bayalunâḍu. The genealogy is carried on up to Sômêśvara, each succeeding king being introduced with the epithet *tatpâda-padmôpajîvi,* which usually occurs in connection with feudatories or subordinate officers, and with all the usual titles. After Vishṇuvardhana, by a curious mistake, perhaps on the part of the engraver, Ereyanga and Echala-Dêvi are introduced as his *pâda-padmôpajîvis,* and Vîra-Biṭṭi-Déva mentioned as their son. Then follows a supplementary list of Vishnuvardhana's conquests: Halasige, Beḷuvala, Huligeṛe and Lokkuguṇḍi, with the statement that the Heddore formed the northern boundary of his kingdom. After naming in order the succeeding kings with their titles, the record goes on to say that when the mahâ-pratâpa-chakravarti Hoysaḷa-vîra-Sôvi-Dêva was in the residence of Dôrasamudra ruling the Gangavâḍi 96,000, the Noḷambavâḍi 32,000 and the Chôḷa kingdom in peace and wisdom, punishing the wicked and protecting the good—his servant, *mahâ-sâmantâdhipati, Sitagara-gaṇḍa,* a Râhu to the suns the *maṇḍaḷikas,* protector of refugees, an adamantine cage to those that seek an asylum, sole warrior, unassisted hero, hunter of chiefs, the rutting elephant of his elder brother, worshipper of the feet of the god Vâsudêva, conqueror of hostile armies, Lakumayya-Nâyaka was in the residence of Huliyeṛu ruling the Magare 300 in peace. His descent is thus given: When Vîra-Noṇamba-Dêva-paramêśvara's senior queen S'rînâri was taken captive, Brahma killed the enemy with *taḷâbhighâta* and rescued her; and the king, admiring his valour, bestowed on him the title *ugrâri-taḷaprahâri.* This *Ganga-taḷa-prahâri* sâmanta-Kariya-Bamma also received the title *Doḍḍanka-baḍira* from the Châḷukya-chakravarti A'havamalla. To his eldest son A'havamalla and Honnavve was born sâmanta-Bhîma. The latter's wife was Chaṭṭiyakka and their sons were Mâcha, Chaṭṭa, sâmanta-Malla and Gôvi-Dêva. Chaṭṭa's son was Vishṇu. To Gôvi-Dêva and S'rîdêvi was born Balla. The latter's wife was Mâdaladêvi and their son, Chikka Ballayya-Nâyaka. It is not known how Lakumayya was related to Chikka Ballayya. The epigraph simply states that he had such distinguished pedigree, and appears to give further on Sidda as the name of his father and Kappa as that of his elder brother. Then we are told that Hiriya (Senior) Chaṇḍiya Mudeya-nâyaka, a servant of Lakumayya-Nâyaka, built the Jakkêśvara temple in the name of his younger brother, and, washing the feet of Nunga-jîya's son Malla-jîya, granted certain lands (specified) to the same. From Chiknaikanhalli 21 it has been supposed that Sthira-gambhîra was the name of the

ancestor of the Huliyêru chiefs; but from the above genealogy of Lakumayya-Nâyaka it is clear that his name was Brahma or Bamma. The same name is also given in Kadur 36 and 37. So, *sthira-gambhîra* in the above inscription has to be taken, I think, as an adjective of Nolamba and not as a name. Further, the title *Ganga-tala-prahâri* applied to Bamma leads us to infer that the captors of Nolamba's queen were the Gangas. A *vîragal* near the Isvara temple at Bhattarhalli, Chiknaikanhalli Taluk, dated 1245 A.D., which records the death of Hosamârayya and others of Môtiyahalli during an attack on the village, may also belong to the same reign.

Nârasimha III.

82. There are several records of this reign. An inscription in the *prâkâra* of the Mallêśvara temple at Byâlakere, Chiknaikanhalli Taluk, dated 1260 A.D., records that when (with usual Hoysala titles—see para 80) Vishnuvardhana-pratâpa-chakravarti niśśanka-Hoysana-śrî-vîra-Nârasimha-Dêvarasa was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom—Lakumeya-Nâyaka and Keppeya-Nâyaka (with titles as given in para 81) of Huliyêru granted lands (specified) to a number of persons. Among the donees may be mentioned the astrologer E'channa, *sênabôva* Vîranna, Bommadêva of Bombasamudra and . . ppayya's daughter Bombave. Two inscriptions on slabs built into the ceiling of the Vaidyanâthêśvara temple at Vaidyanâthapura, Mandya Taluk, both of which are dated in 1278 A.D., record that the crest-jewel of Nârasimha's ministers, Sômayadannâyaka granted certain taxes (specified) to Vaijânda *alias* Immadi Paradêśiyappa, the *sthânika* of the temple. A Tamil inscription at Nîlakanthanhalli, Mandya Taluk, dated 1286 A.D., records a grant by the *mahâjanas* of Maddur *alias* Nârasimha-Chaturvêdi-mangalam. The short inscriptions below the images, etc., on the outer walls of the Kêśava temple at Sômanâthpur have already been referred to (see para 25). As in the temples at Nuggihalli, Channarayapatna Taluk, Halebid and Belur, many of the images, etc., on the outer walls of the Kêśava temple have below them labels giving the names of the sculptors who executed them. Altogether there are 75 such labels, their period being about 1268 A.D., the year in which, according to the inscription in the temple which refers itself to the reign of Nârasimha III, the gods were set up. Among the sculptors may be mentioned (1) Mallitamma (called simply Malli in two places), (2) Baleya, (3) Chaudeya, (4) Bâmaya, (5) Masanitamma, (6) Bharmaya, (7) Nañjaya and (8) Yalamasaya, the first name occurring in 40 places, the second in 6 places, the third in 5, the fourth in 4, the fifth in 3, the sixth in 2, and the seventh and eighth only once. It will thus be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. (See last year's *Report*, para 84) A few other names, the reading of some of which is doubtful and which occur only once, are Nabava, Senivara, Vijrimba, Sakavannava, Lôhita, Marana, Ayitara and Barata. In one place Mallitamma qualifies his name by the epithet *râvari* (*râvâri i.e., rûpakâri*) which means a sculptor. In another place occurs the expression '. . elephants' after his name, thus indicating that the two figures of the animal were his handiwork. One of the labels is of interest as giving the day on which the image below which it is incised was made or finished. It runs thus—*Kârtika śu 2 Bu, i.e.*, Wednesday corresponding to the second lunar day in the bright fortnight of the month Kârtika. In the Puranic frieze occur these three labels—Hastinâpura, Hâlinapura and Pûtini, giving the names of two towns and of the well-known demoness who tried to kill child Krishna by giving him poisoned milk.

Râmanâtha.

83. Only one inscription of this reign, which is in Tamil, was copied on the east outer wall of the Bhairava temple on the Siti hill. It is dated in 1286 A.D., and tells us that, for the health of Iramanâ-Dêvar, S'âttappâdi-udaiyân Alagiyân granted for the god Tribhuvanavidanga-Kshêtrapâla--pPillaiyâr of S'rîpati in the Kaivâra-Nâdu of Nigarili-S'ôla-mandalam the tax on mares and colts in Kallippalli, Puliyampalli, Nallâlam and Kummaikkal, the *dêvadâna* villages of the god.

Ballâḷa III.

84. A large number of inscriptions of this king both in Kannada and Tamil was copied during the year. A peculiarity noticed on some of the stones in Tumkur and Chiknaikanhalli Taluks containing this king's inscriptions is the representation of a gateway at the top. It is not clear what this means. An inscription in a field to the south of Sankênhalli, Tumkur Taluk, says that during the rule of Ballâḷa-Dêva's minister Mâcheya-daṇṇâyaka's son Gangi-Dêva, the Hosavûr-nâḍu-prabhu and all the *praje-gavuḍugaḷ* granted the village of Sankeyanahalli, so named after Sankeya-gavuḍa, to Mâkaḷa-nâyaka's son Chimeya-nâyaka, as a *pûje-goḍagi*. Another near the Añjanêya temple at Hâlanûr of the same Taluk, dated 1306 A.D., records that during the rule of Ballâḷa-Dêvarasa the great minister Lôkappa-daṇṇâyaka and the *mahâ-nâḍu-prabhu* . . . gauda granted to Mâra-gavuḍa the village of Hâlanûr, included in the Marugala-nâḍu. A third in the backyard of Shanbog S'îbi Narasappa's house at Meḷekôṭe of the same Taluk, which is dated in 1314 A.D., tells us that the great minister Dêvapa-daṇṇâyaka's brother-in-law Bimaḷapa gave, as a *koḍagi*, the village Meḷeyakôṭe, included in the Malegala-nâḍu, to Hiriya Baicha-gavuḍa, son of Honnamâra-gavuḍa of Mâhenasigeṛe, who was the lord of the seven nâḍus of A'nebidasari (Dêvarâyadurga). A fourth in a field to the south-east of Hiriguṇḍagal of the same Taluk, dated 1323 A.D., records that by order of pratâpachakravarti Hoyisaṇa-śrî-vîra-Ballâḷa-Dêvarasa the great minister Ponnaṇṇa's son Kâmaya-daṇṇâyaka granted, as a *koḍagi*, Hiriyaguṇḍagal, included in the Kôrunâḍu, to Masaṇi-gavuḍa's son Chikkaṇṇa. A *vîragal* near the Iśvara temple at Soralamâvu, Chiknaikanhalli Taluk, which is dated 1331 A.D., mentions the possessor of all titles, Nandinâtha-Vîrabhadra-Dêva as a feudatory of Ballâḷa-Dêva.

85. Of the Tamil inscriptions of this king, which were all copied on or about the Siti hill, one in a field to the east of the hill, dated in 1301 A. D., states that, for the success of the sword and arm of Vallâḷa-Dêvar, Maṛaipukkarâman S'oṇṇanâyan granted, as a *maḍappuṟam*, Paṛaiyaṉukuḍai to Umaiyappiḷḷai Kariyapiḷḷai, one of the servants of the god Sîpati-nâyanâr. Another on the wall to the right of the entrance from the Iśvara temple to the Bhairava temple, dated 1309 A. D., records that for the success of the sword and arm of Vallâḷa-Dêvar and for the welfare of Vaṭṭaraiśar and Kûḷa-Dêvar, Perumâppiḷḷai and another granted certain dues in the fair at Noṇḍaṅguḷi in the Kaivâra-nâḍu to provide for offerings of betel leaves and areca nuts for the god Tribhuvanavidaṅga-Kshêtrapâla-pPiḷḷaiyâr of S'îpati. Another inscription on the wall to the left of the inner entrance of the Bhairava temple, which is dated in 1321 A.D., records the grant of some village and certain taxes for the same god by Vallâḷa-Dêva's chief minister, *mahâ-vîraṇâyakâchâri*, destroyer of the Turuka army, Kâṭâri-Sâḷuva Râśeya-Nâyakkan for victory to the word and arm of the king. A fourth epigraph on the wall to the left of the enstrance to the *yâgaśâle*, dated 1333 A.D., says that for the good of the nâḍu and for the success of the sword and arm of vîra-Vallâḷa-Dêvar S'oppai-Nâyakkar granted some land to one of the *pûjâris* of the temple. The last inscription on the hill, which is engraved on the wall to the right in the passage from the Iśvara temple to the Bhairava temple and bears the date 1337 A.D., records the gift of a certain sum of money by Poyśaḷa-vîra-Vallâḷa-Dêva's son the great minister Dâde Singeya-daṇṇâyaka's younger brother Periya Vallappa-daṇṇâyakkar to provide for offerings of rice for the god Tribhuvanavidaṅga-Kshêtrapâla-pPiḷḷaiyâr. It may be mentioned here that three of the above records are dated in the Kaliyuga era.

86. A copper plate inscription (Plate IV. 2) of this king was received from Shânbôg Honnappa of Beḷaguḷi, Chiknaikanhalli Taluk. It consists of three plates, engraved in Dêvanâgari characters, each plate measuring 12 " by 8". Unfortunately the second plate is missing. After invocation of the Boar incarnation of Vishnu and the usual account of the rise of the Yadu-vaṁśa, the record proceeds to say that in it was born Sômêśvara whose son was Nârasimha. The latter's queen was Paṭṭamahêśvari and their son, Ballâḷa-Dêva. When Ballâḷa-mahîpâla was residing in his capital Dôrasamudra, in which his father had with affection stored the riches of a great kingdom,—so ends the first plate. The second plate may have contained the date and details of the grant. The third plate which is in the Kannada language begins with the statement that the *mahâjanas* shall pay annually certain taxes amounting in all to 18 *gadyâṇa* and odd to provide for offerings of rice, lamps and

certain festivals for the god Gôpâla of Râmakṛishṇaprabhu's *bṛindâvana*, and says that the king granted, with pouring of water, to the *mahâjanas* certain taxes (a large number mentioned) in the presence of the gods Viśvêśvara and Vajrêsvara. At the end the signature of the king is given thus—*S'rîmad-vîra-Ballâḷa-Dêvasya*. Among the taxes mentioned above are *khâṇa*, *abhyâgate*, the taxes on *dhavaâra*-cart, fuel-cart, ghee, leaves, leather rope, ploughshare, thread, boiled rice tied up for a journey (*kaṭṭu-gûḷu*), warriors, elephants, horses, marriage (*basiga-deṛe*), smoke, looms, the five artisans—blacksmiths, goldsmiths, carpenters, masons and braziers, iron, bows, children and salt-makers.

An inscription near the entrance to the village of Baragihalli, Chiknaikanhalli Taluk, which is dated in 1318 A.D., is of some interest as it mentions a new feudatory of Ballâḷa III of the name of Vinjha-Dêva-Râṇe and refers to some custom which was once in vogue. It informs us that during the rule of (with usual titles) vîra-Ballâḷa-Dêva, having been written to as regards the *samvaraṇe* of Huliyeṛa-nâḍu, the *mahâ-maṇḍaḷêśvara* Poḍeya-Râya Vinjha-Dêva-Râṇe caused *hodake* to be made to vîra-Ballâla--Dêva through the mahâ-Huḷiyeṛa-nâḍu-prabhu Heggeṛe Honna-gauḍa's son Kalla-gauḍa; whereupon vîra-Ballâḷa-Dêva granted to Kalla-gauḍa, as a *kodagi*, Barigeyahalli, included in the Huḷiyeṛa-nâḍu. It is further stated that by order of the king his servants marked out the boundaries of the village in the presence of Bomma-Vinjha-Râja. Kalla-gauḍa was to enjoy the village with all the eight rights of possession and with all the taxes. He was not to be disturbed even on such occasions as the king's coronation and the birth of a prince. Then follow the signature of vîra-Ballâḷa-Dêva—*S'rî-Maleparoḷu-gaṇḍa*; the siganture of Vinjha-Dêva-Râṇe—*S'ankha*, with the figure of a conchshell sculptured by its side; and the signature of the Huḷiyeṛa-nâḍu—*S'rî—Bhîmanâtha*. The grant was written by the abode of modesty Vishṇu-Dêva's son Sôvappa. The contents of this inscription are very similar to those of Hiriyur 87, of 1313 A.D.; only the village granted there is Cheḷḷakeṛe instead of Barageyahalli. The meaning of the first part of the epigraph is not quite clear. *Hodake* seems to convey the sense of a fine or contribution (see Arasikere 109, line 15, Chiknaikanhalli 2, line 33 and Sagar 60, line 41); and *samraraṇe* appears to denote a collecting of troops. But it is not apparent why Kalla-gauḍa should be granted a village for having paid the fine of Vinjha-Dêva-Râṇe The reference is probably to a former custom which cannot now be properly understood or explained unless more records of the kind become available to throw further light on the subject. It is however certain that *hodake*, as used in the inscription, does not mean a wrapper.

87. A few other inscriptions may also belong to the same, reign though the king is not named in them. A *vîragal* at Malligere, Chiknaikanhalli Taluk, mentions a *mahâ-sâmanta* Mâchaya-Nâyaka. An inscription in the Tîrtharâmêśvara temple at Erekaṭṭe of the same Taluk, of about 1340 A.D., records the grant of some land to Gaṇṭeya Bôḷa for the god Râmayadêva of the Hiriya *tîrtha* and Chikka *tîrtha* by the *mahâ-nâḍu-prabhu* Mâra-gavuḍa of Lingadahalli, the *mahâ-sâvantâdhipati* Poṛeya-Nâyaka, Sâyiguru, son of Rajagaḷa-daṇṇâyaka of Huḷiyeṛu, and other *garuḍu-prajegal* of the Huḷiyeṛu-nâḍu. The signatures of Mâra-gavuḍa, Poṛeya-Nâyaka, the *râja-guru* and the *dêśa* are then given. The grant was written by *sênabôva* Châvaṇṇa. A *vîragal* at Byâlakere of the same Taluk seems to say that the above Poṛeya-Nâyaka fought when some enemy besieged Niṛuvagal. An inscription on a stone placed over an unused well at Hiriguṇḍagal, Tumkur Taluk, dated 1338 A.D, tells us that *mahâ-nâḍu-prabhu* Râma-gavuḍa, having given his daughter in marriage to Mâchaṇa, son of the *mahâ-sâmantâdhipati* Bommeṛa-Nâyaka of Hoḷakal, transferred to his son-in-law Hiriyaguṇḍagal which he had formerly received as a *kodagi*. The village appears to have changed hands several times, for we were told above (para 84) that it was granted to one Chikkaṇṇa. This stone has also a gateway sculptured at the top (see para 84). An epigraph on an oil mill near the Anjaneya temple at Hondalgere, Mandya Taluk, which appears to be dated 1305 A.D., says that the oil mill was caused to be made by all the inhabitants with the approval of Sankaraba-Nâyaka of Hondalakeṛe *alias* Gaṭṭa-yâḷivaya. A Tamil inscription on a pillar in the *maṇṭapa* to the south of the Vîrabhadra shrine on the Śiti hill records the gift of 10 *pon* towards the expense of erecting the *maṇṭapa* by the oilmonger Veṭṭandai Tayyâṇḍi-śeṭṭi of Tiruppâśûr (Coimbatore District).

The Tamil Gangas.

88. There are about a dozen records of these chiefs, all in Tamil, copied at Têruhalli and on the Sîti hill. All of them are of the 13th century. In some of the records the titles—lord of Kuvaḷâla (Kolar), lord of Nandigiri, Kâvêri-vallabha etc., are applied to some of the chiefs. Most of them record grants of land to the temples at Têruhalli and on the Sîti hill. A few record oaths by the servants of the chiefs that they will never run away from, nor survive, their masters. The earliest of the inscriptions, which is engraved on a rock to the west of Têruhalli and bears the date 1217 A.D., records the grant of a garden for the god Vîra-Gangîśvaram-uḍaiya-nâyanâr of Têruhalli by the *mahâ-maṇḍalîśura* Uttama-S'ôḷa-Ganga S'elva-Ganga's father-in-law Pôlâḷa-daṇṇayakka's younger brother S'ivaka-daṇṇâyakkar. Pôlâḷva-daṇḍanâtha was a famous general under the Hoysaḷa king Nârasimha II (see Davangere 25). An inscription on the east basement of the Bhairava temple on the Sîti hill, dated 1270 A.D., says that S'elva-Ganga, son of Kuppâṇḍai, granted some land for the maintenance of a perpetual lamp in the temple. Another on the north base, of about 1280 A.D., records a grant by S'îpati-nâyan, a servant of the *mahâ-maṇḍalîśura*, lord of Kuvaḷâla, descendant of the Ganga family, Kâvéri-vallabha, lord of Nandigiri, Uttama-S'ôḷa-Ganga. Another at Mûganakuṇṭe, Têruhalli, of about the same date, records the oath of a servant that he will not survive Ganga-pperumâḷ, son of (with Ganga titles as above) Uttama- S'ôḷa-Ganga *alias* Vîra-Ganga. A third epigraph on the west base of the Gangâdharêśvara temple at Têruhalli states that S'ômala-dêviyâr, daughter of Uttama-S'ôḷa-Ganga *alias* Vîra-Ganga, granted certain lands (specified) to provide for offerings of rice and lamps for the gods Padumaîśuram-uḍaiya-nâyanâr and Vîra-Gangîśuram-udaiya nâyanâr. Three records on the Sîti hill, of about 1285 A.D., register grants of land to the temple by Irâja-Nârâyaṇa-Brahmâdhirâja Vîra-Ganga's son Malai-pperumâḷ, Tiruchiṟṟambala-Brahmâdhirâja pperumâḷ's son Kûttâḍundêva and Aiyan-ankakâṛa-Tuṭṭarâditta Râja-Nârayâṇa-Brahmâdirâja Vâśidêva's son Ganga-pperumâḷ respectively. Another at the same place, dated 1263 A.D., records a grant by Vâśûdêva, son of Jayangoṇḍa-S'ôḷa Ilavanji-râyar *alias* Kûttâḍundeva. An inscription on a stone under a tamarind tree to the south-west of Têruhalli is of some interest as it records a declaration of Kaikkôḷan Vîrakaḍamilliâdân, a servant of S'elvappilḷai *alias* Mâdhava-râya, that he is the husband of the wives of those who, having been fed, run away in time of need. This epigraph also presents an orthographical peculiarity, namely, the writing of a *bindu*, as in Prâkrit, in place of the first member of conjunct consonants, *e.g.*, kaiṁkôḷan for kaikkôḷan.

Vijayanagar.

89. There are about 25 records of the Vijayanagar period, beginning in the reign of Bukka I and ending in the reign of Venkaṭapati-Râya I. They cover a period of nearly 230 years from 1361 to 1588 A.D. There are also a few inscriptions recording grants by some of the princes of this dynasty who were stationed as viceroys in different parts of the empire. Two of the records are copperplate inscriptions of S'rî-Ranga-Râya I and Venkaṭapati-Râya I.

Vîra-Kumâra-Kampaṇṇa-Uḍaiyar.

90. A Tamil inscription on the wall to the right of the outer entrance of the Bhairava temple on the Sîti hill, which is dated in 1361 A.D., tells us that for the success of the sword and arm of the *mahâ-maṇḍalîśvara*, destroyer of hostile kings, champion over kings who break their word, śrî-Vîra-Kumâra-Kampaṇṇa-Uḍaiyar—the *mahâ-maṇḍalîśvara*, *śaṅguḷi-manniyar-gaṇḍa*, *tumbaḷa-gôra*, Basava-śakâ . . . na-Yama, *sitagara-gaṇḍa*, *aḍabaḷa-irâya*, Ilakkaraśa's son Irâchchaya-Dêva-mahârâja granted certain taxes in S'enjimalai, a village formerly given as a *devadâna*, to provide for offerings of rice and lamps for the god Tribhuvana-viḍanga-Kshêtrapâla-Piḷḷaiyâr of S'îpati. We are also told that the inhabitants of Kaivâra-nâḍu likewise joined with him in making the grant. The epigraph is dated in the Kaliyuga era.

Bukka I.

91. As inscription in Tamil on the wall to the left of the outer entrance of the Bhairava temple on the Sîti hill, dated 1376 A.D., states that for the success of the sword and arm of the destroyer of hostile kings, champion over kings who break their word, śrî-Vîra-Bukka-Râya—a grant of 400 *kuli* of land in Noṇḍaṅguḷi-nâḍu and of the marriage tax in Sîpati was made by Vêṅgaḍavar's son Aḷagiya-Varadar to

provide for a perpetual lamp in the temple. Another epigraph at the same place, also in Tamil, which appears to be dated 1372 A.D., and records the gift of a lamp- . . by the *mahâ-sâmantâdhipati* Mañjaya-Nâyakka's son S'îpati-Nâyakka's nmaiya-Nâyakka, may also belong to the same reign. This is dated in the Kaliyuga era.

Dêva-Râya I.

92. There is only one record of this reign. It is on a rock in the *inâm* field belonging to the temple of A'njanêya at Tippasandra, Kolar Taluk, and refers itself to the reign of Deva-Râya I, though dated in 1419 A.D. It records that during the rule of the mahârâjâdhirâja râja-paramêśvara śrî-Vîra-Harihara-Râya's son śrî-pratâpa-mahâ-Dêva-Râya and during the time of the great minister Bayicha . . . and the *mahâ-sâmantâdhipati* Hebbâra . . . the *mahâ-nâyakâchârya* Boppiya-Nâyaka of Muttige and Yarigi-Seṭṭi of Kôḷâla made a grant of land with all the usual rights to Uttamanâya . . . ofthe . . . gôtra. The inscription is dated in both the Kaliyuga and S'aka eras, and there can be no doubt about the date.

Dêva-Râya II.

93. Only one inscription of this king was copied during the year. It is engraved in Tamil characters on a rock opposite to the west outer wall of the S'rîpatîśvara temple on the Sîti hill and appears to be dated in 1430 A.D. It informs us that during the reign of the *mahâ-maṇḍalîśvara*, destroyer of hostile kings, Dêva-Râya—for victory to the sword and arm of . . tteyi-Nâyakkar, the customs-officer Parâkkirama-Pâṇḍiyan S'endâmarai-kkaṇṇan exempted the servants of the temple from the payment of certain taxes. The epigraph is dated in the Kaliyuga era. An inscription on the Ranganâtha hill to the east of Beḷaguli, Chiknaikanhalli Taluk, dated 1434 A.D., which says that Kâtâraṇṇa's house-officer Dêvimale Mâdinâyaka's son Hiriya Chavuḍa-nâyaka built a temple on the Honnamâraḍi hill and set up the god Tirumaladêva, may also be of the same reign.

Mallikârjuna.

94. An epigraph of Immaḍi Dêva-Râya or Mallikârjuna, dated 1454 A.D., was copied near the Vighnêśvara temple at Jûpalli, Kolar Taluk. It is mostly defaced and appears to record a grant of land for some purpose which cannot be made out.

Vîra-Narasimha.

95. An inscription copied at Biṭṭanakurike, Tumkur Taluk, dated 1505 A.D., appears to belong to this reign, though the king is not named in it. It records the grant of Biṭṭanakurike to Mâchi-nâyaka by the *mahâ-maṇḍalêśvara* Râmarâja-Jagannâtharâjayadêva-mahâ-arasu and the *mahâ-nâḍu-prabhu* Kempavîrappa-gavuḍa.

Krishṇa-Dêva-Râya.

96. The only record of this king, which was found near the ruined Basavaṇṇa temple at Kenchanpâḷya, Tumkur Taluk, registers the grant, for the merit of Krishna-Râya, of some village in 1520 A.D., by Kenchasômaṇṇa-Nâyaka for the god Harihara of Kenchankôṭe.

Achyuta-Râya.

97. There are two epigraphs of this reign, copied at Gaddekaṇṇûr and Kolar. The former (Kolar 148), which has now been pretty fully copied, tells us that Achyuta-Râya granted in 1530 Gadekaṇanûru to some one as an *umbali*; and that the latter, dividing the village into a number of *vṛittis*, granted them to the god Narasimha and to a number of Brahmans of various *gôtras*, *sûtras* and *śâkhes* on the holy occasion of *Guru-asta*. The latter, engraved on the south outer wall of the *Yâgaśâle* in the Sômêśvara temple at Kolar, which is dated in 1541 A.D., says that during the rule of the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Vîra-Achuta-Râya-Mahârâya—in the days of the agent for Râmâbhaṭara-ayya's affairs Lakumarasayya, when his *protege* Gaṇapatayya was carrying on the duties of *pâru-patya*—Dêvapayya, son of Achutarâya-mâṇikimârâyi of the Kôḷâla-dêvate temple, having purchased half of the village Uttamasamudra from Vîrapaya-ayya, granted the same to provide for offerings of rice for the god Sômêśvara.

Sadâśiva-Râya.

98. There are two inscriptions of this king. One of them, dated 1550 A.D., is on a slab built into the ceiling of the west veranda in the Kêśava temple at Sôma-

nâthpur. After invocation of the Boar incarnation of Vishnu the record states that during the rule of (with usual titles) the lord of the four oceans, Sadâśiva-Râya, the *mahâ-maṇḍalêśvara* Avubhaḷarâjaya-mahâ-arasu, son of Râma-Râja-Timma-Râja-Eṛedumma-Râja of the lineage of Bukka-Râja of A'ravaṭi, of the A'pastamba-sûtra and A'trêya-gôtra, having been informed on enquiry that the Chaturvêdi-mangala Vidyânidhi-prasanna-Sômanâthapura was the holy Vasishṭhâśrama, remitted the taxes amounting to 30 *varaha* which were being paid to the palace by the Kêśava and Panchalinga temples and the Brahmans of the *agrahâra*. Then follows the signature of Avubaḷa-râjaya—*S'rî-Rangaśâyi*. The other inscription, copied near the Narasimha temple at Meḷekôṭe, Tumkur Taluk, which is dated 1554 A.D., appears to record the grant of some village. It opens with obeisance to Râmânuja and the latter portion is mostly defaced.

Tirumala-Râya.

99. An inscription of Tirumala-Râya, engraved on the south outer wall (now inside the storehouse) of the *Yâgaśâle* in the Sômêśvara temple at Kolar, dated 1572 A.D., exempts the coral-merchants of Sugaṭûr from the payment of certain taxes. The end portions of the lines of this record are concealed by a wall subsequently erected.

S'rî-Ranga-Râya I.

100. There are two records of this king, one a stone inscription at Tamaka (Kolar 146), Kolar Taluk, near the east outlet of the Kolar tank, and the other the copperplate inscription known as the Devanhalli plates of S'rî-Ranga-Râya. The former, dated 1575 A.D., records a grant of land to Vîrayya during the rule of (with usual titles) śrî-Vîra-S'rî-Ranga-Dêva-Mahârâya. The latter was copied, as stated in para 29, from Dixon's photos which were found among the office records. An abridged translation of this inscription was given by Mr. Rice in his *Mysore Inscriptions* (page 252); but it was somehow omitted in the Bangalore volume. After a long enquiry I succeeded in procuring the original plates which were in the possession of Rangacharya, *archak* of the Gôpâlasvâmi temple at Devanhalli. They are five in number, each plate measuring $9\frac{3}{4}$" by $7\frac{1}{4}$". The ring which is $\frac{1}{2}$" in diameter and $\frac{1}{2}$" thick had been cut when the plates came to me, and there was no seal. The plates are written in Nâgari characters, the first and the fifth being engraved on the inner side only. The language of the inscription is Sanskrit throughout. The contents of the record, which is dated in 1594 A.D., are similar to those of the published grants of the later Vijayanagar kings who call themselves kings of Karṇâṭaka, such as Tumkur 1, Chiknaikanhalli 39 and the Viḷâpâka grant (*Epi. Ind.* IV, 269). After giving the Purâṇic genealogy from the Moon to Pûru, the inscription proceeds to describe the ancestors of S'rî-Ranga-Râya thus: In Pûru's race was born Bharata, in whose line was S'antanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parîkshit. Eighth from him was Nanda, ninth from whom was Chaḷikka, seventh from whom again was Râja-narêndra. Tenth from him was Bijjaḷêndra, third from whom was Vîra-Hemmâḷi-Râya, lord of Mâyâpurî, fourth from whom again was Tâta Pinnama. His son was Sômi-Dêva, who captured seven hill forts in one day. His son was Râghava-Dêva, whose son was Pinnama, lord of A'ravîṭi-nagarî His son was Bukka, who firmly established even the kingdom of Sâḷuva-Nṛisimha. His son by Ballâmbikâ was Râma-Râja, who, having defeated Sapâda's army, though consisting of 70,000 horse, and driven away Kâsappuḍaya, took the hill fort of A'davani (Adoni), and captured by the strength of his arm the fort of Kandanavôli (Kurnool). His drinking of poisoned water with impunity is also mentioned. His son by Lakkâmbikâ was S'rîranga-Râja, whose sons by Tirumalâmbikâ were Râma-Râja, Tirumala-Râya and Venkaṭâdri. Of these, Tirumala-Râya came to the throne. His prowess, liberality and gifts at various sacred places such as Kâñchî, S'rîranga, S'êshâchala (Tirupati), Kanakasabhâ (Chidambaram) and Ahôbaḷâdri, are praised in eight verses. His son by Vengalâmbâ was S'rî-Ranga-Râya. In the above account Râja-narêndra may perhaps refer to Râjêndra-Chôḷa. Sapâda has been identified with Yûsuf A'dil of Bijapur. Kásappuḍaya may also be a corruption of the name of some Muhammadan governor under Bijapur. Then an account of S'rî-Ranga-Râya's reign is given: Halting in Uddagiri, he captured the impregnable Koṇḍavîḍu, Vinikoṇḍapura and other forts. He took up his residence in Penugoṇḍa-pura and had *makara* and other insignia of royalty. His queens were Tirumala-Dêvi and Kṛishṇâmbâ. He

took 84 forts, put down the pride of Avahalu-Râya, defeated the king of Utkala, and had among others the following titles: *hosa-birudara-gaṇḍa, râya-râhutta-miṇḍa, ?manniyân, ?sâmula, ubhaya-dala-Pitâmaha, biruda-manyara-gaṇḍa, gaṇḍara-gûḷi, manya-puli, maṇḍalîka-dharaṇî-varâha, maṇḍalîka-gaṇḍa, biruda-râya-râhuta-vêśyaika-bhujaṅga, Oḍḍiya* (Orissa)*-râya-diśâpaṭṭa, bhâshege-tappuva-râyara-gaṇḍa, râjâdhirâja, râja-paramêśvara, mâru-râyara-gaṇḍa, Urigôla* (Orangal)*-suratrâṇa, Veṅga-tribhuvanî-malla, Kalyâṇa-purâdhipa* and *Châlikka-chakravarti.* The expression *Manniyân-Sâmulâdi-prakaṭita-biruda-śrîh* may perhaps be better rendered 'whose titles were proclaimed by Manniyân, Sâmula and others,' these being probably the names of two of the conquered chiefs. He was the chief gem in the garland A'ravîṭipura and pre-eminent among the kings of the A'trêya-gôtra. He was honored by the A'raṭṭas and Magadhas, and extolled by the Kâmbhôja, Bhôja, Kâlinga, Karahâṭa and other kings who had become his door-keepers. The inscription then records that on the full-moon day of the bright fortnight of the month Kârtika in the S'aka year reckoned by the limbs, the sky, the arrows and the moon (*i.e.*, 1506), which was the cyclic year Târaṇa, at the time of a lunar eclipse, in the presence of the god Râmachandra, on the bank of the Pinâkinî, S'rî-Ranga-Râya granted, with pouring of water, to Brahmans of various *śâkhas, gôtras* and *sûtras*, the village of Bêlûr (boundaries given), surnamed Baichâpura, in the Yalahakka-nâḍu of S'ivanasamudra-sîme with all the usual rights (specified), on the application of the *sangrâma-sâha-sânka*, worshipper of the feet of the god Bhairavadêva. A'vatti Bhairavêndra of the *chaturtha-gôtra*, son of Baichaya and Nâchâmbâ, grandson of Bhairava and great-grandson of Soṇṇapêndra. And Bhairavêndra, forming the village into forty *vṛittis*, bestowed them on a number of Brahmans. Here follow the names and details of the donees. The composer of the grant was Sabhâpati's son, whose title alone, Kavi-śâsana-Svayambhû, is given; and the engraver, Vîraṇa's son Gaṇapayâchârya. Then come five usual imprecatory verses followed by the king's signature, *S'rî-Vîrûpâksha*, in Kannada characters.

Venkaṭapati-Râya I.

101. The only record of this reign, which is also a copperplate inscription, dated 1589 A.D., was received from Tirumalacharya, *archak* of the Venkaṭaramaṇa-svâmi temple at Alamgiri, Chintamani Taluk. It consists of five plates which are engraved in Nâgari characters, the language being Sanskrit throughout. It is mostly identical with Chiknaikanhalli 39, of the same date, of this king. The description of the ancestors of Venkatapati-Râya that is given in the present inscription is the same as that given in the Devanhalli plates (see previous para), only the titles applied there to S'rî-Ranga-Râya are all transferred here to Venkatapati-Râya. Then the record proceeds to give an account of Venkatapati-Râya's reign: On the death of S'rî-Ranga-Râya, his younger brother Venkatapati-Râya, son of Tirumala-Râya and Veṅgaḷâmbâ, ascended the throne in Suragiri (Penugonda), having been anointed by his family guru Tâtayârya. Immediately after his coronation he defeated the Yavanas. His queens were Venkaṭâmbâ, Râghavâmbâ, Ped-Obamâmbâ and Pin-O'bamâmbâ. His army defeated Malakîbhurâma's (Malik Ibrahim's) son Mahamanda-śâhu (Muhammad Shah) and seized his horses, elephants, weapons and umbrellas The inscription then records that on the 12th lunar day of the bright fortnight of the month Mâgha in the S'aka year reckoned by the earth, the moon, the arrows and the earth (*i.e.*, 1511), which was the cyclic year Sarvadhâri, in the presence of the god Venkaṭêśa, the king granted, with pouring of water, Mêḷagrâma (boundaries given) in the Baḷḷaṅgere-sthaḷa of the Penugonda kingdom, with all the usual rights, to Apparasa-mahâmantri of the Gautama-gôtra, Apastamba-sûtra and Yajuś-śâkhâ, son of Kônapêndra and grandson of Apparasa The composer of the grant was Subbâpati's grandson Kṛishṇa-kavi-Kâmakôṭi and the engraver, Gaṇapaya's son Vîraṇa-mahâchârya. The signature of the king—*S'rî-Veṅkaṭêś'a* - is in Kannaḍa characters.

AVATI.

102. An inscription copied from one of Dixon's photos in the office, which is said to be at Devanhalli, records the grant in 1698 A.D. of a number of villages by the A'vati-nâḍu-prabhu Gôpâla-Gauḍa, son of Immaḍi Soṇṇa-Bayirê-Gauḍa and Kempamma, and grandson of Mudu-Bairê-Gauḍa, to provide for offerings, lamps,

festivals and servants in the temple of Madana-Gôpâlasvâmi at Dêvaṇâpura (Devanhalli). It is similar in contents to Devanhalli 37. If any of the temple servants absented himself, a substitute was to be appointed and the service of the god carried on. Any surplus either in money or grain after allowing for all expenses on the sanctioned scale was to be devoted to the preparation of jewels for the god; and in case there was a deficiency, the palace had to make it up.

THE MAHRATTAS.

103. An epigraph at Jôḍi-Manganhalli, Bangalore Taluk, which is partly in Dêvanâgari and partly in Kannada and appears to be dated in 1677 A.D., seems to record the grant by Sivâji of the village of Ramasamudra. An interesting Marâthi *rahadâri* (Plate IV. 3) was copied from a photo found among the records of the office (para 29). A transcript of this record, together with some interesting notes, was received from Mr. V. K. Rajwade of Poona. It has a large seal at the top in Persian characters, in which the name of the Mughal Emperor Ahmad Shah is mentioned. Above the seal is written in English 'The seal of the great king of Mysoor'; but the writing is so dim that it is not at all visible in the plate. The use of the word 'king' leads us to suppose that the document must have passed through the hands of some English officer. The passport is addressed to the officers of the Mahratta general Murârji Hindûrâv Ghorpaḍe. It may be translated thus:—To Road-keepers, Chaukidars and Troopers of the illustrious Râv Sâhêb, kindly to friends, Murârji Hindû-râv Ghorpaḍe, Vazârat-mâb, etc.,—Order:—One horseman with three musketeers and three or four servants are journeying from Puḍachêri (Pondichery) to Chenapaṭaṇa (Madras). On the road, give them safe-conduct, without let or hindrance. Act according to the order as given in writing. 22nd of Jilheja, San 6, this was written. The year 6 is that of Emperor Ahmad Shah of Delhi; so, the date of the document is 20th October 1753 A.D. As Ghorpade was in alliance with Mysore at the time, he is styled a friend. His name also occurs in Bagepalli 45, of 1775 A.D.

104. Here may also be noticed the Marathi *sanads* (para 30), about 12 in number, received from Tirumalâcharya, *archak* of the Venkaṭaramaṇasvâmi temple at Âlamgiri, the same person that sent the plates of Venkatapati-Râya I. (see para 101). Their period is about the middle of the 18th century. All of them relate to certain grants to the Venkaṭaramanasvâmi temple at Alamgiri, and the *archak* of the temple, Tirumalâchârya *alias* Ahôbalâchârya, a follower of Râmânuja, belonging to the Kâśyapa-gôtra and Yajuś-śâkhâ, son of Timmappayya and grandson of Varadayya, figures in almost all of them. Several of the *sanads* are addressed to him, and he is said, in some of them, to have personally represented matters relating to the temple to Ghorpade and the Peshwa Bâḷâji Bâji Rao and to have obtained favourable orders Two of the *sanads* were issued by Ghorpade and three by Bâḷâji Bâji Rao. All the *sanads* are dated in the Mahammadan era. Incidentally some historical information is supplied in a few of the records. One of them tells us that during the rule of Krishna-Dêva-Râya his minister Timmappa-Nâyaka built the *navaranga* and *gôpura* of the Venkataramanasvâmi temple and granted 24 villages to provide for festivals and 72 servants; that subsequently when Chikka-Râya of Sugaṭûr became the ruler he resumed 18 of the villages leaving only 6 for the temple; that during the rule of Venkôji-Râv three of the six villages were resumed and a sum of 150 *hon* was agreed to be paid to the temple annually in lieu of the remaining three villages; that when the Mughals became the rulers Khasim Khan made over the three villages to the temple with the condition that a *jôḍi* of 50 *hon* should be paid annually to Government; and that when finally the *paragane* of Kolar came under the rule of the Mahrattas they confirmed the grant and gave a new *sanad*. From another record we learn that the three villages granted were Âlamgiri, Biṭṭagânhalli and Kôṭehalli. A third record refers to a *sanad* issued by Saheb Meharbân Alli Saheb. The reference may be to Gulam Ali Khan Saheb, the Bijapur viceroy, who is mentioned in Kolar 74 and Mulbagal 98. Another record which refers to the payment of 150 *hon* to the temple, says that it continued during the time of Venkôji-Râja and Sambhâji-Râja; that during the time of Khasim Khan, Kulâḍi Mâmûr Khan, Dâvûd Khan, Puḍadulâ Khan, Lâḍalilâ Khan, Darga Kûli Khan, Tâhar Muhammad Khan, Dilâvar Khan and others under the Mughal rule, a *jôḍi* of 50 *hon* together with a *rusum vartane* of 10 *hon* used to be taken by Government out of the income of the three villages, the balance being paid for the

expenses of the temple; and that the same arrangement continued also during the Mahratta rule. It ends with a request to the *sarkar* that succeeded Mahratta rule that the previous grant may be confirmed. It may be noted here that a *sanad* issued by Balaji Baji Rao bears a seal which contains four lines in Devanâgari characters running thus:—

Râjâ S'âha-nara
-pati-harsha-vidhâna
Bâḷâjî Bâjî
-Râva pradhâna

MYSORE.

105. There are only three records relating to Mysore. Of these, a letter of Daḷavâyi Dêvarâjaiya addressed to one Ummâji Pandit of Kolar, which was received from Bhâskaraiya of Gollahalli, Bowringpet Taluk, who is said to be a lineal descendant of Ummaji Pandit (see para 13), is of some historical interest. It is dated in 1751 A.D. From it we learn that Ummâji Pandit had sent word to Daḷavâyi Dêvarâjaiya through S'âbâji-nâyaka that in case assurance was given with regard to the maintenance of the rights and privileges of the Dêśmukhi, Dêśpâṇḍe, Nâḍu-Gauḍa and others as heretofore, as also with regard to the expenses of the establishment, the salary of the 400 *ôlekâras* of Sômaiya, and the villages to be granted to himself, he would arrange for the transfer of Kolar to the Mysore Government and send his own younger brother to Seringapatam. Thereupon Dêvarâjaiya writes to him that he need not feel the least anxiety about any of the matters mentioned above in case the place is loyally transferred to the Mysore Government, and asks him to effect the transfer looking upon the assurance given by Gôpâlarajaiya and S'âbâji-nâyaka as assurance given by himself. The letter bears a seal which gives his name thus—*Mahis'âra Daḷavâyi Dêvarâjaiya*. Daḷavâyi Dêvarâjaiya and his younger brother Sarvâdhikâri Nanjarâjaiya, surnamed *Karâchûri*, played a very prominent part in the history of Mysore about the middle of the 18th century. The other two inscriptions, dated 1851 and 1865 A.D. respectively, which are on a Garuḍa-vâhana and a brass-plated door frame in the Narasimha temple at Maddur, record the gifts of those things during the rule of Krishna-Râja-Ôdeyar III by Hosur Venkaṭalakshmamma and Palace Shirastedar Hiraṇṇaiya's son Môdîkhâne Shirastedar Narasaiya.

BURMESE.

106. A Burmese inscription (Plate IV. 1) was found on a large Burmese bell (Plate V. 12) hung in the Residency compound, Bangalore. My attention was drawn to it by Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. From an inscription on a slab below the bell we learn that it was taken at the occupation of Mandalay on 28th November 1885; and presented by the 81st Pioneers to the Honorable the Resident in Mysore on 22nd October 1909. It has an ornamental attachment at the top with the inscription engraved in seven lines of Burmese characters around the middle part. A photo of the inscription and the bell was sent to Mr. Taw Sein Ko, Superintendent of Archæological Survey, Burma, who has kindly furnished me with a transcript and a translation of the record as well as some interesting notes on the bell. With regard to the bell he says—"The bell is divided into two equal portions the dividing line being the pedestal on which two griffins rest: (1) the lower or the bell proper, and (2) the upper or the suspensory part. The former consists of the lip, which is ornamented by five parallel bands, two of which are separated from the rest; of the bisecting bands of five parallel lines, the central of which is larger than the rest; and of three parallel lines supporting a dome of lotus petals. The sum total of the parallel bands is 13, which stands conventionally for 33. Thus the bell represents the Tâvatimsa, the abode of the 33 gods. The dome of lotus petals is reminiscent of the *padmâsana* of Vishnu. The suspensory portion consists of an arch guarded by two griffins, which is separated by a large bolt with an embossed head, which supports a winged dragon lying rampant with its tail curled upwards. The dragon lies athwart a beam, by which the bell is suspended. The two griffins derive their origin from India, while the winged dragon is an importation from China. The bell was cast in 1871 A.D. and was probably suspended, till its removal in 1885, before the Kyauktawgyi pagoda

which is situated at the north-eastern corner of the Fort walls of Mandalay." I give below the translation of the Buddhist inscription on the bell:—

May there be success! At an auspicious moment on the morning of Thursday, the 15th waxing of Tabaung of the 2415th year of the Buddhist era, of the 1233rd year of the Burmese era, and of the 435th year of the era inaugurated by king Mohuyinhmindaya (March 1871), the Captain of the Natsuletive Regiment and Headman of the Salingyi village of the Pagyi circle, and his wife Mameinma, in order to escape from the miseries of transmigration, made an offering of a resonant bell to the image of the Kyauktawgyi pagoda which is situated to the north-east of the Ratanabôn city (Mandalay). The bell weighs 220 ticals and costs Rs. 450. May this good deed bring happiness to us in the next world! We share the merit, which has accrued to us by this offering, with the king, our parents, our benefactors and teachers, together with those inhabiting the three worlds. May all these share equally with us, and attain great happiness!

MISCELLANEOUS INSCRIPTIONS.

107. A few inscriptions, which cannot be assigned to any specific dynasty of kings, may be noticed here. A Tamil inscription on the wall to the right of the entrance in the *mukha-maṇṭapa* of the Kôlâramma temple at Kolar, which may belong to the early part of the 13th century, warns against people seizing or eating the goddess Piḍâriyâr's poultry. The temple must have possessed a number of these animals at the time of the record. Another on the Sîti hill which appears to be dated 1317 A.D., records a grant of land to the temple by śrî-Chôḷa.....r's chief minister, *mahâmaṇḍalês'vara, pês'aṇi-Anuma, arasanka-s'âniyakâra, qêṇanga-chakravarti*, Murâri-Dêvarasa. *Pês'aṇi*, which also occurs in the still more corrupt form *pêsâḷi*, appears to be a corruption of the Sanskrit word *pêshaṇa*. (Cp. Channarayapatna 197, l. 53 *râya-daṇḍanâtha-pêshaṇa-Hanûmantam.*) Another at the same place, of 1345 A.D., tells us that for the welfare of S'ellappiḷḷai-nâyinâr the steps to the south of the temple were caused to be made by S'araṇa-ppiḷḷai's son A'dimûlam. Another, again, at the same place, which appears to be dated in 1383 A.D., is noteworthy as it alludes to the practice of offering the fingers to the god (see para 16) by enjoining equal division of the 'finger-rice' (*viral-ariśi*) among the goldsmith and others. A *mâstikal* (*mahâ-sati-kal*) at A'lûr, Mandya Taluk, of about 1400 A.D., which records that the *mâha-prabhu* A'lûr Aja-Sôyapa's aunt performed *sahagamana i.e.*, was burned along with her deceased husband, is rather peculiar as a memorial of *sati*. As a rule the stones that commemorate such sacrifices have a post sculptured on them with an arm and hand projecting from it. But this stone has instead the figure of a seated woman sculptured on it.

108. A few words may here be said about the Gujarâti inscriptions copied at Sravan Belgola the year before last, a reference to which was made in para 33 above. Pandit Ramakarnaji of Jodhpur, who has kindly sent me transcripts and translations of all of them, informs me that the characters are Mahâjani and not Gujarâti; and that the language of the inscriptions is a mixture of Mârwâḍi and Hindi. Mahâjani means "of or belonging to Mahâjans or bankers." These characters, it appears, are locally known as Muḍḍâ and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. A peculiar feature of this alphabet is that no vowel marks are added to the consonants, so that it is no easy task to make out the word intended. Mr. Ramakarna observes—"In some of the inscriptions Tâkari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahâjans or bankers, almost all of whom were Agarvâlâ Baniyas. The Agarvâlas residing in and around Delhi call themselves Sarâvagis (*i.e*, S'râvakas) and form a distinct community of Jains. They do not intermarry with the Jain Agarvâlas and have no gôtra distinctions as they have. All the septs mentioned in the inscriptions are traceable to the Agarvâla community residing in Delhi and other places. Of these places Panipet figures prominently, because many of the pilgrims belonged to a sept of Agarvâla Mahâjans known as Pânipathiyâ after the name of that town."

2. Numismatics.

109. The coins dealt with during the year under report, which were 767 in number, were referred to in para 35 above. Of these, one was a lead coin, one a

brass coin, and the rest gold. Of the latter, 95 were full *varahas*, 633 half-varahas, and 37 fanams. The lead and brass coins are of great value both numismatically and historically.

110. The lead coin (Plate V. 1) was received from Mr. K. S. Raghavachar, District Office, Chitaldrug, who informs me that he picked it up on the site of Chandravalli (see last year's *Report*, para 12) one day after heavy rains. It is a coin of the Mahârathi (see last year's *Report*, para 110), but differs in several respects from the specimens hitherto known. It may be described as follows :—

Obverse.

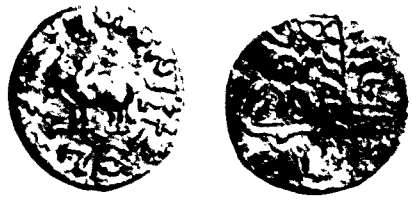
A humped bull standing to left as in the other specimens. But there is no crescent over the hump. Further, the figure shows only one horn which is bent outwards. There is also something, most probably a bell, hanging from the neck. Around the bull, beginning over its head, runs in Brâhmi characters the legend *Mahâraṭhisa Saṭjakana Chaḷaka...*, two letters at the end being illegible. It differs considerably from the legend on the last year's specimen which runs thus—*Mahâraṭhisa Jadakana Kaḷayasa*. We have therefore to conclude that the coins were issued not by one Mahârathi but by a succession of Mahâraṭhis, who were probably stationed at Chitaldrug as viceroys of the Andhras.

Reverse.

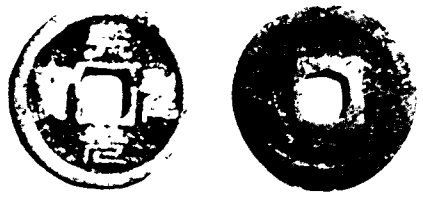
The reverse too materially differs from that of the other specimens. We have a *chaitya* to left and a tree within railing to right, with a wavy line running under both. Over the *chaitya* is a crescent with a symbol or the letter *Mâ* to its proper right.

111. The brass coin (Plate V. 2), which had been picked up by myself in a part of the water-course that cuts through the Chandravalli site (see map in the last year's *Report*), was not noticed in the last year's Report. It is a Chinese coin with a square hole in the middle, around which are engraved four Chinese characters. Similar coins are figured on Plates 89 (25-27) and 90 (28-34) in Volume II of Stein's *Ancient Khotan*, which are assigned to three Chinese kings of the 8th century A.D., namely, Kai-yüan (713-741), Chien-yüan (758-759) and Ta-li (766-779). But our coin, I thought, must be of a more ancient date, as evidenced by the other antiquities such as the Roman coin of Augustus, etc., unearthed on the site. So, I sent it to Mr. Taw Sein Ko, Archæological Superintendent of Burma, for examination, and he writes to me that it belongs most probably to the middle of the second century B.C. He observes—" There are four Chinese characters on the coin, of which three are very much blurred. The following dates have been suggested : 138 B.C., 502 A.D., and 886 A.D. The first appears to be the most appropriate, because in the second century B.C., during the reign of Emperor Han Wu-ti, the limits of the Chinese Empire almost coincided with its present boundaries, and Chinese arms were carried to Korea in the north, to Tibet in the west, and to Annam in the south. Most probably, Chinese merchants visited Southern India during that period, and they came from Canton or some other southern port bringing with them Chinese brass coins of low value. It is on record that, during the early centuries of the Christian era, there was a brisk commerce carried on between China and Southern India and Ceylon." Thus the discovery of this Chinese coin affords yet another proof of the great antiquity of the site of Chandravalli.

112. The gold coins were received in four batches : (1) 146 from the Secretariat ; (2) 9 from the Police Superintendent, Bangalore ; (3) 573 and (4) 37 from the Deputy Commissioner, Bangalore. The first batch of coins was part of a treasure found by one Basavanyappa of Anantapur, Sagar Taluk, Shimoga District, while excavating a vacant site belonging to him. It consists of 95 full *varahas* and 51 half-varahas. Of the former, 14 belong to Krishna-Dêvâ-Râya of Vijayanagar (1509-1530) and the rest to Sadâsiva-Nâyaka (1513-1545), the founder of the Ikkeri line of chiefs. The coins of Krishna-Deva-Raya show on the obverse the figure of a seated diety, which, according to some numismatists, represents the bull-headed Durgâ, but, according to others, the Boar incarnation of Vishnu ; while on the reverse there is the legend *S'rî-Pratâpa-Krishna-Râya* in three lines in Nâgari characters. On the obverse of Sadâs'iva-Nâyyka's coins we have S'iva and Pârvati seated and on the reverse the legend *S'rî-Sadâs'iva* in three lines in Nâgari characters. Both the above classes of coins were described in the last year's *Report* (para 111 and Plate IX. 6-9). The 51 half-varahas are, all of them, of Krishna-Deva-Raya. They have the same obverse and reverse as the 14 coins noticed above. (See Plate V. 7 and 8).



1



2



3



4



5



6



7



8



9



10



11



12

A Burmese Bell

113. The 3rd batch of 573 coins was dug up at Dodbanhalli, Hoskote Taluk, Bangalore District. The 2nd batch of 9 coins, which was sent by the Police Superintendent, was only a part of this hoard. All these coins are half-varahas of the Vijayanagara king Harihara II, who ruled from 1377 to 1404 A.D. Each specimen weighs about 25 grains. The obverse shows S'iva and Pârvati seated, while the reverse bears the legend *S'rî-pratâpa-Harihara* in three horizontal lines in Nâgari characters (Plate V. 3-6). In a few specimens the attribute in the right hand of S'iva looks like a discus (*chakra*) and in a few others like a drum (*ḍamaru*); but the object represented is apparently a kind of axe (*paraśu*). About the antiquity of the obverse of these coins see para 111 of last year's *Report*.

114. The 4th batch of 37 coins was found at Kamblipur, Anekal Taluk, Bangalore District. All of them are what are popularly known as *Vîrarâya faṇams* (or *haṇas*), which were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. The weight of the coin is about 6 grains. Tradition on the West Coast ascribes these coins to Paraśurâma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (Plate V. 9-11) is supposed by some to represent Kâḷi and by others to represent a dagger or shield. Dr. J. R. Henderson kindly informs me that the symbol on the obverse also occurs on the Tanjore small gold fanams and that it was copied from these by both the Dutch and the French on some of their copper coins. It also occurs, I am told, on a few Travancore copper coins. With regard to the symbol on the reverse, Dr. Henderson writes—"It has been supposed to have some connection with the zodiac because the Travancore name for these coins is *râsi* (*i.e.*, a sign of the zodiac) and the twelve dots may represent the twelve zodiacal signs."

3. Manuscripts.

115. My discovery of the initial date of the Pallava king Simhavarma in the Jaina work called *Lôkavibhâga* by Simhasûri (last year's *Report*, para 112) has been welcomed by several scholars in Europe. Mr. Vincent A. Smith writes to me that the discovery is a welcome standpoint of Pallava history. Drs. Rudolf Hoernle and E. Hultzsch say that it is a valuable discovery. Dr. Fleet, however, writes—"This date (S'aka 380) is so completely opposed to all that we can learn about the history of the S'aka era that it can only he looked on with considerable doubt. For Simhasûri to date his work in the reign of Simhavarman, king of Kânchi, he must have been a subject of Simhavarman, and must have lived in the Pallava territory. But the earliest instance in which the use of the S'aka era can be traced to anywhere near the Pallava territory is of A. D. 867, four centuries later than the given date. The matter is one which requires to be looked into very fully, before we either accept or dismiss this date." It is therefore necessary to say a few words here regarding the work *Lôkavibhâga* for the information of Dr. Fleet and other scholars who may be curious to know some further details about it. Two manuscripts of this work are available for examination: one in Nagari characters in the Jaina temple located in Set Manikchand Panachand's house in Bombay, and the other in Kannada characters in the library of the Jaina *maṭha* at Mûḍabidare, South Canara District. I have procured extracts from both the manuscripts. The work consists of 11 *prakaraṇas*, the last being called *Môkshabhâga*. The opening verse, which is in praise of the Jinêśvaras, runs thus—

lôkâlôka-vibhâga-jñân bhaktyâ stutvâ Jinêśvarân |
vyakhyâsyâmi samâsêna lôka-tattvam anêkadhâ ||

The second verse gives *kshêtra*, *kâla*, *tîrtha*, *pramâṇa-purushâh* and their *charita* as the 5 divisions of a Purâṇa, and in the third verse the author begins his subject, namely, the description of the world, so that we learn nothing about the author at the beginning of the work. Both the manuscripts, however, end with the following four stanzas which give some information about the author and his work:—

1. bhavyêbhyah sura-mânushôru-sadasi śrî-Vardhamânârhatâ |
yat prôktam jagatô vidhânam akhilam jnâtam Sudharmâdibhih ||
âchâryâvalikâgatam virachitam tat Simhasûrarshiṇâ |
bhâshâyâh parivartanêna nipuṇaih sanmânyatâm sâdhubhih ||

2. Vaiśvê sthitê Ravi-sutê Vṛisha-bhê cha Jîvê |
Râjôttarêshu sita-paksham upêtya Chandrê ||
Grâmê cha Pâṭaḷika-nâmani Pâṇa-râshṭrê |
śâstram purâ likhitavân muni-Sarvanandî ||

3. samvatsarê tu dvâvimśê Kânchîśah Simhavarmaṇah |
aśityagrê S'akâhvânâm siddham êtach-chhata-trayê ||
(*S'akâbdânâm* is the reading in the Mûḍabidare manuscript).

4. panchâdaśa-śatâny âhuh shaṭ-trimśaty-adhikâni vai |
śâstrasya sangrahas tv êvam chhandas-ânushṭubhêna cha ||

The first stanza tells us that the science was first taught by Vardhamâna to Sudharmâ and others, that it was handed down through a succession of teachers, and that it was translated (into Sanskrit) by Simhasûri-ṛishi. The 2nd stanza says that at a particular period corresponding to certain planetary positions, Sarvanandi copied the work in the village named Pâṭaḷika of the Pâṇa-râshṭra. The 3rd stanza gives us S'aka 380, corresponding to the 22nd regnal year of Simhavarma, king of Kánchi, as the year in which the work was completed; and the 4th stanza informs us that the work consists of 1536 *anushṭubh ślôkas*. The word *purâ* in the 3rd stanza has to be taken in its sense of *prabandha* or *avichchhêdêna kriyâkaraṇa, i.e.*, 'incessantly' (*Amarakó'a*, III. 253). S'aka 380 is apparently the year in which the copying work was finished by Sarvanandi; and the author of the work, Simhasûri, probably flourished at an earlier period. The 2nd stanza was sent to Mahâmahôpâdhyâya Sudhâkara Dvivêdi, Benares, for favour of calculation, and he has very kindly sent me the following reply—"In S'aka 380 Chaitra-śukla-pratipat, Saturday, midnight at Lanka, the sun, moon, Jupiter and Saturn are calculated according to known Sûrya-siddhânta by my pupil S'aśipâla Jhâ, Professor of Mathematics in Mahârâja Durbhangâ Sanskrit School, Benares, and revised by me. The calculation is herewith enclosed. You will find at page 11 that on that day before midnight the moon was in Uttarabhâdrapada, Jupiter in Bharaṇi and Saturn in Uttarâshâḍha. In my opinion *vṛishabha* (Vṛisha-Dharma-Yama) means Bharaṇî and *Râjôttarâh* Uttara-bhâdrapada." There cannot therefore be any doubt about the correctness of the date. Pâṭaḷika, the village in which Sarvanandi copied the work, is perhaps identical with Pâṭalipura in South Arcot District, at which, according to the *Periyapurâṇam*, there was a big Jaina monastery in the 7th century A. D. The village was not far from Tiruvadi whose ruler appears to have been a Palava feudatory with the title Kâḍava. (*Annual Report of the Archæological Survey of India* for 1906-07, p. 235). Pâṇa-râsṭra may perhaps be identified with Perum-Bâṇappâḍi, the province over which the Bâṇas ruled. Though no inscriptional instance of the use of the S'aka era of a date earlier than 867 A.D. has been found till now, as Dr. Fleet says, near the Pallava territory, there is no antecedent improbability of such instances being found in literature, if not in inscriptions themselves that may come to light hereafter. The use of the S'aka era is already carried back to 505 A. D. in Varâhamihira's *Panchasiddhântikâ* (*Journal of the Royal Asiatic Society*, 1910, p. 819) and the present instance is only half a century earlier. I may add here for the information of scholars that in the 6th *prakaraṇa* of the Lôkavibhâga, termed *Tiryaglôkavibhâga*, a few Prâkrit verses are quoted from a work called Trilôkaprajnapti. I give one of these verses below—

Râhûṇa puratalâṇam duviyappâṇim havanti gamaṇâṇi |
diṇa-pavva-viyappêhim diṇa-Râhû sasi-sarichchha-gaî ||

116. An important find during the year under report was a manuscript of the *Svapna-vâsavadatta*, a drama by the poet Bhâsa. The work was found in the Oriental Manuscripts Library, Madras, by Pandit Anandalvar, the senior copyist of my office, who has also prepared a copy of it for his own use. Bhâsa is a very old dramatist who had attained great celebrity before Kâlidâsa wrote his *Mâlavikâgnimitra*, as is evidenced by the statement in the *prastâvanâ* of that drama that there was nothing gained by passing over the dramas of such renowned poets as Bhâsa, Saumillaka and Kaviputra and enacting a drama of Kâlidâsa, a poet of the present day. That Bhâsa wrote a number of dramas is evident from the following verse quoted in Jalhaṇa's *Sûktimuktâvaḷi* under Bâṇa-bhaṭṭa :—

sûtradhâra-kṛitârambhair nâṭakair bahu-bhûmikaih
sa-patâkair yaśô lêbhê *Bhâsô* dêvakulair iva ||

Pandit Anandalvar has also copied a part of another drama named *Pratijñâ-yaugandharâyaṇa*, also found in the Oriental Manuscrips Library, Madras, which is also attributed to Bhâsa. I am also told that about 10 more dramas, supposed to be by the same author, have been discovered by Pandit Ganapati Sastry in Travancore. One of these, *Daridra-Châṛudatta*, is said to be the original on which the *Mṛichchhakaṭika* is based. But no satisfactory proof is available to show that all these dramas are by Bhâsa. None of them mentions his name, nor is any of them referred to in literature as his work. The case is, however, different with the *Svapna-vâsavadatta*, which is distinctly stated to be his work in a verse quoted in Jalhaṇa's *Sûktimuktâvaḷi* under Râja-śêkhara.

The verse runs thus—

Bhâsa-nâṭaka-chakrê'pi chhêkaih kshiptê parîkshitum ।
Svapnavâsavadattasya dâhakô'bhûn na pâvakah ॥

Another manuscript of some importance, that has been procured, is a Kannada medical work called *Karṇâṭaka-Kalyâṇakâraka* by Jagaddaḷa Sômanâtha, a Jaina author who belongs to the middle of the 12th century. The author, who also styles himself Chitrakavi-Sôma, tells us that he has drawn upon the works of Pûjyapâda and Charaka, Bâhaṭa (Vâgbhaṭa's work) and Siddhasâra. Pûjyapâda's medical work is mentioned as *Kalyâṇakâraka* and the author apparently names his own work after it.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

BANGALORE,
1st August 1910.

Proceedings of the Government of His Highness the Maharaja of Mysore, General Miscellaneous, dated 23rd February 1912.

READ—

The report on the working of the Archæological Department for the year 1910-11, submitted by the Officer in charge of Archæological Researches in Mysore, with his letter No. 36, dated the 19th September 1911.

No. G. 4121-2—G. M. 127-11-4, DATED BANGALORE, 23RD FEBRUARY 1912.

ORDER THEREON.—Recorded.

2. Government note with interest that several new inscriptions of importance have been discovered during the year under report and that the Officer in charge of Archæological Researches has been doing his work with zeal and earnestness.

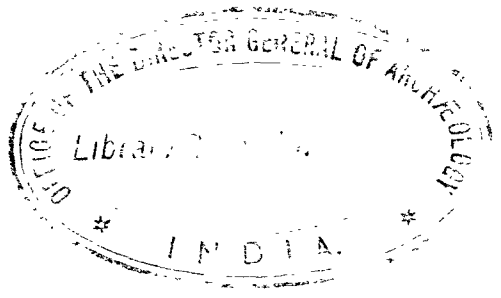
3. The attention of the Superintendent, Government Press, is invited to the remarks of the Officer in charge of Archæological Researches, contained in para 54 of the report, regarding the slow progress made in printing the revised edition of the Sravanabelagola Volumes and the Karnataka Sabdanusasana and the Superintendent is requested to arrange for the early completion of the work.

4. It is noted that much progress has not been made during the year in the preparation of the General Index to the Volumes of the Epigraphica Karnatica. The Officer in charge of Archæological Researches is requested to arrange for the work being expedited. The Chief Engineer, Muzrai Superintendent and the Deputy Commissioners concerned will be addressed regarding the suggested preservation of certain ancient temples brought to notice in the report.

C. S. BALASUNDARAM IYER,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of Archæological Researches in Mysore.
The Superintendent, Government Press.

Exd.—C. V.



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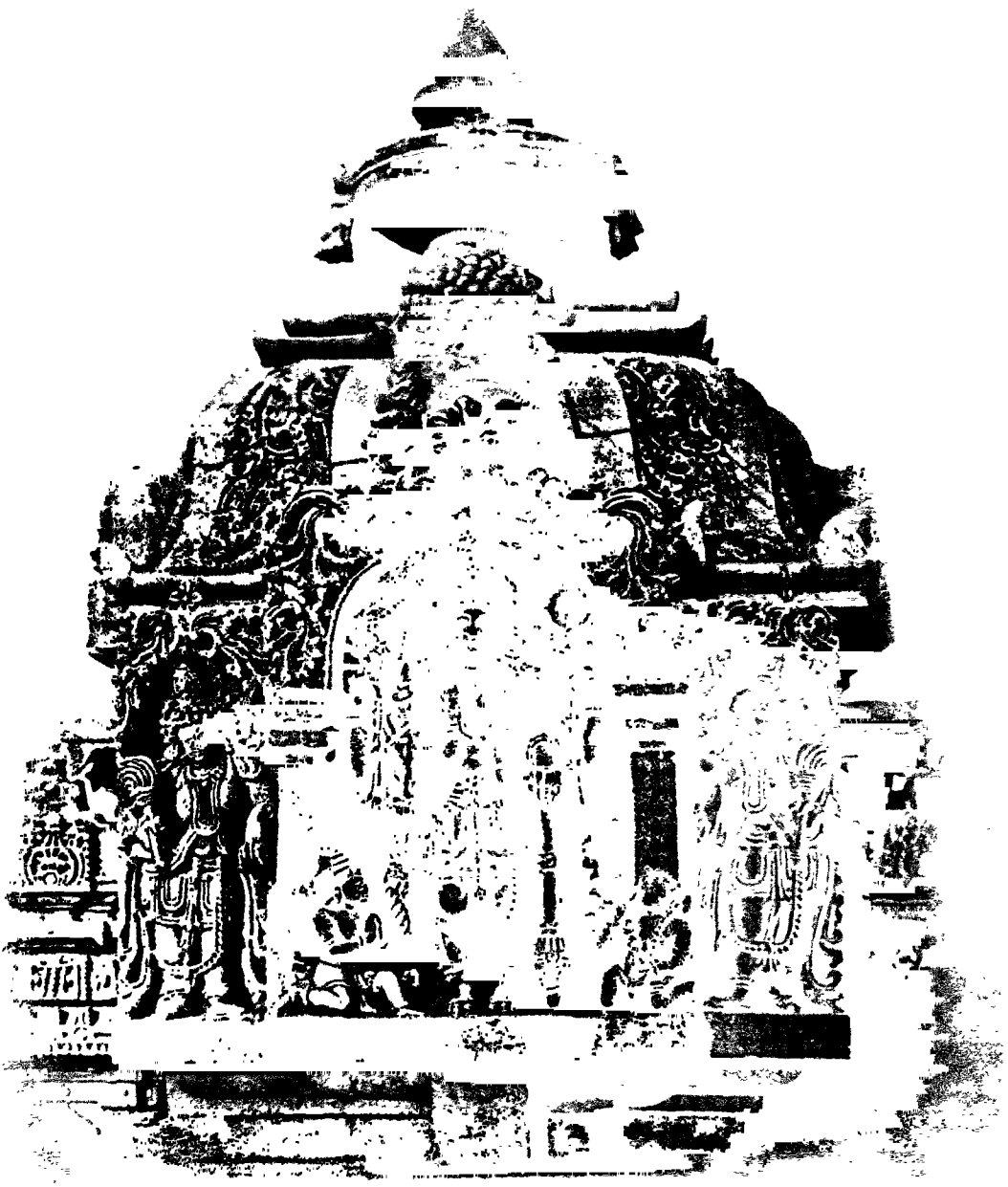
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ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1911.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In their Order No. G. 175-6—G. M. 40-09-14, dated 8th July 1910, the Government accorded sanction to the permanent entertainment of an additional English clerk in the office. The new clerk joined the appointment on 14th July 1910.

2. The sanctioned period of the services of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica having expired on 14th January 1911, his re-entertainment for a further period of six months from 1st April 1911 was sanctioned in Government Order No. G. 5555-6—G. M. 45-10-16, dated 25th March 1911.

3. The Photographer and Draughtsman and the Assistant Photographer, whose services in the Archæological Department were limited to a period of three years according to Government Order No. G. 896-8 G. M. 67-06-57, dated 3rd August 1907, have been permanently attached to the Department by Government Order No. G. 5595-6—G. M. 45-10-17, dated 27th March 1911. The retention of the services of the Architectural Draughtsman for a period of four years from the 1st of July 1911 in connection with the preparation of the Architectural Portfolio, was also sanctioned in the above Order.

4. Padmaraja Pandit had leave without allowances for nearly a month and medical leave for $3\frac{1}{2}$ months. Anandalwar was away on nearly $2\frac{1}{2}$ months' leave without allowances. Ramaswami Iyengar and Srinivasa Iyengar were also on leave for over a month each.

Exploration.

5. At the beginning of January last I visited Domlur, situated within the limits of the Civil and Military Station, and discovered a number of Tamil and Kannada inscriptions in the Chokkanâtha and Sômêśvara temples, which are not published in the Bangalore volume. To secure complete copies of several of these new epigraphs, excavation was necessary, as the basements of the above temples were buried under earth. With the kind help of Mr. F. J. Richards, M.A., the Collector, the necessary excavations were completed in a few days. The inscriptions were all copied and impressions taken. Altogether the number of new inscriptions copied in this village is ten: five in the Chokkanâtha temple—two on the north base, one on the south base, one on the wall to the right of the outer entrance and one on the base to the right of the inner entrance; two in the village—one inscribed on the four sides of a pillar in front of the Mâri temple and one on both sides of a large slab near the entrance to the village; and three in the ruined Sômêśvara temple situated to the south-east of the village—two on the south base and one on the wall to the left of the inner entrance, partly concealed by the *dvârapâlaka*. Of these records six are in Tamil and four in Kannada. Two of the printed inscriptions, Bangalore 10 and 12, were also corrected and completed. My thanks are due to Mr. Richards for his ready and sympathetic assistance in bringing to light these buried records.

6. Both on the pillar in front of the Mâri temple and on the large slab near the entrance of Domlur is sculptured a discus on a high pedestal. The same is the case with a slab standing in a grove near at hand, but without any inscription. This may be a mere boundary stone, known as *tiruvâḻhikkal* in Tamil. To the north of the entrance to the village stand three stones, each containing a standing figure of a

man with a stick on the neck, the ends of which are held by the hands. All the three figures face the Chokkanâtha temple. Similar figures, about a dozen in number, are also found facing the Champakadhâmasvâmi temple at Bannerghatta, Anekal Taluk. It is not clear what these figures mean; but some people say that they represent persons who committed suicide for some reason or other by means of the weapon known as *gaṇḍagattari* in Kannada. Two of the figures at Domlur appear to represent persons of some importance, as evidenced by their necklaces, etc

7. Domlur, properly Dombalur or Tombalur, is also called Dêśimâṇikkapaṭṭaṇam in the inscriptions. It is said to be situated in Ilaippâkka-nâḍu, a division of Râjêndra-Śôḷa-vaḷanâḍu. Ilaippâkka is the Tamil form of Yelahanka. Judging from the inscriptions, the Chokkanâtha and Sômêśvara temples, which are Dravidian in style, must have existed before the middle of the 13th century. The former, with a pretty well carved Vishnu image, stands on a high basement in the middle of the village and must have been a prominent structure once, though now in a dilapidated condition. A few pillars and capitals lying in front of the temple, which apparently formed parts of a front *maṇṭapa*, show pretty good work. Though laying no claim to architectural beauty, as a monument of antiquarian interest, this temple deserves restoration. When restored, it will no doubt present an imposing appearance in the midst of its surroundings. The same cannot, however, be said of the Sômêśvara temple, which is in a more ruinous condition, being situated on low ground in an unfrequented part of the village in the midst of cultivated fields.

8. The Sômêśvara temple at Halsur was also inspected. This large temple, which is a good specimen of Dravidian architecture with a lofty *gôpura*, is said to have been built in the 16th century by Kempe Gauḍa, a sculpture at the end of the wall to the right of the inner entrance being shown as representing him. In the front *maṇṭapa* is a big brass-plated Nandi and towards the right on a platform are figures of the nine planets which are occasionally worshipped. On the west wall of the shrine of the goddess is sculptured the scene of the marriage of Śiva and Pârvati with Brahma as officiating priest and Vishnu and other gods as guests. No inscription was discovered in the temple.

9. Of the villages that were visited in the Bangalore Taluk may be mentioned Doḍḍa Bidarukallu, Dâsarahalli, Chokkasandra, Nâgasandra, Yamlur. Kônaiyana Agrahâra, Kempâpura, Belur, Kalkere and Ibbalur. Bidarakallu is an ancient village, being named in an inscription at Dâsarhalli (Bangalore 36), of about A.D. 750. At Nâgasandra, the stone containing the inscription (Bangalore 34), of the time of Ballala III, has also a gateway sculptured at the top (see last year's *Report*, para 84) and the figure of a man with two heads. A new inscription was discovered here and three more at Kalkere.

Tours : Exploration, Inspection of Temples, etc.

10. With a view chiefly of inspecting some of the more important temples of archæological interest in connection with the Architectural Portfolio, I made a tour in portions of the Hassan and Shimoga Districts in February and March 1911. In connection with the note of Mr. J. H. Marshall, Director-General of Archæology in India, on the subject of the conservation, etc., of the temples at Halebid and Belur, the Chief Engineer, in his No. 10535, dated 16th December 1910, had desired me to send a joint report by myself and the Executive Engineer, Hassan Division, with regard to the works required for the preservation of the above temples. As a joint inspection of the temples by the Executive Engineer and myself was deemed necessary, I wrote to the Executive Engineer that I would be at Halebid about the middle of February. In the meantime the Amildar of Arsikere gave me intimation of the existence of several new inscriptions in some of the villages of his taluk and also of two temples of some architectural merit at Hullêkere and Mâvuttanhalli. With the object of finishing my work in connection with these inscriptions and temples before going to Halebid, I left Bangalore on the 2nd of February 1911.

11. Hullekere is a small village about 9 miles to the west of Konehalli, a Railway station on the Bangalore-Poona line. The Chennakêśava temple here, though small, is a neat structure in the Chalukyan style, standing in the middle of a cloistered courtyard, portions of which have gone to ruin. The outer walls are not profusely sculptured, nor are there horizontal rows of animals, etc., in succession, as in the temples at Halebid, Basaral,

Hullekere temple.

Nuggihalli, etc.; but instead there are fine figures of Vishnu alternating with well-executed turrets and pilasters, with the names inscribed at the base, such as Nârâyaṇa, Vâmana, Dâmôdara, Sankarshaṇa, Aniruddha, Achyuta, etc. The labels are effaced on some of the figures, of which there appear to be 24 in all, representing the 24 *mûrtis* or forms of Vishnu. The temple has a fine tower in front of which we have the usual Saḷa and the tiger. Saḷa's figure is well carved and richly ornamented. In a niche on the east face of the tower, which resembles that of the Bûchêśvara temple at Koramangala, Hassan Taluk, is a richly carved figure of Kêśava flanked by his consorts (see Plate I). There is also a well-executed *jagati* or parapet in front of the temple, as in those at Koramangala, Sômanâthapur, Basarâl, etc., with two well-carved elephants at the sides of the steps leading to it. All the figures on the outer walls are injured. The stone used is a kind of soft potstone which has exfoliated in several places. The interior of the temple is very dark. The image of Chennakêśava is pretty well carved. All the ceiling panels inside show good work, the central one being, as usual, the best of all. The ceiling panels in the porch and *mukha-maṇṭapa* are also well executed. The villagers told me that some of the images in the temple, such as Gaṇapati, etc., were removed some years ago at the instance of some officer. It is not clear why this step was taken. From an inscription in the temple (Arsikere 172) we learn that it was built in A.D. 1163 during the reign of the Hoysala king Nârasimha I, and the short inscriptions below the images referred to above, which are 18 in number, have to be assigned to the same period. The temple, which is in a fair state of preservation, deserves conservation. A plan and several photographs of the building were taken. The roof of the *navaranga* and the *garbha-griha* is leaky in two or three places; it has to be made water-tight. A peepul plant has rooted itself in the tower and has already produced a crack, about an inch in width. The plant has to be destroyed at once as otherwise the tower is likely to be ruined in the course of a few years. In view of the havoc played by the peepul plant and other vegetation in the case of several temples of archæological interest, I would suggest as a precautionary measure the supply of bottles of the "scrub eradicator" to the Patels of the villages in which good temples exist with full instructions as to the mode of its use. In case the D. P. W. officers themselves can attend to this important work, so much the better.

12. The Saptamâtrikâ, Îśvara and Â'njanêya temples in the village were also inspected. In the last is placed a sculptured slab with the figure of a man riding a horse and a servant holding an umbrella behind. This the villagers call Sômêdêvaru. It apparently represents some chief. The Îśvara temple, which is mostly buried in the bed of the large tank near the village, contains besides a *linga*, pretty figures of Gaṇapati, Bhairava and Vîrabhadra. A new inscription was discovered in a field to the south of the village. I was told that an inscribed slab was built into the sluice of the tank, but as it was under water it was not possible to copy it. On my way to Hullêkere the Bîrêdêva temple at Sômênhalli was examined. Though with a very plain exterior, the temple has good pillars and an ornamental doorway inside. It is probable that this doorway originally belonged to the Chennakêśava temple at Hullêkere, where we now find a rough wooden doorway in place of the original one in the *navaranga*.

13 From Hullêkere I went to Mâvuttanhalli, inspecting on the way Yaḍavanhalli, Lakshmidêvihalli, Kanchinakôvi Maraṭi, Baṇḍihalli, Jâjûr, Beṇḍekere, Sâvantanhalli, Bâṇâvâr, Arakere, Beḷvalli and Kôḷigunda. At the 1st village a buried inscription stone near the Mallêdêva temple was excavated and the inscription copied. Near the Basavaṇṇa temple in the 2nd village an old inscription of the Ganga period was discovered. Unfortunately the top of the stone is broken. It is a Jaina epitaph, pointing to the place having once been a Jaina settlement. Kanchinakôvi Maraṭi is a hillock to the north-east of Kallangere, strewn over with the remains of several temples. It appears that many of the stones were removed and used for the bund of the Kallangere tank. The Maraṭi is supposed to be the site of an old city and it is said that gold coins are picked up there occasionally. In one place a mutilated headless image was found with a mostly defaced Kannada inscription in two lines on its pedestal, only the letters *ya* and *ṇa* at the end of the lines being legible. It is apparently a Jaina image, presumably of Pârśvanâtha, as indicated by the coil of a serpent at the back. At Jâjûr a new inscription was copied near the ruined Kallêdêva temple; and

at Beṇḍekere 3 new epigraphs were found—1 in the Gôpâlakrishṇa temple, 1 on a buried stone to the right of the Râmêśvara temple and 1 on the sluice of the tank. On the slab containing the inscription in the Gôpâlakrishṇa temple are sculptured a figure of Narasimha in the act of tearing out the entrails of the demon Hiraṇyakaśipu and a figure of Vishṇu below it. In the Râmêśvara temple, which is a pretty good structure facing the south, there is a well-carved figure of Vishṇu in the cell opposite the entrance and a *linga* in the cell to the left. The epigraph discovered here is very artistically executed. It contains nearly seventy lines and is excellently preserved by reason of having lain buried beyond the reach of injury. It took nearly two hours to unearth the stone. At Sâvantanhalli I came across a sculptured stone slab, 6' × 4', probably of the Ganga period, representing the scene of a spirited battle, but without any inscription. The Venkaṭaramaṇa, Bâṇêśvara, Kêśava and other temples at Bâṇâvâr were inspected. The remains of the fort wall lead us to suppose that the fort was a lofty substantial structure nearly 20 feet high. There is also an old lofty compound wall which, it is said, once enclosed the residence of the ruler of the place. In the compound of the Kêśava temple are lying about several broken images and a well-dressed but uninscribed stone of the Hoysala period. I was told that these were dug up in the temple compound along with the image of Vêṇugôpâla, which is placed under a peepul tree. It is probable that excavation made here will bring to light among other things the remains of an ancient temple. In several houses I found pillars and other members of old temples put to various uses. There are several indications of the antiquity of the place. In the inscriptions the village is called Bâṇavûr. From this, coupled with the name of the god of the place, Bâṇêśvara, it may perhaps be presumed that the village had something to do with the Bâṇa kings, though the names are otherwise accounted for by tradition. At Arakere the Chennakêśava and Râmêśvara temples were examined. The former is what is known as a *trikûṭâchala* or three-celled temple, Chennakêśava being the chief deity; the other cells contain the figures of Vêṇugópâla and Lakshmînarasimha. On the outer walls there are at intervals rough figures of Vishṇu alternating with turrets. The Râmêśvara temple, which is exactly like the temple of the same name at Beṇḍekere, has an excellently carved image of Vishṇu leaning against the wall opposite the entrance and the *linga* in a cell facing the east. There is also in the temple, leaning against the east wall, an image of the sun, which is exquisitely carved and richly ornamented. The villagers call this Vîrabhadra. Both the images were photographed. The tower of this temple is built of granite in receding squares ending in a *kalaśa*, resembling in some respects towers of Pallava architecture, but without any sculpture whatever. In the bed of the tank to the west of this temple was discovered a big *vîragal* with an inscription which refers itself to the reign of the Ganga king Ereyappa. At Belvalli a seated image, about 18 inches high, of the village goddess Ĕḷukôṭeyamma was dug up on the site of a ruined temple. The image is well carved, the stone used being a white kind of pot-stone resembling marble. It was handed over to the patel of the village, who was directed to preserve it in the newly built temple close at hand. The last village inspected on the way to Mâvuttanhalli was Kôḷigunda. Here several new inscriptions were discovered: 3 in the steps of the tank in front of the Kêtêśvara and Baṇṭêśvara temples; 1 in the bed of the tank; 1 on the doorway of the Kêtêśvara temple; 2 in front of the Anjanêya temple; 1 in Tammaḍi Nanjappa's backyard; 1 near the Kallêśvara temple; 1 on a wedge-shaped small stone, about 1 foot square, in the possession of Taḷavâra Ranga, and 1 in the Honnamma temple to the south-west of the village. Besides, 2 inscriptions (Arsikere 4 and 194) of this village, which are printed from copies supplied by the villagers, were corrected and completed. I was informed by some of the villagers that a set of copperplates was in the possession of Tammaḍi Nanjappa, but nothing could induce him to show the plates to me. The same was the case with the patel of a neighbouring village named Timmalâpura. This unwillingness on the part of owners of copperplates to show them to others, not to speak of parting with them even for short periods, whatever be the cause, is to be deeply regretted.

Mavuttanhalli temple.

14. The Mahâlingêśvara temple at Mâvuttanhalli, a village situated at a distance of about 6 miles from Banavar, is a small structure in the Chalukyan style. The tower and the outer layers of some of the walls have come down. There are only a few sculptures here and there on the outer walls; but the unworked projections on the

stones fixed in their places on the walls intended for carving images lead us to the conclusion that the exterior of the temple was left in an unfinished state owing to some reason or other. The interior, however, shows artistic work of a unique kind, not usually met with in other temples of this style of architecture. The temple has 3 cells with the *linga* in the cell opposite the entrance and the images of Narasimha and Harihara in the others. Every one of the ceiling panels is beautifully executed. There is no elaboration of details as in other temples but delicate work of a superior kind which at once captivates the eye. Several of the panels are in the form of lotuses with their petals arranged in beautiful colors, which have not faded, though nearly 700 years must have elapsed since the temple was built. The panels over the three cells are exquisitely designed and executed. They look like mosaic work wrought in various colors. The other images in the temple are Gaṇapati, Mahishâsuramardini, Subrahmaṇya, Vîrabhadra, Hayagrîva, Nâga-dampati and a Nâga. Every one of the figures is beautifully carved, the stone used, which is of a creamy color, adding considerably to its beauty. It is surely a matter for wonder that most of these images are intact, though the temple is dilapidated and not even secured with a lock. With considerable difficulty all the images were photographed. This temple deserves conservation. It need not be restored but must be prevented from lapsing into further ruin by strengthening the walls with brick and mortar and making the roof water-tight There must be some inscription connected with the temple, but none was found, though a diligent search was made. It is probably buried in the débris in front of the temple. In an inscription newly discovered in a field of the patel of the village, the god of the temple is named S'rî-Ballâḷa-Harihara-Nârasingêśvara, though the villagers call it Mahâlingêśvara. This name seems to give us a clue to the period when the temple was built. As stated before, two of the gods in the temple are Harihara and Narasimha. The third, which is the *linga*, may have been set up during Ballâḷa's reign and named after him. If this surmise is correct, the period of the temple would be about A.D. 1200. Another epigraph was found on a pillar in front of the Kariyamma temple.

15. The places that were visited in the neighbourhood of Mâvuttanhalli were Tirupatihalli, Kenganhalli, Singanhalli, Maṭhada Hosalli and Mâdanhalli. A new inscription was copied at the 1st village; 2 at the 3rd—1 at the entrance to the village and the other at the Kaṇuve Râmêśvara temple at the foot of Siddharabeṭṭa to the east; and 2 more at the 4th. The Bairêdêva temple near Singanhalli was inspected. This and the Kaṇuve Râmêśvara temple have towers resembling that of the Râmêśvara temple at Arakere (para 13). At Singanhalli a palm-leaf manuscript was produced by a villager for inspection. It is about one hundred years old and gives the information that one Singa-jôgi having built the village, it became known as Singanhalli; and that one Kari Kaṇuvêgauḍa built or renovated the Bairêdêva temple. The inscription at the Kaṇuve Râmêśvara temple is an important Vijayanagar record, as it is the only one that I have seen in which supreme titles are applied to Râma-Râja.

Javagal temples.

16. From Mâvuttanhalli I proceeded to Jâvagal, inspecting on the way Mosaḷe, Sankehalli and Mallidêvihalli. Two new inscriptions were found at Mosaḷe and one at Sankehalli. In front of the A'njanêya temple in the latter village is a mud shrine in which a figure said to represent one Ajjappa, who built the temple, is set up and worshipped. It is worthy of note that many Lingayats of this village and the surrounding parts are named after Anjaneya, the deity of the village. At Jâvagal the Lakshmînarasimha temple was inspected. It is a good specimen of Chalukyan architecture with a tower and with rows of animals, etc., on the outer walls. It has also like the temples at Hullekere, Sômanâthpur and Kôramangala a *jagati* or parapet in front; but a brick wall has latterly been built on the *jagati* to which have also been attached front *maṇṭapas* with a lofty outer entrance, so that the front view of the temple is that of a Dravidian structure. The tower and the sculptures above the eaves are plastered with mortar, with a view probably to preserve them from injury; but this mostly conceals the carvings. On the outer walls, beginning from the bottom, we have these usual rows of sculptures:—(1) elephants, (2) horsemen, (3) scroll work, (4) Purâṇic scenes, (5) Vyâlis or śârdûlas, (6) swans, (7) large images with canopies, (8) cornice, (9) turrets and (10) eaves. Above the eaves all round there are at intervals turrets with *kalaśas*. These are also plastered and a brick parapet wall built all round the roof. On the *jagati* in front of the

temple there are from the bottom the same four rows as those on the walls ; but above these we have (5) a row of turrets and (6) a row of columns with figures between, as in the temple at Sômanâthpur. Altogether there are 137 large images on the walls, of which 77 are female and the rest male. On the east wall the second figure from the north stands with what looks like a staff in the right hand and some fruit in the left and wears, besides a long coat and a hood, a belt-like thing in the manner of a sacred thread. May it represent Lakuliśa ? Similar figures at Halebid are said to represent Dakshiṇâmurti. The temple is a three-celled one—*trikuṭâchala*—with Kêśava in the chief cell, Gôpâla to the right and Lakshmînarasimha to the left. Though occupying a subsidiary cell, Lakshmînarasimha is regarded as the chief deity. Tradition has it that the image of this god, which was formerly in the hill known as Hariharêśvarabeṭṭa, revealed itself in a dream to the Hoysala king Vishṇuvardhana, who brought it from there and set up here. The usual story of a cow droppnig milk over the image is also related ; and a rafter, $4\frac{1}{2}' \times 6'' \times 4''$, is shown as having been prepared from the Tulasi tree which overshadowed the image when at Hariharêśvarabetta. Though a Vishṇu temple, figures of Ganapati and Mahishâsuramaradini find a place in the niches of both the sides of the chief cell. The ceiling panels are all well executed, some of them being nearly two feet deep. The temple is in a good state of preservation. No inscription relating to the construction of the temple was found in the village. I was told that some years ago an inscription stone was chiselled out and used for the pavement of the front *maṇṭapa*! Though there is no regular inscription to help us, still the period of the temple can approximately be fixed by the names of the sculptors discovered on the outer walls. For here also, as at Nuggihalli and Sômanâthpur, are labels below some of the large images giving the names of the sculptors who executed them with sometimes the names of the gods also. Altogether 21 such labels were copied. Among the sculptors may be named Mallitamma, Chikka Mallitamma and Makasa. The first name occurs in 10 places, the second in 3 and the third in 5. We know that Mallitamma had a great deal to do with the execution of the images on the outer walls of the Nuggihalli (A.D. 1249) and Sômânâthpur (A.D. 1268) temples (see last year's *Report*, para 25). We shall not therefore be far wrong in assigning the construction of this temple to about the middle of the 13th century. A new inscription was found on the ceiling of the front *maṇṭapa*. The Gangâdharesvara, Veerabhadra, Chandranâtha and Banaśankri temples were also visited. The first two show some good work, though in ruins. On the pillars, beams and other members of the first temple were found masons' marks, such as *Varuṇa* (west), *Vâyâbya-madhya* (north-west), etc., incised in characters of the Hoysa laperiod. A new epigraph was found on a beam of the second temple. On the outer walls of the third, which is a Jaina temple, are rows of the Tirthankaras here and there. A few other sculptured slabs found here do not appear to belong to this temple.

17. While at Jâvagal, I surveyed the neighbouring villages—Nêralige, Timmanhalli, Dyâmênhalli and *bêchirâkh* Bûchênhalli, and explored portions of the Bûchênalli *kâval* and A'nesattabôre. A large *vîragal* of the Ganga king Mârasimha's time was discovered in the first village. This slab, about $6' \times 5'$, forms the roof of what is called the *Karugal-mantapa* in the middle of the village. It is an impotant find, as its sculpturs elucidate the meaning of a doubtful expression occurring in some of the Ganga records (see para 77). The credit for its discovery is entirely due to the Amildar of Arsikere, who also facilitated the discovery of several others in his Taluk by the intelligent interest he took in my work. Other discoveries were one inscription at each of the other villages mentioned above, one in A'nesattabôre and one in Beḷdêvaragudi-tiṭṭu

Halebid Temples.

18. On the 10th of February I reached Halebid. All the temples of the place were closely examined. Though the celebrated Hoysaḷêśvara temple has been described by experts and information about it is available in published works, still a few more details about it may not perpaps be quite devoid of interest. The temple has four doorways, two on the east, one on the north and one on the south, with beautifully sculptured lintels containing the figure of Tâṇḍavêśvara in the centre flanked by *makaras* on which Varuṇa and his consort are seated. At the north doorway there is only one *dvârapâlaka* standing; at the first doorway on the east there is none, but at the second and at the south doorway there are two. In point of workmanship the south doorway

is the best; and no wonder, as it is supposed to be the one through which the king entered the temple from his palace situated to the south-west. The big figure of Gaṇapathi in the south of the temple compound is supposed to have been at the south outer gate of the temple. At all the doorways there are at the sides of the steps two tower-like niches with two more opposite to them at some distance on the same level on the east but on a lower level on the north and south. Beginning from the right side of the north doorway runs along the whole of the east face of the temple up to the left side of the south doorway a *jagati* or parapet, about 11 feet high, consisting of these friezes—(1) elephants, (2) lions, (3) scroll work, (4) horsemen, (5) scroll work, (6) Purâṇic scenes, (7) *makaras*, (8) swans, (9) alternate seated and standing figures surmounted by a cornice with bead work, (10) miniature turrets with intervening lions and figures in front, and (11) a rail divided by double columns into panels containing figures, sometimes indecent, between neatly ornamented bands. Above this come perforated screens surmounted by the eaves. The buttress-like structure in the middle of the east face, however, forms an exception to this arrangement, because on it in place of friezes 9 to 11 we have a row of large images with ornamental pedestals and canopies as on the west face of the temple. Above this there is a plain cornice and above this again plain pilasters with an ornamental gateway on the north, east and south faces, the whole surmounted by eaves which differ considerably in make from those of the rest of the east face. This anomalous structure, which encloses a small cell in the interior known as 'the dark room' and is the only portion on the east face with a row of large images, must be a later addition. It could not have formed a part of the original plan. The terrace on which the temple stands and which closely follows the contour of the building, also proves this, seeing that no such structure is indicated in it. It may be noted here that in all temples which have a *jagati*, the rail or the uppermost frieze contains, as a rule, some indecent figures: that appears to be the portion reserved by sculptors for this purpose.

19. Beginning from the right side of the south doorway runs, above the frieze of swans, a row of large images with various kinds of ornamental canopies and pedestals decorated with scroll work along the whole of the west face up to the left side of the north doorway. There are also on the west face at regular intervals 6 car-like niches, about 15 feet high, in two storeys, on which we have only the first 5 friezes, the row of large images breaking off here. There are also a few large figures on the niches, but they are of a different size and on a different level. Each niche has two large figures on the outer right and left walls in both the storeys, the upper ones being sometimes excellently executed. In place of the Purâṇic frieze we have here a broader one containing standing figures with intervening miniature turrets. As the eaves of the lower storey in all the niches partly conceal the large figures on the wall on both the sides, it may perhaps be presumed that the niches are later structures. The number of large figures on the west face is 281, of which 167 are female and the rest male. Their position on the wall is as follows:—from the right side of the south doorway to the 1st niche 48, 30 female and 18 male; from the 1st niche to the 2nd 18, 10 female and 8 male; from the 2nd niche to the 3rd 18, 8 female and 10 male; from the 3rd niche to the 4th 113, 69 female and 44 male; from the 4th niche to the 5th 18, 11 female and 7 male; from the 5th niche to the 6th 18, 12 female and 6 male; and from the 6th niche to the left side of the north doorway 48, 27 female and 21 male. The figures representing the gods and goddesses of the Hindu pantheon may thus be analysed: Gaṇêśa, seated or standing, 4; Subrahmaṇya on peacock 1, under canopy of a seven-hooded serpent 2; S'iva as Umâmahêśvara 8, as destroyer of the demons Gajâsura, Jalandhara, Andhakâsura, etc., 25; Vishṇu, seated or standing, 15, as Vêṇugôpâla 12, as Varâha 2, as Narasimha 4, as Vâmana 1 and as Trivikrama 1; Brahma 4; Harihara 1; Dakshiṇâmûrti 1; Bhairava, the only male nude figure, 6; Pârvatî including Durgâ, Kâli, Mahishâsuramardini, etc., 18; Sarasvati, seated or standing, 9; Indra 2; Garuḍa 1; and Sûrya 1. There are also figures of Andhakâsura, Arjuna and Râvaṇa Môhini, the only female nude figure, occurs several times, adorned with serpents. The figure said to represent Dakshiṇâmûrti wears a long robe and hood with a staff in the right hand and a disc called *chandrike* in the left instead of the fruit noticed at Jâvagal (para 16). It occurs, as a rule, along with Môhini not only here but also in other rows. The Purâṇic story of S'iva falling in

love with Môhini, a form assumed by Vishnu, appears to be indicated here. The other parts of the temple where we have large figures are the buttress-like projection referred to above (see previous para) in the middle of the east face and the shrine of the Sun to the east of the large Nandi-maṇṭapa. On the former there are 29 figures, 18 female and 11 male, while on the north and south walls of the latter there are 21, 15 male and 6 female It is said that corresponding to the shrine of the Sun there was also a shrine of the Moon to the east of the small Nandi-maṇṭapa. A few noticeable features in the sculptures on the walls may also be mentioned here. In the 16th large figure from the south doorway whiskers and mustaches are beautifully shown. Several of the female figures, especially dancing girls, are represented as wearing breeches. Several horses are adorned with ornamental housings and horsemen as a rule wear long boots In the Purâṇic frieze —to the right of the 1st doorway on the east are seen figures with coats ; to the right of the 2nd doorway, a figure with a long coat and *kammarband ;* to the left of the 3rd niche the chariots of Râma and Râvaṇa have spring wheels ; to the right of the same niche is a figure with a long coat and hood and a staff under the armpit, said to represent an officiating priest of the Kâpâlika sect; to the left of the 6th niche, in the battle between Karṇa and Arjuna, a soldier is using a telescope ; and to the right of the same niche a seated figure of Dakshiṇâmûrti wears a long coat with buttons. Curiously enough, the Purâṇic frieze on the projection to the right of the 6th niche is made similar to the corresponding frieze on the niche itself. This is apparently a mistake made by the sculptors, as nowhere else in the temple are the two friezes like each other, the one on the niches having nothing to do with the Purâṇas but simply bearing figures representing the 11 Rudras, the 12 A'dityas, the 8 regents of the directions, the 24 *mûrtis* of Vishṇu and so forth. About 90 labels, mostly consisting of names of sculptors, were copied on the outer walls. The names that occur several times are Mâṇibalaki, Mâbala, Ballaṇa, Bôchaṇa, Kêtaṇa, Bama, Balaki and Rêvôja. The only label that was found explaining the Purâṇic scene above it was *Dusvasna vadhe*, a mistake for *Duśśvâsana vadhe* (*i.e.*, the killing of Duśśvâsa). The period of these short inscriptions may be supposed to be the middle of the 12th century, as Belur 239 leads us to infer that the temple was built or completed in the reign of the Hoysala king Nârasimha I (1141-1173). There were also found on the basement of the small Nandi-maṇṭapa nearly 30 small inscriptions, consisting mostly of masons' marks such as *paḍura* (west), *paḍuvala-baḍaga* (north-west), Indra (east), Agni-Indra (south-east), etc.

20. As is well known, the temple is a double one with a small intervening cell. Both are exactly alike inside with well-carved doorways and lintels and with beautifully executed *dvârapâlakas* and female chauri-bearers at the sides. There are 2 niches on both sides of the doorway and 2 more a little beyond, facing north and south. There is, however, an additional niche in the south temple to the right of the south entrance. The lower panel of every niche has the figure of a man stabbing two tigers on both his sides. The four pillars in the *navaranga* of both the temples had each 4 standing figures on the four faces fixed on the capital; but now there are only 6 left in the north temple and 5 in the south. It is probable that every pillar on the east face had such a figure standing out on its capital and supporting the eaves above as in the Belur temple, but all that we have now are two figures at the 2nd doorway on the east. These images are known as *madanakai* figures in Kannada. They are mostly female. The small cell between the temples has a porch and two niches on both sides at some distance. Opposite to this cell is 'the dark room' enclosed by the buttress-like projection on the east. The ceiling panels in the interior, though comparatively large in size, do not show very good work. A new inscription was discovered on the steps of the 2nd doorway on the east. Two mutilated sculptures of the Hoysala crest, *i.e.*, of Saḷa stabbing the tiger, are lying in the compound, one near the big figure of Gaṇapati in the south and the other to the south of the large Nandi-maṇṭapa. It is not clear where these were placed formerly. The inscribed pillar to the south of the temple in the compound was closely examined. The inscription on it, Belur 112, which records the self-sacrifice of a general named Lakshma and of his wife and followers on the death of Ballâḷa II, is unfortunately unfinished, stopping in the middle of a verse; and it is not known where the record is continued. The top portion of the pillar is gone. Around the middle portion are sculptured 8 male figures, several of which are represented as cutting off their own heads with swords. The north-west figure on the pillar is

interesting as it affords another illustration of the practice of "offering the spring ing head" (*siḍitale-goḍu*) by a devoted servant on the death of his master (see *Report* for 1908-09, para 16). The figure is seated with folded hands in front of a bowed elastic rod with its cut off head springing up with the rebound of the rod. The south-east figure holds its own cut-off head by the hair with the left hand, while the west figure is in the act of cutting off the head holding the top-knot of the hair with the left hand. The others are in various stages of preparation for the self-sacrifice. Most of the figures wear a *toḍar* or badge on the left leg as a mark of devotion to their master and determination to die with him.

21. The large mound in the south-west of the compound of the Hoysaḷêśvara temple represents, no doubt, the site of a former temple. Further, it is very likely that there was an inscription relating to the construction of the Hoysaḷêśvara temple set up somewhere near the south doorway as also a stone at the same place on which the unfinished epigraph on the pillar near the mound was continued. Unfortunately, neither of them is now forthcoming. It is just possible that the mound may have one or both of them buried in it. For these reasons it was thought very desirable to have the mound excavated; and as a preliminary step it was arranged to carry a trial trench across the mound. But, as sufficient labor could not be had at the time, the work did not make as much progress as I wished. The excavation went on slowly for a few days and the result was fairly satisfactory. Portions of the basement of the *garbha-griha* and *navaranga* of the temple which once stood on the site were exposed. A few pillars and slabs forming part of the ceiling were also unearthed. From these one may presume that the temple was a small neat structure. Even with the necessary labour at our command it would take not less than a month to clear the whole mound. So, I stopped work with the hope of resuming it at some favorable time in future, in order that I might be able to carry out my programme which included a tour in the Shimoga District.

22. The Jaina temples at Bastihalli were examined. They are 3 in number, standing in a line, all facing the north, the middle one being a small plain building. The temple to the west has an image of Pârśvanâtha, about 14 feet high. The *navaranga* is very beautiful with a well-carved circular ceiling panel, about 12 feet in diameter, and black stone pillars, beautifully polished and apparently turned in a lathe, which are elegantly decorated with bead work. Such fine pillars are not found anywhere else in the State, though a few of the same kind but of comparatively inferior workmanship are seen in the *navarangas* of the Belur temple and of the Akkana-basti at Sravaṇa Belgoḷa. There are 8 niches, 3 to the right and 3 to the left facing one another with 2 more at the sides of the outer entrance. It is probable that each contained a figure once, but now all are empty. We have also in the *navaranga* a stout seated figure of Sarvâhṇayaksha to the right of the inner entrance and a figure of Kûshmâṇḍini in the *sukhanâsi* or vestibule seated to the left. The image of Pârśvanâtha is, as usual, flanked by his Yaksha and Yakshi, *viz.*, Dharaṇêndra and Padmâvati. The front *maṇṭapa*, which has also a good ceiling panel, is supported by pillars which are ornamented with bead work. The outer walls of the *garbha-griha* have some sculptures at the top. The stone containing the old inscription Belur 123, which had been lying near the Lakkaṇṇa-Vîraṇṇa temple to the south of Halebid, was directed, for greater safety, to be removed and placed at the entrance of this temple. The middle temple, which is dedicated to A'dinâtha, has a small image, about $2\frac{1}{2}$ feet high, flanked by Gômukha and Chakrêśvari, the usual Yaksha and Yakshi in this case. In the *navaranga* there is a seated figure of Sarasvati to the right and Gaṇadhara's feet to the left, both enshrined in a porch-like *maṇṭapa*. The original image of A'dinâtha, a stout seated figure about 3 feet high, is, owing to mutilation, now kept in the *navaranga* of the temple to the east. The latter, dedicated to S'ântinâtha, is similar in plan to the first temple, but without any carving whatever. The doorways of both the temples are nearly 13 feet high. S'ântinâtha, about 14 feet in height, is flanked by Kimpurusha and Mahâmânasi, his usual Yaksha and Yakshi. In the *garbha-griha* there is a flight of steps on both the sides to reach the head of the image for anointing purposes. With some difficulty a photograph was taken of this image. Three new inscriptions were discovered on the pedestals of the chief images in the three temples. The inscription in the third temple is important as it enables us to fix its period which was not known before.

23. The Kêdârêśvara temple resembles the Kêśava temple at Sômanâthpur in some respects: the terrace on which it stands is supported at the angles by figures of elephants facing outwards; and the row of large images on the walls begins on the east face at the corners on both sides of the entrance where the *jagati* or railed parapet ends. The friezes on the outer walls are the same as those in the Hoysaḷêśvara temple with one exception, *viz.*, in place of lions there we have horsemen here. But the figures of this temple are smaller and sharper in outline and sometimes more elegantly executed. As portions of some of the friezes do not belong to this temple, the incongruity is, as a matter of course, marked in several places. The number of large figures now found on the outer walls is 176, of which 90 are male and the rest female. This proportion appears to be exceptional as in most temples of this kind the female figures always outnumber the male. On the south face are two labels stating that the figures above them were executed by the sculptor Maba. But I am not sure if these images originally belonged to this temple. Here also we have on the west wall a figure of Dakshiṇâmûrti with the usual long coat and hood, but wearing, in addition, a neck ornament and sandals with a snake entwined round the right hand. The temple has 3 cells, that in the north having now no doorway. The south cell has the jambs of a Vishṇu temple with the lintel of a Śiva temple placed over them. Each cell has 2 niches at the sides. The niche in the south-west is unlike the others in formation; this is unusual. The ceiling panels are flat except the four in the middle *ankanas*. In the compound are strewn in confusion sculptures and architectural members brought from the ruins of several temples in Halebid in connection with the restoration of this temple. It has to be mentioned here that as a result of the vandalism of ignorant contractors in their eagerness to procure carvings and slabs for the restoration work, many fine sculptures and inscription stones have been broken or destroyed. As instances, I may point out the mutilated sculptures dug up and left at the site of the ruined Panchalingêśvara and other temples and the inscription stone, converted into a door-post, lying at the gate of the Hoysaḷêśvara temple with the letters chiselled out. A new inscription was discovered in the field to the south of the Kêdârêśvara temple.

24. A few other temples in the village were also examined. A new inscription was copied near the Gaṇapati temple. In the Ranganâtha temple, a small neat building with a well-carved image of Ranganâtha, two inscriptions were found on the beams. The Vîrabhadra temple has a row of large figures on the walls of the *garbha-griha* with the Hoysaḷa crest in front of the tower. The Hoysaḷa crest is also found in the Rudradêva temple to the south-west of the travellers' bungalow. One more epigraph in the village was copied in the backyard of Kâḷingappa's house. The ruins of the five temples known as Panchalingêśvara are situated to the west of the travellers' bungalow. It was from these that a large number of sculptures was obtained for restoring the Kêdârêśvara temple. The figures, sculptured slabs, pillars and beams that are still left in the ruins lead us to the conclusion that these temples, though small, were not very inferior to the Hoysaḷêśvara temple in artistic beauty. Two more inscriptions were discovered near the hillock known as Beṇeguḍḍa: one on a large slab near the *Nelamâḷige* or underground cellar to its north and the other on a boulder to its east. The former is an important record of the time of the Hoysaḷa king Nârasimha III, while the latter is of interest as it refers to a channel led off from the Yagachi, the river that flows by Belur, for the water-supply of the Hoysaḷa capital. The *Nelamâḷige* mentioned above is supposed to have been an underground cellar of the palace during the Hoysaḷa period and a hole with a stone pillar is pointed out as its entrace. The inside is mostly filled up with earth. This place has been noted down for excavation.

Chatachaṭṭahalli temple.

25. The villages visited in the neighbourhood of Halebid were Chaṭachaṭṭahalli and Ghaṭṭadahalli. In the former the Chaṭṭêśvara, Tirumaladêva and Vîrabhadra temples, which are all in ruins, were inspected and a new inscription discovered in the 2nd. The Chaṭṭêśvara temple is a fine structure, though without sculptures on the outer walls. It faces the west and has 3 cells, with a figure of Vishṇu in the cell opposite the entrance, a figure of the sun in the south cell and the *linga* in the north. All the cells have a *sukhanâsi* or vestibule, which is a rare feature in temples of this style, that of the *linga* having a doorway with screens on both the sides while the others are left open. The Vishṇu and Sûrya figures are well carved. All the 11 ceiling panels

in the *navaranga* are elegantly executed, the central one resembling that of the porch in front of the Iśvara temple at Arsikere. This appears to be the only temple of this style with a figure of Sûrya installed as one of the principal deities. All the niches in the *navaranga* are empty. I was told that some years ago the figures in them were removed by some officer. Such things ought not to be tolerated. In this connection I would suggest the construction of a sculpture shed in some central place where, after removal from ruined temples, figures and sculptures of artistic merit may be preserved and studied. The exterior of the Chaṭṭêśvara temple also presents a neat and elegant appearance. There is a porch in front with a good ceiling panel surmounted by a tower. All the three cells have also towers over them with a projection in front. There are again four smaller towers at the corners and one in the centre of the roof, the whole producing a very pleasing effect. The exterior of each cell has the appearance of a room having three bay windows on the three sides. The basement too bears evidence of architectural skill. The neatness and symmetry of this temple in every detail are noteworthy. In Ghaṭṭadahalli the Kallêśvara, Gaṇapati and Kêśava temples were examined and a new inscription found in the first.

26. On the 17th and 18th of February a joint inspection was made of the Hoysaḷêśvara and Kêdârêśvara temples by the Executive Engineer, Hassan Division, and myself in connection with Mr. J. H. Marshall's note. With regard to the first temple, my suggestions related to stopping leakage, replacing pillars and if possible beams by new ones in the north-east corner of the large Nandi-maṇṭapa, preventing the crushing of the friezes by the superincumbent weight on the north side of the bulging portion in the middle of the east face, and general maintenance of the structure; and with regard to the second temple, to completing the dripstones, using a glass sheet for the portion of the roof left open in the *sukhanâsi* or vestibule, clearing and levelling the compound, and building a platform in the west of the compound for arranging the scattered sculptures. We also inspected the Pârśvanâtha temple at Bastihalli and my suggestions with regard to the preservation of this building were these: stopping leakage, removal of the ugly mud structure leading to the *mukha-maṇṭapa*, replacing the wooden props in the same *maṇṭapa* by stone pillars, and supplying 'scrub eradicator' for the destruction of vegetation.

27. I then proceeded to Belur, inspecting on the way Hebbâḷu and Baṇṭêṇhalli. Two new inscriptions were found in the latter village. The Kêśava temple at Belur has also been described by experts. Still a few more details about it may not be uninteresting. It stands on a raised terrace in the middle of a spacious courtyard, surrounded by temples and *maṇṭapas*, several of which are later additions, and adorned with a Dravidian *gôpura* at the outer entrance. To its south-west stand the Kappe-Chennigarâya temple and the temple of the goddess Sômanâyaki; to its west, the Vîranârâyaṇa temple; and to its north-west the temple of the goddess A'ṇḍâḷ. Kappe-Chennigarâya is so named because according to tradition there was found in a cavity near the navel of the image a *kappe* or frog (see *Mysore*, II. 186). Chennigarâya is only another name for Chennakêśava. An inscription newly discovered on the pedestal of this image gives the important information that it was set up by S'ântale, the senior queen of the Hoysala king Vishṇuvardhana. The god in the principal temple, though now called Kêśava or Chennakêśava, is styled Vijayanârâyaṇa in Belur 58 of 1117, which records its consecration. This is corroborated by an inscription newly found on the pedestal of the image itself, which gives Vijayanârâyaṇa as the name of the god and says that it was set up by Vishṇuvardhana. Besides these two gods, a third, Lakshmînârâyaṇa, is named in Belur 58, which registers grants for all the three. It is probable that the third god is identical with the image in the temple to the west which is now known as the Vîranârâyaṇa temple. We thus see that the above three temples belong to about the same period. The *garbhagriha* of the Sômanâyaki temple with a tower over it is also popularly assigned to the same period. The tower of the principal temple, which is no longer in existence, was, it is said, exactly like that of the Sômanâyaki temple, only much larger in size. According to expert opinion, however, this tower is not in keeping with the style of architecture. The Balimaṇṭapa in front of the principal temple (which we may hence call 'the Kêśava temple' by its popular name to avoid confusion) is known as Nâganâyaka's *maṇṭapa* owing to a Pâḷegâr of that name having built it.

Belur temples.

The Suvarṇamaṇṭapa or *kalyâṇamaṇṭapa* with a figure of Sugrîva in it is said to have been built by Kaṇṭhîrava-Narasa-Râja Oḍeyar of Mysore and the front portion of the Sômanâyaki temple by a member of the Daḷavây family. Opposite to the Kappe-Chennigarâya temple at some distance was discovered a stone containing a male and a female figure standing side by side with folded hands under an ornamental *prabhâvaḷe* or canopy. The rich dress and the ornaments with which they are decorated evidently indicate high rank. The male figure wears a cone-shaped cap, partly covering the ears, and a robe extending down to the feet with a cloth thrown over it. It also wears large ear-rings with four (?) diamonds in each. The female figure is richly ornamented. Unfortunately the faces are injured though the other parts are intact. I venture to think that the figures represent Vishṇuvardhana and his queen S'ântale, who set up respectively the gods Vijayanârâyaṇa and Kappe-Chennigarâya. If so, they afford us an insight into the mode of regal dress and decoration in the early part of the 12th century. The other temples in the enclosure are the Narasimha temple, the temple of the A'ḻvârs (or S'rîvaishṇava saints) and shrines of Râmânujâchârya, Vêdântadêśika and Maṇavâḷamâmuni.

28. The Kêśava temple has three doorways, on the east, south and north, the latter two being respectively known as the "Friday entrance" (*S'ukravâra-bâgilu*) and "the Heavenly entrance" (*Svargada-bâgilu*). The door-frames are apparently of a subsequent period as evidenced by the mutilation of the side pillars or their concealment by the figures on the jambs. This supposition is borne out by Belur 72 which tells us that the door-frames, door-lintels and perforated screens were caused to be made by Ballâḷa II, the grandson of Vishṇuvardhana. On the jambs of the east doorway are sculptured Manmatha and Rati, rare figures in temples of this style; on those of the south, Hanumân and Garuḍa; and on those of the north, female chouri-bearers. The lintels have a projecting panel with the figure of Garuḍa, above which, flanked by *makaras*, we have on the east Narasimha killing Hiraṇyakaśipu, on the south Varâha killing Hiraṇyâksha, and on the north Kêśava. The north and south lintels are carved on the back also. At all the doorways there are, as in the Hoysaḷêśvara temple at Halebid, two tower-like niches with two more opposite to them at some distance on a lower level, the upper ones containing as a rule figures of Vishṇu and the lower ones those of Vîrabhadra, Bhairava, Mahishâsuramardini and so forth. There are also at the sides of each doorway figures of Saḷa stabbing the tiger. Beginning at the sides of the east doorway and extending beyond the north and south doorways up to the outer wall of the *sukhanâsi*, runs a *jagati* or parapet containing these rows of sculptures—(1) elephants, (2) cornice with bead work surmounted by *simhalalâṭas* or lions' heads at intervals, (3) scroll work with figures in every convolution, (4) another cornice with bead work, (5) small figures, mostly female, in projecting ornamental niches with intervening figures of Yakshas, seated inward; (6) delicately carved figures, mostly female, between pilasters; (7) eaves with bead work with a thick creeper running along the edge of the upper slope having at intervals beautifully carved small figures and miniature turrets, and (8) a rail containing figures, sometimes indecent, in panels between double columns surmounted by an ornamental band. Above this come perforated screens surmounted by the eaves. They are 20 in number, 10 to the right and 10 to the left of the east doorway, running along the walls up to the left and right sides of the south and north doorways. Ten of them are sculptured, the two at the sides of the east doorway representing the *darbar* of a Hoysaḷa king, probably Ballâḷa II, and the others various Puranic scenes. The pillars at the sides of every screen have on their capitals figures standing out supporting the eaves. These *madanakai* figures, as they are called in Kannada, which are mostly female, are wonderful works of art. Once there were forty of them round the temple; it is fortunate that only two are now missing. Two of them represent Durgâ. Three are huntresses, one bearing a bow and the others shooting birds with arrows. The pose of the latter is imposing though perfectly natural. Most of the other figures are either dancing or playing on musical instruments or dressing or decorating themselves. Several of them are represented as wearing breeches. The majority of the *madanakai* figures also occur in the 6th row in miniature.

29. Attached to the outer walls of the *garbhagriha* on the three sides are three elegantly executed car-like niches in two storeys, with Vishṇu figures inside. Each storey is adorned with a parapet. On the niches are sculptured from the bottom upwards these freizes—(1) elephants, (2) lions, (3) horsemen, (4) scroll work

with figures in every convolution, and (5) a rail with figures, mostly female, between double columns. There are figures on the outer walls of the niches in both the storeys. Opposite to these niches there are on a lower level three tower-like niches resembling those at the doorways and containing figures of Durgâ, etc. Beyond the *jagati* or railed parapet around the temple we have on the walls 80 large images, of which only 19 are female. The images are not in a continuous row as in other temples of this kind. The figures representing gods and goddesses may be analysed thus: Vishnu 32, as Lakshmînârâyaṇa 2, as Vâmana 1, as Narasimha 2, as Varâha 2, as Ranganâtha 1, and as Balarâma 1; S'iva and Pârvati, standing, 1; S'iva as destroyer of Andhakâsura and Gajâsura 3; Harihara 2; Sûrya 4; Pârvati including Durgâ and Mahishâsuramardini 5; Bhairava 2; Manmatha and Rati 1; also one each of Gaṇêśa, Brahma, Sarasvati and Garuḍa. There are also figures of Râvaṇa, Daksha, Arjuna, Bali and S'ukrâchârya. Two of the large figures on the walls, Narasimha in the south-west and Ranganâtha in the north-east, are enshrined in ugly structures which disfigure the temple. There are also figures of gods and goddesses in the 3rd, 5th and 6th rows. A few interesting sculptures in the temple may also be noticed here. The last *madanakai* figure to the left of the north doorway, which represents a huntress, is flanked by two small figures, of which the one to the left is represented as carrying a bamboo lath to the ends of which are tied a deer and a crane shot in the chase; while the other gets a thorn removed from the leg by a seated figure which uses a needle for the purpose. The second figure to the right of the east doorway holds in its hand betel leaves which are true to nature, while the small figure at its left side spirts scented water with a syringe. In the creeper-like canopy of the figure to the left of the north doorway is sculptured on a fruit a fly, perfect in every detail, on which a lizard is preparing to pounce. In the rail or 8th row— to the right of the north doorway are seen the king and queen seated witnessing a wrestling match; also 6 *paṇḍârams* or S'aiva devotees with their heads covered; to the left of the same doorway a man with a long coat, hood and *kammarband* in the act of cutting off his own head before a seated goddess (perhaps Durgâ) who stops him; and to the right of the north-east ugly structure a chain of destruction – the double-headed eagle or *gaṇḍabhêruṇḍa* attacking a *śarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing a snake which is in the act of swallowing a rat—with the figure of a sage wondering at the sight. In the 6th row, to the left of the north doorway is observed a female figure stripping itself on finding a lizard in the cloth. The lizard is shown to the left. Similarly, one of the *madanakai* figures is represented as stripping itself on finding a scorpion in the cloth, the scorpion being shown on the base. But people attribute some mysterious power to the figure in this row and believe that pouring oil over it wards off the evil effects of a lizard falling on the body. About 68 figures in this row are missing. In the 5th row, to the left of the south doorway is seen a female figure drawing a picture on a board; also a figure of Môhini with the usual Dakshiṇâmûrti wearing a check long coat and *kammarband*. In the 3rd row are seen two figures carrying a bamboo lath on the shoulders with dead game tied at the ends, figures shooting with guns and a figure of Jina.

30. The work inside the Kêśava temple is finer in some respects than that outside. There is a raised veranda on both sides of the three entrances. The central pillars of the *navaranga* are similar to those of the Pârśvanâtha temple at Halebid but not so beautiful. The large ceiling panel in the centre is marked by a richness of ornamentation and elaboration of details rarely found in other temples. There are four exquisitely carved *madanakai* figures standing on the capitals of the four central pillars, one dressing the hair, one with a parrot on the hand and the remaining two dancing. The bracelet on the hand of the figure with the parrot can be moved as also the head ornament of the one on the south-west pillar, thus testifying to the marvellous skill of the sculptor. Inscriptions were discovered on the pedestals of three of these figures. The ceiling panels in front of the entrances are flat and oblong in size with the figures of the *ashṭadikpâlakas* sculptured in three separate panels instead of in one. Two other pillars in the *navaranga* deserve notice, the well-known Narasimha pillar and the one in front of the south *dvârapâlaka*. The latter has eight vertical bands with fine scroll work in the convolutions of which are seen delicately executed figures representing the Hindu trinity, the 10 *avatâras* of Vishṇu, the *ashṭadikpâlakas* and so forth. There are also lions represented with the faces of other animals. On a beam in front of the *sukhanâsi* or vestibule are shown

the 24 *mûrtis* or forms of Vishṇu. The lintel of the *sukhanâsi* doorway, with the figure of Lakshmînârâyaṇa in the centre, shows excellent filigree work. The Kêśava image is a marvel of the sculptor's art. The ceiling panels over the verandas show better work than those at the entrances. The west veranda at the south entrance has a frieze representing scenes from the Râmâyaṇa. On the west wall at the same entrance 8 new inscriptions were discovered.

31. A few words may be said here about some of the other temples in the enclosure. The Kappe-Chennigarâya temple has two cells with entrances opposite to each. The chief cell with the figure of Kappe-Chennigarâya faces east, while the other with that of Vêṇugôpâla faces north. The lintel over the *sukhanâsi* doorway of the chief cell has the figure of Lakshmînârâyaṇa flanked by *makaras*. Here Varuṇa is represented as seated under a canopy leaning against the *makara* and not riding it as usual. On the lintel of the other cell we have the figure of Narasimha killing Hiraṇyakaśipu, flanked on either side by a *makara*, a Vishṇu figure and an elephant. The niches at the sides of the chief cell have figures of Lakshmînârâyaṇa, while those at the sides of the other cell contain the figures of Sarasvati and Gaṇêśa. Opposite to the Sarasvati niche there is also another with the figure of Mahishâsuramardini. As in the Kêśava temple there are verandas at the entrances. Three *madanakai* figures are seen on the pillars of the *navaranga*. Outside, the temple is plain without any sculptures. The Vîranârâyaṇa temple is a small neat building with a row of large figures on the outer walls. The number of the figures is 59, of which 23 are male and the rest female. The deities represented are Vishnu, S'iva, Brahma, Sarasvati, Pârvati and Bhairava. The sculpture on the north wall representing Bhîma's fight with Bhagadatta and his elephant is very well executed. The A'ṇḍâḷ temple has likewise figures on the outer walls. The basement and the top have also here and there rows of elephants, scroll work and Puraṇic scenes. The structure has the appearance of having been built with the materials belonging to some other temple. The figures on the outer walls are 31, 19 female and the rest male. Besides the usual deities, Lakshmi and Môhini are also represented here. On the basement of the temple of the A'ḻvârs, both inside and outside, runs a frieze representing scenes from the Râmâyaṇa.

32. A large number of new inscriptions was discovered in the Kêśava temple and outside. Besides those already mentioned, 2 were found near the south doorway of the Kêśava temple, 1 near the lamp pillar, 1 near the well, 1 on the west base of the *balimaṇṭapa*, 1 on a stone cot in the *kâlyâṇamaṇṭapa*, 7 on pedestals of images, 7 on temple things in the storeroom and 9 on temple vessels and jewels in the Taluk Treasury. The Nanjuṇḍêśvara, S'ankarêśvara, Pâtâḷêśvara and Amritêśvara temples were also inspected. A new inscription was discovered in the 1st and 2 in the 4th. In the shrine opposite to the entrance in the Nanjuṇḍêśvara temple there is a figure of Subrahmaṇya seated on the peacock with five faces in front and one behind. Usually the faces are represented thus: 3 in front, 2 at the sides and 1 on the back. The Pátâḷêśvara temple is so called because it is situated below the level of the ground. Vîraśaiva tradition has it that on the death of Râghavânka, a great Vîraśaiva teacher and poet of the 12th century, his body which was claimed by both the Brahmans and Vîraśaivas was transformed into the *linga* which is now worshipped in the temple. A new inscription was also found near the Belur tank. This tank, which is called Vishṇusamudra, is known among the lower classes as Ammanakere or Bishṭammanakere, as the goddess Bishṭamma is supposed to have her shrine in the tank. Six new copperplate inscriptions were also found, 1 in the Taluk Treasury and 5 in the possession of Koṇḍi Narayanachar and others. The former was found on examination to be the original of the photographs received some years ago from the Secretariat (see *Report* for 1908-09, para 85). The latter relate to the Vijayanagar kings. A quantity of copper coins kept in a vessel in the Vîranârâyaṇa temple and some gold coins belonging to the temple kept in the Taluk Treasury were also examined.

33. The villages that were surveyed around Belur were Chikka Mêdûru, Doḍḍa Mêdûru, Gôvanhalli, Bomḍihalli, Chikka Byâḍagere, Daṇâyakanhalli, Kanâyakanhalli, Seṭṭikere, Koraṭikere, Karagaḍa, Bandûru, Channahalli, Mâligere and Chikkoli. A new inscription was discovered in each of the 1st, 2nd, 8th, 9th, and 10th villages; 2 in the 3rd and the last, and 5 in the 12th. At Gôvanhalli a copy of a copperplate inscription, produced by the shanbhog of the village, was also transcribed.

The original plates are said to have been buried or lost. The inscription copied at Karagaḍa is an important record of the reign of the Ganga king Mârasimha. The village is so called because, according to tradition, the goddess Lakshmîdêvi, whose temple is situated at some distance to the west, lost her *kai-gaḍaga* (hand bracelet) in the large tank of the village. The village appears to have been an important place once. It has 3 gates and it appears that at the west gate stood a fine temple known as the Singêśvara, the materials of which were removed to Belur some years ago. Lakshmîdêvi is an important deity of the place. She is said to be the consort of the god Chennigarâya or Kêśava of Belur, her *jâtre* taking place a week before his. The 5 records found at Channahalli are all *vîragals* of the time of the Hoysala king Sômêśvara. Some of them are smeared with oil and worshipped, thus rendering the task of decipherment doubly difficult.

34. While I was in camp at Halebid, the Executive Engineer, Hassan Division, wrote to me that he would be in Belur on the 15th February and that if I could also arrange to be there then a joint inspection might be made of the temple. Accordingly I left Halebid on the 15th, inspected the Belur temple along with the Executive Engineer on the 16th and returned to Halebid the same day. Suggestions were made by me with regard to the restoration of the outer tower, the removal of the structures put up in the south-west and north-east of the temple, and the dismantling of the uncouth mud structure known as the *nagârkhâna*. A few necessary minor repairs were also suggested. I would here add two more suggestions for the consideration of the authorities concerned. The modern lamp-posts standing prominently on the terrace detract from the beauty of the front view. They must be removed to some less prominent place below the terrace. Peepul plants are seen rooting themselves on the roof in front of the *garbhagriha* of the Kêśava temple as also on the north side of the Kappe-Chennigarâya temple. These have to be destroyed at once by the use of the scrub eradicator or any other known remedy. Delay, especially in this case, is very dangerous.

35. Leaving Belur on the 2nd of March, I went to Belgâmi, Shikarpur Taluk. On the way a new inscription was found at Saulanga. A *mâstikal* (*mahâ-sati-kal*) in front of the musafarkhana at Saulanga is worth noticing. It is not like the usual stones having a post sculptured on them with an arm and hand projecting from it, but is in the form of a regular *vîragal* with three sculptured panels. The lowest panel has two female figures, richly dressed and ornamented, standing side by side with the right hand raised at right angles to the arm and holding a lime between the thumb and forefinger. Flames of fire are shown as encircling their heads. In the upper panels are some female figures doing something the meaning of which is not quite clear but which is probably intended to show the manner in which *satis* are honored in the other world.

36. Belgâmi is a place of considerable antiquity, being named in Shikarpur 154, of about A.D., 685. It was an important city at one time, as evidenced by the ruins of temples and other structures representing almost every creed which meet the eye everywhere. The backyards of many of the houses were once the sites of temples and the owners have put the temple stones to various uses. Though there is no trace of any Jaina basti now, figures of Jinas are found lying in a mutilated condition in several parts of the village. One of them, about 10 feet high and 4 feet broad, is lying on its back with broken legs near Madâr Sab's house. The villagers call this Bêtâḷa (or goblin) and it appears that this part of the village was named Bêtâḷa-koppalu even in official records. It is amusing to hear that when children fall ill the villagers make vows to this image and pour oil into its navel. Another, a stout seated figure, about 4½ feet high, is seen in Yallâpur Holeyappa's backyard with broken hands and a severed head. I wanted to take the head to the office, but the owner of the backyard, a Lingâyat, objected, stating that the image was being worshipped by him almost every day! A Lingâyat worshipping a headless Jina image every day is something difficult to imagine unless it is due to crass ignorance. Another seated image, about 2 feet high, broken across the breast, is lying near the pond known as Baḍagihonḍa. A fourth seated figure with a canopy, about 3 feet high, is found under a mango tree in Kiṭṭaḍaballi Channabasappa's field. It is on this that the inscription Shikarpur 134 is engraved. A fifth standing image with a canopy, about 2½ feet high, is found in the backyard of Bhârangi Channabasavaṇṇa. A panel, about 3′ × 3′, with male

Belgami temples.

chauri bearers at the sides, from which the central Jina figure has been removed, the *mukkoḍe* or triple umbrella still remaining, is lying half buried in the backyard of Chaurada Basavalingappa. There is also at the same place a fine figure of a male chauri-bearer, about 4 feet high, buried up to the breast. The places indicated above are no doubt sites of former Jaina bastis. Among other mutilated images scattered here and there may be mentioned Târâ Bhagavati lying under a tamarind tree in Baḷḷi Kâḍappa's field; Dattâtrêya, seated with three faces and four hands, about 5 feet high with canopy, on the bund of the Jiḍḍikere tank; Narasimha killing Hiraṇyakaśipu, the latter standing instead of lying on the lap as usual, on the same bund; Umâmahêśvara, about 4 feet high, in front of the Iśvara temple near the pond named Onakehoṇḍa; and Mahishâsuramardini, standing about 4 feet high, in Jalagâra Annappa's field. These places are also apparently the sites on which once stood temples enshrining the above images.

37. Belgami has even now a large number of temples, though many of these are in a dilapidated condition. The Kêdârêśvara temple is the finest and perhaps the oldest in the place. It is a *trikûṭâchala* facing east with *lingas* in the west and south cells and a figure of Vishṇu in the north cell. The *linga* in the south cell is said to represent Brahma. The chief cell has a *sukhanâsi* with a doorway on both sides of which there are perforated screens and niches. At some distance from the latter are two more niches facing north and south, with two more broader ones to the east of the side cells. The door-lintel of the *sukhanâsi* is well carved with a standing figure of S'iva in the centre flanked by three sets of figures, *viz.*, Subrahmaṇya and Gaṇêśa, Vishṇu and Brahma, and *makaras* with Varuṇa and his consort seated on them. The ceiling panels do not show any good work. Attached to the *navaranga* without any partition wall is a fine *maṇṭapa* supported by elegantly executed pillars with a veranda running all round and three entrances on the three sides; but the east entrance is now converted into a dark and ugly room, with mud walls and a wooden doorway, with the Nandi inside, which unfortunately spoils the front view. Outside, there is a *jagati* or parapet, about 5½ feet high, running round the front *maṇṭapa*, with a row of turrets and a rail containing figures, mostly female, between double columns surmounted by a small band of delicately executed scroll work with fine figures in most of the convolutions. It is worthy of note that no obscene figures are found on the rail here as in other temples. The outer walls are plain with a few turrets here and there. All the three cells have towers over them with projections in front bearing the Hoysala crests. The noth crest has, however, tumbled down and is now lying near the smaller temple to the north. These crests may be later additions as the temple appears to have been in existence before the Hoysalas attained supreme power. The carving on the towers is confined to only four figures arranged one above the other on the three faces. The projections have well executed *simha-lalâṭas* with niches which are now empty. There are also small empty niches on the outer walls of the *garbhagriha* on the three sides. The temple has a *mahâdvâra* with a tile roof and veranda on both the sides. Though inferior in workmanship when compared with the temples at Halebid and Belur, this temple has its own architectural merits, which are of a very high order; and, being perhaps the oldest specimen of Chalukyan architecture in the State, it eminently deserves conservation. Fortunately, it is in a fair state of preservation. I was told that some years ago the villagers replaced the tile roof of the front *maṇṭapa* by a terrace at a cost of about Rs. 500. A compound wall is urgently needed. The roof has to be made water-tight. The mud structure covering up the east entrance of the front *maṇṭapa* ought to be removed and the tile roof of the *mahâdvâra* replaced by a terrace or stone roof. The smaller temple to the north, which is called the Prabhudêva temple, though no reason is given for the name, is a plain building similar in plan to its neighbour, but with a doorway opening into the front maṇṭapa. This doorway has ordinary screens at the sides and a lintel with the same figures as those in the other temple. There are also *lingas* in two cells, but, instead of a Vishṇu figure in the north cell there is a figure of Vîrabhadra with the sheep-headed Daksha standing at the right side with folded hands. The front *maṇṭapa* resembles in a few respects the porch of the I'śvara temple at Arsikere. In the compound of the Kêdârêśvara temple stands near the *mahâdvâra* an inscribed *mâstikal* of the Vijayanagar period, on which, below the inscription, are sculptured a male and a female figure, husband and wife, the latter holding a lime, as usual, in the raised right hand and a *giṇḍi* (a water vessel with a spout) in the left, which is hanging by the

side. Outside the temple there is a small shrine to the left of the *mahâdvâra* in which there is a naked female figure with a lotus in place of the head seated in a peculiar posture exposing the private parts. It is called Uḍutaḍiyamma or Kamalamma and is worshipped by the villagers. There is a tradition among the Lingayats that the figure represents the daughter of the king of Uḍutaḍi and that on her appearing before Śaiva devotees in a naked condition during Basava's time her head vanished and a lotus took its place.

38. The other temples in the village may now be briefly noticed. The Tripurântakêśvara temple is a fine structure with exquisitely carved doorways and perforated screens. It is a double temple facing east with entrances on the south also, the south temple being a later addition as indicated by the eaves on the separating wall. The north temple resembles the Kappe-Chennigarâya temple at Belur in having only two cells in the north and west with entrances opposite to them but without verandas. There is a figure of Vishṇu in the north cell and the *linga* in the west with a well-carved Nandi in front. Both the cells have a *sukhanâsi*, that of the Vishṇu cell having no doorway. The *sukhanâsi* doorway of the *linga* cell as well as the lintel over it shows marvellous workmanship. The lintel has in the centre a figure of Śiva as destroyer of Gajâsura flanked by Brahma and Vishṇu and numerous delicately executed small figures. The screens at the sides are unique in their beauty. There are niches at the sides of the cells as also at the sides of the east entrance. The pillars of the *navaranga* are sculptured with fine figures on all the four faces in the lower portion. At the sides of the south doorway, which is also beautifully executed, come after the *dvârapâlakas* perforated screens in two panels with fine scroll work containing pretty large dancing figures in every convolution. The south temple is only a front *maṇṭapa* with a veranda running all round and with entrances as usual, only in place of the west entrance we have a *linga* cell with a well-carved doorway. There are no sculptures on the outer walls. But it is remarkable that the basement of the south temple has in some places a frieze in which, with intervening obscene figures, there are sculptures illustrating some of the stories of the *Panchatantra* such as "The Swans and the Tortoise," "The Rams and the Jackal," "The Monkey and the Alligator" and so on. There is also a noteworthy sculpture representing *kôlâṭam* by dancing girls. An inscription newly discovered gives the information that the Tripurântakéśvara temple was built in about A.D. 1070. The Sômêśvara temple is a small neat building with screens at the sides of the *sukhanâsi* and outer doorways. The stone used is of a reddish color. The Kallêśvara temple is situated on high ground with pillars of a greenish color and a well-carved doorway. The Anantaśayana temple has a fine reclining figure of Ranganâtha. This is the only Vishṇu temple in the place. The Maḷeyamallêśa temple has gone to complete ruin, the only things left at the site being a large *linga* with faces on the four sides, a mutilated Nandi and three inscribed stones. This *linga* is specially worshipped on occasions of drought for getting rain. A well-known Viraśaiva teacher of about the 14th century, who is said to have gone to Mecca and converted the Mohamadans, names himself after this *linga*. The Panchalingêśvara temple is a fine building, loftier than all the other temples in the place, with a well-carved doorway. Outside the *garbhagriha* are seen mutilated figures of Vaikuṇṭhanârâyaṇa, Umâmahêśvara, Subrahmaṇya, Mahishâsuramardini, Śiva and Pârvati. The *dvârapalakâs* of this temple are now in the Bangalore Museum. The villagers say that soon after their removal, a fire broke out in the village resulting in the destruction of nearly 60 houses and pray for their return. The following story is told in connection with the image of Umâmahêśvara in the temple. When once Basava visited this temple, the *dvârapalakâs* stopped him, as he had no *ishṭalinga* with him, having given it away to Animishaiya. Thereupon Basava became enraged and numbers of *lingas* began to issue from the pores of his body. On seeing this Śiva himself came out of the shrine with Pârvati to receive his faithful devotee. This incident is mentioned in some Vîraśaiva works as having occurred in Kailâsa. But people have transferred it to this temple. There are many evidences of the influence of the Viraśaiva creed in the village and its surroundings. There were once 6 Lingâyat *maṭhas* here, *viz.*, Hosa maṭha, Aridre maṭha, Virakta maṭha, Kallu-maṭha, Kâśi maṭha and Samayâchâra maṭha. Several of them are now in ruins. In the 3rd maṭha is shown the *gaddige* or tomb of the well-known Viraśaiva teacher Prabhudêva. There are places near Belgami known as Animishaiyanakoppalu, Goggaiyanachauki and Ekântada Râmaiyanaguḍḍa, named after the Viraśaiva teachers Animishaiya, Goggaiya and Ekântada Râmaiya, who were more or less contemporaries of Basava.

39. A thorough survey of the village and its environs resulted in the discovery of a large number of new inscriptions. Four inscriptions were found in the Tripurântakêśvara temple—2 in the *navaranga*, 1 on the basement and 1 near the south entrance; and three more in front of the temple in the Pûjâri's backyard. Unfortunately, the stones on which the latter are engraved have been severely damaged by fire, only a few lines of writing being now left. This is to be deeply regretted, as they are among the largest of the inscribed stones in Belgami. It is one of these that gives us a clue to the period of the foundation of this temple. Seven epigraphs were copied at the Kêdârêśvara temple—1 on a beam at the north entrance, 1 on a beam in the *navaranga*, 1 on a lamp-pillar lying in the compound and 4 near the *mahâdvâra*; and four at the Sômêśvara temple—1 on a pillar in the *navaranga* and 3 in front of the temple in Gurupadappa's backyard. Two more inscribed stones in the above backyard have also been damaged by fire so much so that no letters are now visible. Other discoveries in the village were 3 inscriptions on the site of the Maleyamallêśa temple, 2 at the Kâśi-matha, 1 in Aḍakehalli Basappa's backyard, 1 near Bhârangi Channabasavanna's house, 1 near Sitekoṇa, 1 near Onakehoṇḍa, 1 near Soṭṭabasappa's cowshed and 1 in Jakkavvana maṭṭi. Two well-dressed but uninscribed stones were also seen in the village, one behind the Kêdârêśvara temple and the other in Koraṭikere Hâlavva's backyard.

40. The places next visited were Tâlgunda, Malavalli and Bandalike, all in Shikarpur Taluk. The Praṇavêśvara temple in the first village was closely examined. It is a small plain building, now in ruins, consisting of a *garbhagriha* and a *sukhanâsi*. The *linga* is about 6 feet high with the pedestal and about 5 feet in circumference at the bottom. Two important records of the Kadamba period were discovered on the jambs of the doorway of the *garbhagriha*. They are engraved in the same box-headed characters as the pillar inscription (Shikarpur 176) in front of the temple and belong to the same period. The tank whose construction by Kâkusthavarma is recorded in the pillar inscription is even now known as Praṇamanakere after the name of the god of the temple. And as we learn from the same inscription that Sâtakarṇi and other kings worshipped the god, the period of the temple is carried back to about the 2nd century A.D. It is thus one of the oldest temples, if not the oldest, in the Province, and as such, deserves conservation. A few hundreds of rupees are enough for its restoration. This has to be done at least to preserve the old records on the jambs from injury. Two more inscriptions were found near the temple—1 on the south outer wall and 1 on a stone to the south-east. The inscribed pillar stands in front of the temple at a distance of about 20 yards. The Gangâdharêśvara and Vîrabhadra temples were also visited and three new records copied—1 at the 1st and 2 at the 2nd. To the east of the village is the Virakta-matha with the *gaddige* or tomb of Prabhudêva (see para 38). I was told that it was here that Prabhudêva died and not at Belgâmi. There is a hill to the east called Dôṇanagudda where, according to tradition, Bhîma killed Dôṇa (Bakâsura). The hill is said to represent the E'kachakranagara of the Mahâbhârata. At Malavalli the pillar containing the Sâtakarṇi and Kadamba Prâkrit inscriptions (Shikarpur 263-64) was examined. It is octagonal like the Talgunda pillar but has only six of its faces inscribed. It stands at a distance of about 6 yards in front of the Kallêśvara temple, a mud structure with a tile roof facing south. The lines read from the top downwards unlike those of the Tâlgunda pillar, which read from the bottom upwards. As the bottom of the pillar was broken off, the masonry newly built around it unfortunately conceals about 6 inches of the inscribed portion so that 7 or 8 letters at the end of the lines cannot now be read. This is much to be regretted but cannot be helped. In the Mâstigudi of the village the *mâstikal* that is worshipped has sculptures similar to those on the stone at Belgami (see para 37), but the male figure is armed with bow and arrow. Another *mâstikal* in one Kariyappa Basappa's backyard, which is neatly executed, represents the male as a drummer with a number of necklaces and a turband resembling in some respects that of a Madras police constable. A third stone to the left of the Kallêśvara temple has only a female figure seated above the projecting arm instead of, as in others of the kind, a male and a female figure, husband and wife. To the west of the village is a fine mud buttress, a relic of a former fort, about 30 feet high and 20 feet in diameter, with rectangular holes in rows all round. Two new inscriptions were copied in the village.

Talagunda temple.

Bandalike temples.

41. Bandalike is a *bêchirâkh* village overgrown with teak trees, containing a number of ruined temples, several of which are fine structures both in design and execution. The S'ântinâtha-basti has a front *maṇṭapa* with a veranda all round and entrances on the three sides like the Kêdârêśvara temple at Belgami. The *sukhanâsi* has a well-carved doorway with screens at the sides. There is no image in the *garbhagriha*, but mutilated Jina figures are found lying here and there. A parapet runs round the front *maṇṭapa* with a broad rail, about $1\frac{1}{2}$ feet wide, containing figures or flowers between double columns surmounted by an ornamental band. The Trimûrti temple is similar in plan to the Chaṭṭêśvara temple at Chaṭachaṭṭahalli near Halebid (see para 25). All the three cells have *sukhanâsis* with ornamental doorways and niches at the sides. There are also niches at the inner sides of the outer entrance. The doorways have well-carved lintels and fine screens at the sides. The temple faces east, with *lingas* in the west and south cells and a figure of Vishṇu in the north cell. The *linga* in the south cell represents Brahma. In all the lintels there is a panel of Gajalakshmi, above which we have in the main cell a standing figure of S'iva flanked by these four sets of figures—female chauri-bearers, Brahma and Vishṇu, Mahishâsuramardini and Gaṇêśa, and *makaras* with Varuṇa seated on them; in the Vishnu cell, a figure of Vishnu flanked by these five sets of figures—Garuḍas, consorts of Vishnu, female chauri-bearers, Mahishâsuramardini and Ganêśa, and *makaras* as before; and in the Brahma cell, a figure of Tâṇḍavêśvara flanked by figures as in the main cell, but without the chauri-bearers. Over the cells there are three towers with projections in front without Hoysala crests, the sculptures on the towers consistig of only four figures coming one over the other on each of the faces. Only one projection, that over the main cell, shows a well executed *simha-lalâṭa*. The outer walls have only turrets here and there. This temple is remarkable for its elegance and symmetry. The A'nekalsômaiya temple has also 3 cells with niches at the sides, but the side cells are small and have no doorways. It is similar in plan to the Sômêśvara temple at Belgami. The outer doorway is beautifully carved and has at the sides large sculptured screens representing scenes from the Râmâyaṇa and the Mahâbhârata. At the Rasabhâvi temple there is a good figure of Hanumân and a *vîragal* (Shikarpur 246) in front affording another illustration of "offering the springing head" (see para 20). A male figure is seated, as usual, in front of an elastic rod with two figures standing at the sides with swords ready to cut off the head. The head is shown as simply cut off but not as bounding up. On a neatly executed *mâstikal* near the Banaśankari temple are sculptured two raised hands instead of the usual one hand with three seated figures above the arms—a male between two females, his wives. This is a double memorial, being an instance of both the wives becoming *satis* on the death of their husband. Six new inscriptions were found at Bandalike—1 on the bund of the Bandalike tank, 1 on a pillar in the *navaranga* of the Trimûrti temple, and 4 near the ruined Basavaṇṇa temple.

42. I then proceeded to Sorab, inspecting on the way Chikka Mâgaḍi, Hanchi, Kammanhalli, Anavaṭṭi and Kuppaṭûr. At Chikka Mâgaḍi a former basti has been converted into the present Basavaṇṇa temple. The basement resembles that of the Chaṭṭêśvara temple. The inscription stone at the entrance, about $13\frac{1}{2}'$ by $4\frac{1}{2}'$, is the tallest that I have seen. An inscribed stone in front (Shikarpur 201) has seated figures of a Jaina teacher and four female disciples. Several Jina images are lying about in a mutilated condition. A new inscription was found behind the temple. The Kallêśvara temple is triple with *lingas* in two cells and a Vishṇu figure in the third. In front of the Ammanaguḍi are two *mâstikals* on which, instead of the mere raised hand, we have well executed female figures, about $3\frac{1}{2}$ feet high, with raised hand and *ginḍi* and also with small figures seated above the arm. The fine Nandi pillar to the east of the village was found to be inscribed on two of its faces, but being buried, only the top lines were visible. Excavation had to be made to a depth of several feet as the inscription was a long one. At Hanchi the Vîrabhadra, Kallêśvara, Billêśvara, Anjanêya and Râmêśvara temples were examined. A new inscription was found at the pond near the first temple, 2 at the second and 3 at the fourth. It was with considerable difficulty that the stone at the pond was got out of water. It has a large *svastika* at the top with a seated Jina figure to the left. The Vîrabhadra temple was once a basti. Two new inscriptions were copied at Kammanhalli. A *mâstikal* in front of the Anjanêya temple at this village has a

seated female figure at the bottom instead of above the arm. According to tradition Kuppaṭur is the ancient Kuntaḷa-nagara, the capital of king Chandrahâsa. The Kâḷi temple outside the village is said to be the one in which Chandrahâsa was ordered to be beheaded by the minister Dushṭabuddhi who, being foiled in his design, put an end to his own life. A severed head in stone, lying in front of the Kâḷi temple, is shown as representing that of the wicked minister. Tradition accounts for the name of A'navaṭṭi, a village close by, by the statement that that was the place where the king's elephants and camels (*âne oṭṭe*) were once tied. Kuppatur contains a number of temples, more or less in ruins. In the *garbhagriha* of the Jaina temple there is a seated image of Jina, about 5 feet high with canopy, flanked by chauri-bearers and overshadowed by a seven-hooded serpent, all in one stone. An inscription was discovered on the pedestal. Another image outside the *garbhagriha* had also an inscription on the base. The *navaranga* of the Râmêśvara temple has a large ceiling panel, 8′ × 8,′ of *ashṭa-dikpâlakas* with a figure of Tâṇḍavêśvara in the centre. It is curious that Kubêra and Agni have interchanged their places. In the Narasimha temple the image of Narasimha is very peculiar, being seated without a crown and with only two hands, the right hand resting on the raised knee and the left hand on the thigh. The face too is more like that of a natural than of the conventional lion. The god is called Chintâmaṇi Narasimha. The wooden image of the goddess Dyâmavva in the Dyâmavva temple is a terrible figure with 16 hands, riding a lion, with Mahishâsura flanked by two fowls at the feet. At the sides of the lion are two female chauri-bearers. The *prabhâvaḷe* or glory is beautifully carved, the two semi-circular rows at the top containing fine figures representing the 10 *avatâras* of Vishnu and the regents of the cardinal points. The height of the image with the *prabhâvaḷe* is about 8 feet. The Kaiṭabhêśvara temple situated at some distance to the east of the village is a good specimen of the Chalukyan style and perhaps the largest of its kind. It resembles the Kêdârêśvara temple at Belgami in some respects. There is, however, only one cell with a large tower over it and a projection in front having neither the Hoysala crest nor a *simha-lalâṭa*. The doorways are lofty. There are 4 niches in the *navaranga*—2 at the sides of the *sukhanâsi* doorway and 2 at a little distance from them facing north and south. The *navaranga* is blocked by a new mud wall with a wooden doorway. The front *maṇṭapa* has, as usual, a veranda all round and entrances on the three sides. The central ceiling panel is artistically executed. The outer *jagati* or parapet running round the front *maṇṭapa* is about 8 feet high with a rail resembling that of the S'ântinâtha-basti at Bandalike (para 41). There are turrets at intervals on the outer walls as also on the parapet below the rail. The tower, which is now plastered, is a lofty one with 9 tiers, though containing only a few sculptures here and there. Around the temple there are a few dilapidated small shrines with fine doorways containing the figures of Vîrabhadra, Durgâ, A'diśêsha and so forth. There is also a temple of Pârvati to the north. The god of the temple, though popularly called Kaiṭabhêśvara, is named Kôṭîśvara in the inscriptions. The temple is an old one, being referred to in an inscription dated A. D. 1070. It is fortunately in a fair state of preservation and deserves to be conserved. A compound wall is necessary. Peepul plants are seen rooting themselves in the tower. These have to be destroyed by the scrub eradicator. A new inscription was found in the temple.

Kuppaṭur temples.

43. In Sorab two new inscriptions were discovered, one at the Ranganâtha temple and one at the Purâṇa-maṭha. The neighbouring villages—Haḷe Soraba, Aṇḍige, Koḍakaṇi and Mâvali were inspected. Two new inscriptions were copied at Mâvali and seven at Koḍakaṇi. The *vîragals* at the Kallêśvara temple in the former village are very fine specimens of the kind. The Siddhêśvara temple at Koḍakaṇi is a fine building with one cell. The pillars in the *navaranga*, which are of a reddish color, are well executed. There are 2 niches at the sides of the *sukhanâsi* doorway containing figures of Mahishâsuramardini and Gaṇêśa. There are also *Saptamâtrikâ* figures in the *navaranga*. It is worthy of note that the stone near the ruined Nârâyaṇa temple, which contains an inscription (Sorab 15) of the time of the Chalukya king Vinayâditya, has at the top a boar with two fishes placed one over the other in front, its snout touching the upper fish. This is perhaps to be taken as symbolising the overthrow of the Pâṇḍyas, whose ensign was the fish, by the Chalukyas.

Kodakani temple.

Ikkeri temple.

44. The place next visited was Ikkêri, Sagar Taluk. The Aghôrêśvara temple was inspected. It is a large structure, built of granite, in the Dravidian style. There are also some features of the Chalukyan and Saracenic styles in it. The temple faces north and has a lofty roof and ornamental doorways on the west, north and east, the north doorway being the best with two elephants at the sides. The *garbhagriha*, which is built of huge stones, contains a gigantic pedestal occupying nearly three-fourths of the whole space and sculptured all round with 32 seated female figures. In the *sukhanâsi* is a small translucent Nandi carved out of white spar. The temple has no *navaranga* but only a front *maṇṭapa*. At each side of the *sukhanâsi* doorway there are two niches, those to the right containing the figures of Gaṇêśa and Subrahmaṇya and those to the left figures of Mahishâsuramardini and Bhairava. The front *maṇṭapa* is supported by well-carved pillars and has narrow high verandas at the sides of the three entrances. There is a big stone tower over the cell with a projection in front as in Chalukyan temples. On the outer walls there are at regular intervals, with intervening figures, about 20 perforated windows, $2' \times 1\frac{1}{2}'$, with ornamental arches, beginning at the sides of the north doorway and ending at the doorways on the east and west. Below the windows runs round the walls a parapet with ornamental turrets at intervals but without a sloping rail at the top. The Nandi-maṇṭapa in front of the north entrance has 7 arched doorways, a large one on the south and two smaller ones on each of the other sides, with a big Nandi inside. In front of the *sukhanâsi* doorway in the temple three Keḷadi kings are represented as prostrating themselves before the god with their names Sadâśiva-Nâyaka, Bhadra-Nâyaka and Hucheha Sankaṇṇa-Nâyaka written over the heads. The temple has a metal image of Vîrabhadra with 32 hands. There is also a shrine of Pârvati to the west with a stone tower and an arched entrance. A new inscription was found on the north basement of the Aghôrêśvara temple. On my way back to Shimoga I halted at Kumsi and examined the Pakshiranganâtha temple. In it there is a small figure of Vishnu seated on a bird with outstretched wings, like the figure in Ravivarma's picture, but without consorts at the sides. A copperplate inscription was procured from one Venkappadîkshita and copied. At Shimoga the Lakshminârâyaṇa and Kôṭe Anjanêya temples were inspected. An important find at the place was a set of Kadamba plates in the possession of a goldsmith named Virachari. I am indebted to Pandit Samba Sastri of the High School for his assistance in procuring these plates for examination. They were issued by a Kadamba king of the name of Mândhâta, son of Kumâravarma. I returned to Bangalore on the 20th of March.

45. On the 18th of June I made a tour to Mulbagal Taluk to examine the Tamil inscriptions at A'vani and to inspect the Sômêśvara temple at Kuruḍumale. On the way Gaṭṭukâmadênhalli and Bêtamangala were inspected. Five new inscriptions, 3 in Kannada and 2 in Tamil, were copied at the first village. At the second village several temples were examined. Near the Gangamma temple, in which two stones containing the inscriptions Bowringpet 1 and 2 are worshipped, a new Tamil inscription was discovered. On the rock known as Kôṭhîla-baṇḍe to the north of the Iśvara temple 14 short Tamil inscriptions of about the 15th century were found in different parts. These are of some interest as recording grants for some temple by people belonging to places such as Kumâṇḍûr, Tûppil and Mângaḷûr in the Madras Presidency. The rock has been blasted in several parts and it is very likely that a number of records has also been destroyed as a consequence. In the Anjanêya temple the image, which is about 12 feet high, is said to have been set up by Arjuna. The Arkêśvara temple is a good structure with sculptures on the pillars. Two epigraphs were discovered near this temple. The Vijayarangasvâmi temple is an old building in the Dravidian style, with a Noḷamba inscription of the 10th century on its base. The principal image, called Vijayêndra, is said to have been set up by Indra. It is a seated figure, styled Vîrirunda-perumâḷ in the Tamil inscriptions, with consorts, also seated, at the sides. There are also in the *navaranga* figures of Vijayalakshmi and Ranganâtha to the right and left. A new inscription was copied at this temple and another on a rock to the east of the Gôsanakere tank.

46. A'vani is a place of considerable antiquity, its correct name being A'havaniya. The hill near it is said to have been the residence of Vâlmîki, and it was here that, according to tradition, Lava and Kuśa, the sons of Râma, were born.

To the east of the hill are shown two rocks known as Râmanabaṇḍe and Lakshmaṇanabaṇḍe; and Sîtâ is said to have witnessed the battle between Râma and his sons in connection with the sacrificial horse, which took place on the above rocks, from the top of a huge boulder on the hill called Toṭṭalguṇḍu. Another rock on the hill is called Kuduregunḍu because, it is said, the sacrificial horse was tied on it by Lava and Kuśa. A cave on the hill with a figure of Vâlmîki is pointed out as his residence. This is also known as the temple of Janakarishi, the father of Sîtâ. To the north of the cave is the Pâṇḍava temple with 5 *lingas* in a line, said to have been set up by the five Pâṇḍavas. Three new inscriptions were found here and seven more at the E'kântarâmêśvara temple. Near the latter is a cave with two *lingas* on one pedestal, said to have been set up by Lava and Kuśa. A few large holes in the overhanging rock of this cave are said to represent the places where Sîtâ kept her toilet things. A spring in front is called Kashâya-tîrtha, because, according to popular belief, it was here that Sîtâ washed the cloths of her children. Another spring between two huge rocks, called Dhanushkôṭi, is held very sacred, the *S'râddhas* performed here being supposed to be equal in merit to those performed at Gayâ. Here there is a figure of Bhairava whose permission is necessary, according to the *S'aivâgama*, for bathing in holy *tîrthas*. On the rock to the north is figured in several places a single foot with labels giving the name of the god whose foot it represents. There is also a figure of Gadâdharasvâmi with the name inscribed below. On the top of the hill is a temple of Sîtâ-Pârvati, commonly known as Sîtamma. A few other inscriptions were also discovered in various parts of the hill The temples at A'vani, which are enclosed in a courtyard measuring about 90 yards by 50 yards, contain mostly *lingas* said to have been set up by Râma, Lakshmaṇa, Bharata, S'atrughna, Hanumân, Sugrîva and Angada, and hence called Râmêśvara Lakshmaṇêśvara, etc, after their names. There is also a temple of Pârvati and small shrines of Gaṇêśa, Vîrabhadra and Subrahmaṇya. The Lakshmaṇêśvara, Bharatêśvara, S'atrughnêśvara and Pârvati temples are fine buildings with sculptures on the outer walls. The *linga* of the first temple is the biggest of all in the enclosure, being about 6 feet high with pedestal and 5 feet in girth. The *nararanga* has a ceiling panel, about 9 feet square, of *ashṭadikpâlakas* or the regents of the cardinal points with the figure of Umâmahêśvara in the centre A similar panel is also found in the Bharatêśvara temple. In the *navaranga* of the Pârvati temple stand two profusely ornamented figures, about 4½′ and 4′ high respectively, with beard and mustaches, which are said to represent the brothers Iḷavanjirâya and Vâsudêvarâya. The doowarys of the S'atrughnêśvara, Sugrîvêśvara and Angadêśvara temples are of black stone and well carved, the first being the best. On the north outer wall of the Lakshmaṇêśvara temple is a seated figure, with a *rudrâksha* necklace, representing Tribhuvanakartâra, a famous guru of the 10th century. A label to the right of the figure gives the name. The fragmentary nature of the inscriptions on the north outer wall of the Râmêśvara temple (Mulbagal 42 *e*-42 *j*) has to be attributed to a subsequent renovation of the building. On the west outer wall of the storehouse are sculptured in 2 or 3 places a boar and a dagger, indicating that the building was constructed or renovated during the Vijayanagar period. The new discoveries in the temples and their environs were 2 inscriptions on the east base of the Lakshmaṇêśvara temple; 2 in the Pârvati temple; 1 in the *Kalyâṇamaṇṭapa*; 4 to the west of Nâgarakuṇṭe, 2 of them being old *vîragals* of the Noḷamba period; and 6 on the rock to the west of Giṇḍi-tîrtha, 4 of them being short inscriptions in old characters consisting of mere names like those at Sravana Belgoḷa. The rock to the west of Giṇḍi-tîrtha contains some old inscriptions. By allowing people to blast the rock a few of these have already been destroyed and there is every likelihood of the others also meeting the same fate. The same was the case with the inscriptions on the Kôṭhîla-baṇḍe at Betamangala. Something has to be done in the matter to save old records from wanton destruction. A new inscription was also found at Râmpura near A'vaṇi. Several of the temples at A'vaṇi, though small, are good specimens of the Dravidian style, going back to the middle of the 10th century. They are in a fair state of preservation. But the peepul plants seen in some of them have to be eradicated at once.

Avani temples.

47. From A'vaṇi I went to Mulbagal, inspecting Virûpâkshapura on the way. The Virûpâksha temple in the latter village is one of the largest temples, if not the

largest, in the State, built during the reign of the Vijayanagar king Dêva-Râya II. The Pârvati shrine here has the figure of a lion in front of it just like the Nandi in front of Siva temples. This is rather unusual. Two new inscriptions were found here. At Mulbagal several temples were examined. The Anjanêya temple is a large structure with a spacious compound neatly kept with flower plants, etc. A few modern inscriptions were found here on the brass-plated doorways. An inscription on the parapet over the front *maṇṭapa* tells us that it was repaired in 1874. There are also a few labels below the mortar figures of Vishṇu on the parapet giving their names. Several other temples are also found in the enclosure. A new inscription was discovered at the Viṭhalanârâyaṇasvâmi temple and 5 more at the Sômêśvara temple in Sômêśvarapâḷya to the west. The latter temple has a fine large figure of Subrahmaṇya seated on the peacock with 12 hands, the faces being shown thus—3 in front, 2 at the sides and 1 on the back. On the Mulbagal hill two new epigraphs were copied, 1 in Tamil and 1 in Kannada. The hill is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders at the top known as Mahâdêvanaguṇḍu and Bàbaiyanaguṇḍu. The former has a ruined brick building at the top. The latter, loftier than the other, is held sacred by the Muhammadans. There are two reservoirs on the hill called Râmatîrtha and Lakshmaṇatîrtha. The *brindâvana* or tomb of S'rîpâdarâya, situated at a distance of about a mile from Mulbagal, was also visited. S'rîpâdarâya was a great Mâdhva guru who flourished in the latter half of the 15th century and had a *maṭha* at Mulbagal which is even now in existence. He and his pupil Vyâsarâya are the only two among Mâdhva gurus who are distinguished by the title *râya*. Tradition accounts for this by saying that the two gurus sat on the Vijayanagar throne for short periods and ruled the kingdom. From the *Vyâsavijaya*, a work giving an account of Vyâsarâya, we learn that the king being warned of an evil *muhûrta* approaching and advised to put some one else on the throne for the time, Vyâsarâya, who was chosen by the state elephant, was anointed to the throne for that period. This was during Krishna-Dêva-Râya's time. In a stanza of the *S'rîpâdarâyâshṭaka*, a small work in praise of S'rîpâdarâya, it is stated that he absolved king Vîra-Narasinga from the sin of having killed a Brahman and sat on the throne at his request. The stanza runs thus:

Srîpâdarâya.

srîmad-Vîra-Nṛisinga-Râja-nṛipatêr bhû-dêva-hatyâ-vyathâm
durîkṛitya tad-arpit-ôjjvala-maṇâ-simhâsanê samsthitah ||

The king referred to here is apparently Sâḷuva-Narasinga-Râya, the supplanter of the first Vijayanagar dynasty. On the *brindâvana* is sculptured a seated figure of S'rîpâdarâya which is daily worshipped. A small silver *brindâvana* of the guru is carried in procession on a car every year. The place is held very sacred by the Mâdhvas. To the right of the *brindâvana* is a temple of Narasimha, in the *pradakshiṇa* of which is a small cavelike shrine with a seated figure of Vyâsarâya. The hillock near Mulbagal known as Hanchukalbeṭṭa was also surveyed.

48. I then went to Kuruḍumale and examined the temples there. The Sômêśvara temple, though small, is a splendid specimen of Dravidian architecture. It is built of black stone and presents a very elegant appearance without excessive ornamentation. It faces south with a fine porch in front supported by sculptured pillars. The outer walls are decorated with beautifully carved pilasters and niches, the work on those of the *navaranga* being more artistic than that on the walls of, the *garbhagriha* and *s'ukhanâsi*. This is accounted for by the statement that the former was the handiwork of Jakaṇâchâri's son, while the latter was executed by the father. It may be stated here that the stories popularly related of a sculptor named Jakaṇâchâri appear to be purely imaginary. The word is merely a corruption of Dakshiṇâchârya, a southern sculptor or mason, and does not denote any particular sculptor. The *linga* faces east with only a perforated window opposite to it instead of an entrance as usual. Near the window stand three figures which are said to represent Iḷavanji Vâsudêvarâya and his consorts. The male figure is similar to the ones in the Pârvati temple at A'vaṇi (para 46). Over the window are sculptured two small standing figures supposed to represent Jakaṇâchâri and his son, who built the temple. The interior is dark. The pillars of the *navaranga* are carved with sculptures representing in some cases scenes from the S'aiva Purâṇas. The

Kuruḍumale temples.

figure of the sage Kauṇḍinya after whom, according to the *sthala-purâṇa*, the place is called Kauṇḍinya-kshêtra is pointed out in the lowest panel on the west face of the south-east pillar. Opposite to the south entrance is a *linga* called Kûtâṇḍêśvara enclosed in mud walls, said to have been set up by the present Pújâri's grandfather. This ugly structure mars the beauty of the *navaranga*. In the *mahâdvâra* the basement has a frieze of black stone amidst others of granite, which enhances its beauty. This temple deserves conservation. The oldest temple in the village is the Mahâgaṇapati temple, with a huge figure of Gaṇêśa about ten feet high with pedestal. In front of it is the figure of a big rat with housings seated on a pedestal. The Chennarâyasvâmi temple, now in ruins, is also a fine structure with its *garbhagriha* built of black stone, the other parts being in granite. The images of this temple, which are well carved, are now kept in the Mahâgaṇapati temple. It is said that the correct name of Kuruḍumale is Kúḍumale, because the gods assembled (*kúḍu*) here for worshipping and obtaining boons from Mahâgaṇapati; and that the place had the names Gaṇêśagiri, Kûṭâchala and Yâdavâchala in the past three *yugas*, its name in the present *yuga* being Kauṇḍinyakshêtra. The villagers made a pathetic appeal to me with regard to the preservation of the Sômêśvara temple. They said they had been addressing petitions to Government in connection with this temple for nearly a quarter of a century without any good result. Their request deserves favourable consideration. On my way back I halted at Tambihalli and inspected the neighbouring villages Huttúr, Guṭlúr, Hoḷali Hosúr and Hoḷali. Near the second village were seen three *mâstikals* on which, unlike on other stones, the female figures had both the hands hanging by the sides though with the usual lime and water vessel. Three new inscriptions were discovered at Hoḷali. I returned to Bangalore on the 27th of June.

49. Some inscriptions at Hiriguṇḍagal, Tumkur Taluk, could not be copied last year as they had been buried in the ground. The Amildar, who was written to on the subject, had the stones excavated and gave information that the inscriptions could now be copied. Accordingly Pandit Venkannachar was sent out for the purpose. He copied three inscriptions at Hiriguṇḍagal and also two at Jinaga, a neighbouring village. In connection with the revised edition of the Śravaṇa Belgoḷa volume Padmaraja Pandit was sent out to make a search for inscriptions in the villages around Śravaṇa Belgoḷa. He examined nearly forty villages including Śravaṇa Belgoḷa and brought copies of 14 new inscriptions. One of these is a valuable record as it tells us that the Ganga king Śivamâra built one of the bastis on the smaller hill at Śravaṇa Belgoḷa.

50. Other records examined during the year under report were a set of Ganga plates received from Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore; two copperplates received from the Revenue Commissioner's Office, and 10 original Nirûps, a sale deed and a copy of a copperplate inscription, all belonging to the first half of the 18th century, received from K. Rangaswami Iyengar of Kaḷale, Nanjangud Taluk. The Nirûps relate to the Lakshmîkântasvâmi temple at Kaḷale and the copperplates refer themselves to the reign of Krishṇa-Râja-Oḍeyar I of Mysore.

51. Altogether the number of new records discovered during the year under report was 511, of which 278 were in the Hassan District, 107 in the Kolar District, 90 in the Shimoga District, 19 in the Bangalore District, 12 in the Mysore District and 5 in the Tumkur District. According to the characters in which they are written, 42 are in Tamil, 13 in Telugu, 7 in Nâgari, and the rest in Kannada. In almost every village that was visited, the printed inscriptions were compared with the originals and corrections made.

52. While on tour the following schools were inspected: the Kannada School at Javagal, Arsikere Taluk; the Sanskrit School, the Kannada Boys' School and the Girls' School at Belur; and the Kannada School at Kuppatur, Sorab Taluk.

Office work.

53. Besides the gold and copper coins examined at Belur (para 32), 172 gold coins, received from the Secretariat, the State Huzur Treasury and the Shimoga District Office, were also examined during the year. The latter were found to consist of *muhars* of the Mughal emperors Akbar, Shah-Jahan, Aurangazib, Muhammad Shah, Farrukhsiyar, Alamgir II and Shah-Alam,—Vîrarâya *fanams* of the West Coast, Kantiroy *fanams* and *fanams* of Tippu.

54. The printing of the revised edition of the Sravana Belgola volume made very slow progress, only 52 pages of the Kannada texts having been printed during the year. It is to be regretted that absolutely no progress was made during the year in the printing of the revised edition of the Karṇâṭaka-S'abdânuśâśana. This is partly accounted for by the pressure of work in the Government Press in connection with the Census.

55. In connection with the work relating to the preparation of a General Index to the volumes of the Epigraphia Carnatica, the alphabetical arrangement of all the slips has been completed, and words beginning with the first three letters of the alphabet have been written out and made ready for the press.

56. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1910-11. He took photographs of a number of copperplates and coins and prepared facsimiles of them. He accompanied me on tour to the Hassan and Shimoga Districts, took photographs of a large number of temples, sculptures and inscriptions, and sketched the plans of several temples. He also prepared two plates illustrating the temples at Harnahalli and Koramangala. He developed a large number of negatives brought from tour and printed photographs.

57. The Architectural Draughtsman completed seven plates illustrating the temples at Halebid, Arsikere, Harnahalli and Koramangala.

58. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

59. During the year under report the following works were transcribed by the two copyists attached to the Office:—(1) Alankâra-sudhânidhi, (2) Jainêndra-vyâkaraṇam (in part), (3) Bharatêśvara-charitre, (4) Jâtakatilaka, (5) Bhujabali-charitre (in part), (6) Keḷadiyarasugaḷa-charitre and (7) Sâvantidurgada-champu. They also compared about 1,200 pages of manuscripts.

60. Of the transcripts prepared in the office, 23 bound volumes containing 34 works in all were sent to the Mysore Oriental Library during the year. A few details about them are given below.

No.	Work	Author	Language	Remarks
1	Alankârasangraha ...	Amṛitânanda-yôgi ...	Sanskrit ...	
2	Ekâvalî	Vidyâdhara ...	Do ...	
3	S'ankarasamhite	Mummaḍi Tamma	Kannada ...	
4	Môhanataraṅgiṇi	Kanakadâsa ...	Do ...	
5	Beḷgoḷada Gommaṭêś'vara-charitre.	Anantakavi ...	Do ...	Jaina work.
6	Khagêndramaṇidarpana ...	Mangarâja ...	Do ...	Do
7	Kârkaḷada Gommaṭasvâmi-charitre	Chandrama ..	Do ...	Do
8	Sudhâlaharî	Venkâmâtya ...	Sanskrit ...	
9	Siddha-stôtra	A'śâdhara-sûri ...	Do ...	Jaina work.
10	Pañchakalyâṇa-stôtra ..	Do ...	Do ...	Do
11	Mangarâja-nighaṇṭu ...	Mangarâja ...	Kannada ...	Do
12	Kannaḍa Ratnakaraṇḍaka ..	A'yatavarma ...	Do ..	Jainawork.
13	Lôka-svarûpa		Do ...	Do
14	Karmaprakṛiti		Do ...	Do
15	Paramâgamasâra	Chandrakîrti ...	Do ...	Do
16	Gadyachintâmaṇi	Vâdîbhasimha-sûri ...	Sanskrit ...	Do
17	Brahmôttarakhaṇḍa ...	? Mahâdêva ...	Kannada ...	
18	Krishṇârjunasaṅgara ...	Kônayya ...	Do ...	
19	Bhâvachintâratna ...	Gubbi Mallaṇârya ...	Do ...	Lingayat work.
20	Basavês'vara-panchastôtra ...		Do ...	Do
21	Kâvyâlankâra	Bhâmaha ...	Sanskrit ...	
22	Dhanvantarîya-nighaṇṭu ...		Do ...	
23	Sâmudrika-lakshaṇa ...	Kumâra ...	Do ...	
24	Do ...	Bhadrabâhu ..	Do ...	
25	Karmaprakṛiti	Abhayachandra ...	Do ...	Jaina work.
26	Kriyâchûḷikâ		Do ...	Do
27	Gaṇidhara-stôtra		Do ...	Do
28	Ratnakaraṇḍaka or Upâsakâdhyayana	Samantabhadra ...	Do ...	Do
29	Dravyasangrahâgama ...	Némichandra ...	Prâkrit ...	Do
30	Prabhanjana-charitre ...	Mangarasa ..	Kannada ...	Do
31	Udyôgâsâra	A'tmajña ...	Do ...	Do
32	Chandranâthâshṭaka ...	Guṇavarma ...	Do ...	Do
33	S'rîpâla-charitre	Mangarasa ...	Do ...	Do
34	Sanatkumâra shaṭpadi ...	Bommarasa ...	Do ...	Do

61. A few books received from the Private Secretary to His Highness the Maharaja for review were examined and opinion sent.

62. During the year under report a paper on "The Chalukya Genealogy according to the Kannada poet Ranna" was contributed to the *Indian Antiquary* and two papers, one on "Dattaka-sûtra" and the other on "The Keḷadi Râjas of Ikkêri and Beḍnûr," to the *Journal of the Royal Asiatic Society*.

63. The office staff have done their work to my satisfaction.

List of Photographs.

No.	Size	Description	Village	District
1	12 × 10	Hoysalesvara Temple, ornamental base (South) ...	Halebid	Hassan
2	,,	Do Elephant and Garuda ...	,,	,,
3	,,	Do North full view	,,	,,
4	,,	Do South-east view	,,	,,
5	,,	Do East side (middle)	,,	,,
6	,,	Do Ravana and Nandi (North) ...	,,	,,
7	,,	Do West side (middle)	,,	,,
8	,,	Do South side	,,	,,
9	,,	Do Trimurti and other figures ..	,,	,,
10	,,	Do Varaha and do ...	,,	,,
11	,,	Do Inscription pillar	,,	,,
12	,,	Do Narasimha and Sarasvati .	,,	,,
13	,,	Do Ceiling in east entrance ...	,,	,,
14	,,	Do Gopalakrishna figure ..	,,	,,
15	,,	Do East view	,,	,,
16	,,	Do North-west view	,,	,,
17	,,	Do South-west do	,,	,,
18	,,	Do Trimurti and Subrahmanya (North)	,,	,,
19	,,	Do Ganapati	,,	,,
20	,,	Do Trimurti and other figures (South)	,,	,,
21	,,	Do Ganapati and Vishnu	,,	,,
22	,,	Do Niche-full view (North-West) ...	,,	,,
23	,,	Do East door way	,,	,,
24	,,	Do South do	,,	,,
25	,,	Do West view—full	,,	,,
26	,,	Do South-west side	,,	,,
27	,,	Kedaresvara Temple, Lintel stone	,,	,,
28	,,	Do South view	,,	,,
29	,,	Do Ornamental base (North) ...	,,	,,
30	,,	Do Figures. West	,,	,,
31	,,	Do Figures with base (South) ...	,,	,,
32	,,	Do Ornamental base do ...	,,	,,
33	,,	Do Figures with base (West) ...	,,	,,
34	,,	Do Figures (North)	,,	,,
35	,,	Do Figures with base (North) ...	,,	,,
36	,,	Do Ceiling (East)	,,	,,
37	10 × 8	Do Sarasvati figure	,,	,,
38	12 × 10	Hindustani Inscription on the tank bund	,,	,,
39	,,	Parsvanatha basti (East view)	Bastihalli	,,
40	,,	Do Mantapa (east side)	,,	,,
41	,,	Do Ceiling	,,	,,
42	,,	Santinatha basti figure	,,	,,
43	,,	South view of the temple in the fort	Halebid	,,
44	,,	Siva temple (North view)	Chatchatta-halli	,,
45	,,	Channakesava Temple, ornamental base ...	Belur	,,
46	,,	Do do ...	,,	,,
47	,,	Do Ornamental panel ...	,,	,,
48	,,	Do Tower with base (North) ...	,,	
49	,,	Do Ornamental base to eaves (South-west) ...	,,	,,
50	,,	Do East view, full ...	,,	,,
51	,,	Do South do ...	,,	,,
52	,,	Do West do ...	,,	,,
53	,,	Do North doorway ...	,,	,,
54	,,	Do Amman Temple (South-view) ...	,,	,,
55	10 × 8	Do Chamundesvari figure ...	,,	,,
56	,,	Do North-east panel ...	,,	,,
57	,,	Do South-east do ...	,,	,,
58	,,	Do North-west do ...	,,	,,
59	,,	Do do do ...	,,	,,
60	,,	Do South-west do ...	,,	,,
61	,,	Kappe Channigaraya Temple, East view ...	,,	,,
62	,,	Viranarayana Temple do	,,	,,
63	,,	Two figures in front of the Kappe-Channigaraya temple	,,	,,
64	12 × 10	Kesava Temple, Ceiling	Hullekere	,,
65	,,	Do South tower	,,	,,
66	,,	Do West do	,,	,,
67	,,	Do North do	,,	,,
68	,,	Do East do	,,	,,
69	,,	Do Front view	,,	,,
70	,,	Do Elephants with base (South) ...	,,	,,
71	,,	Do Full view	,,	,,

List of Photographs—*contd.*

No.	Size	Description	Village	District
72	12×10	Mahalingesvara temple, Figures	Mavutan-halli	Hassan
73	„	Do do	„	„
74	10×8	Do do	„	„
75	12×10	Lakshminarasimha temple, Figures with base ...	Javgal	„
76	„	Do South view	„	„
77	„	Stone Inscription	Arikere	„
78	10×8	Surya figure	„	„
79	„	Vishnu do	„	„
80	12×10	Stone Inscription	Nerlige	„
81	$6\frac{1}{2}\times4\frac{3}{4}$	Do	Sravan-Belgola	„
82	12×10	Doorway of Onikehonda	Belgami.	Shimoga
83	„	Trimurti figure on the tank-bund	„	„
84	„	Figures in Kammara-hittalu	„	„
85	„	Kedaresvara Temple, South tower	„	„
86	„	Do Simha-lalata	„	„
87	„	Do South mantapa	„	„
88	„	Do Front view	„	„
89	„	Do Small Temple (east)	„	„
90	„	Do Masti stone	„	„
91	„	Stone Inscription at Onikehonda	„	„
92	„	Tripurantesvara Temple, Doorway	„	„
93	10×8	Do Panel	„	„
94	„	Tripurantesvara Temple, Panel	„	„
95	„	Do do	„	„
96	„	Do do	„	„
97	„	Do Lion on side of steps	„	„
98	„	Uma-mahesvara figure	„	„
99	„	Do	„	„
100	„	Somesvara Temple, East view	„	„
101	„	Stone pillar	„	„
102	„	Sula-Brahma	„	„
103	12×10	Lakshmi with a big figure on each side ...	Talgunda	„
104	„	Inscription on a stone pillar	„	„
105	„	Do to the right of doorway	„	„
106	„	Do to the left of doorway	„	„
107	„	Do on a stone pillar	„	„
108	10×8	Old mud fort	Malvalli	„
109	„	Palanquin (pallakki)	„	„
110	12×10	Aghoresvara Temple, South view	Hanchi	„
111	„	Do North view	Ikkeri	„
112	„	Do East view	„	„
113	10×8	Do Figures	„	„
114	12×10	Amman Temple, South view	„	„
115	„	Somesvara Temple, Front view	Bandalike	„
116	„	Do Panel	„	„
117	„	Do do	„	„
118	„	Do Doorway	„	„
119	„	Trimurti Temple, doorway	„	„
120	„	Do Front view	„	„
121	„	Kaitabhesvara Temple, South view	„	„
122	„	do East view	Anvatti	„
123	„	Do Small temple	„	„
124	„	Kali Figure	„	„
125	10×8	Stone Inscription with elephant figure on the top ...	Kuppatur	„
126	12×10	Virkal	„	„
127	10×8	Narayana Figure	Mavali	„
128	„	Stone Inscription	Kodakani	„
129	12×10	Jog Falls	„	„
130	10×8	Kadamba copperplates	Jog	„
131	$6\frac{1}{2}\times4\frac{3}{4}$	Do ,seal of	Shimoga	„
132	12×10	Ganga copper plates	„	„
133	$6\frac{1}{2}\times4\frac{3}{4}$	Do ,seal of	„	„
134	12×10	Amman Temple, South panel	„	„
135	„	Do West panel	Halsur	Bangalore
136	„	Do North panel	„	„
137	„	Do do	„	„
138	„	Do do	„	„
139	„	Do do	„	„
140	„	Do South-west panel	„	„

List of Photographs—*concld.*

No.	Size	Description	Village	District
141	12 × 10	Somesvara Temple. North view	Ulsur	Bangalore.
142	,,	Do Front Tower	,,	,,
143	,,	Do Navagraha figures	,,	,,
144	,,	Cloth manuscripts (Kadatams)	,,	,,
145	,,	Paper Sanuads	,,	,,
146	,,	Gold coins	,,	,,
147	$6\frac{1}{2} \times 4\frac{3}{4}$	Silver coins and clay seal	,,	,,

List of Drawings.

No.	Description	Village	District.
1	Portion of the South-west corner of the Siva temple	Arsikere	Hassan.
2	Ceiling in Siva temple	,,	,,
3	Section of the ceiling in Siva temple	,,	,,
4	Kedaresvara temple tower	Halebid	,,
5	Ceiling in Buchesvara temple	Koravangala	,,
6	Hoysala crest on the tower of Buchesvara temple	,,	,,
7	Panel in Buchesvara temple	,,	,,
8	Pillar of do	,,	,,
9	Capital of pillar in Somesvara temple	Harnahalli	,,
10	Pillar in Somesvara temple	,,	,,

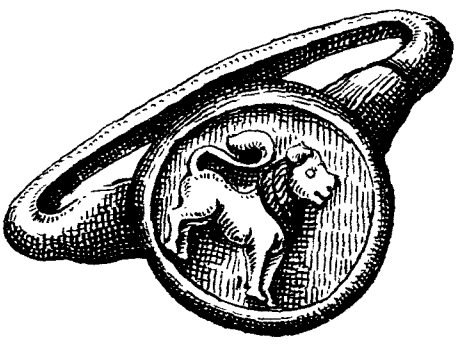
SHIMOGA PLATES OF THE KADAMBA KING MÂNDHÂTA ABOUT 450 A.D.

Ib

IIa

IIb

IIIa



SEAL

PART II.—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

1. Epigraphy.

64. A large number of the new records copied during the year can be assigned to specific dynasties such as the Kadambas, Gangas, Râshṭrakûṭas, Noḷambas, Châlukyas, Kaḷachuryas, Sêvuṇas, Hoysaḷas, Vijayanagar and Mysore. There are also a few inscriptions relating to the later Chôḷas of the Kolar District and to the Ikkeri, Sugaṭûr, Yelahanka and Belur chiefs. Among the discoveries of the year the old inscriptions, of about the 5th century, found at Tâḷgunda and the copperplates procured at Shimoga are important as they supply some new information about the Kadambas. The records copied at Śravana Belgola, Karagaḍa (Belur Taluk) and Nêralige (Arsikere Taluk), and those found at Belgâmi, Halebid, Beṇḍekere (Arsikere Taluk), Chikka Mâgaḍi (Shikarpur Taluk) and Hanchi (Sorab Taluk) are also of importance as furnishing items of interesting information with regard to the Gangas and some of the feudatories of the Châlukya, Hoysaḷa and Sêvuṇa kings. The copperplates of Krishna-Râja-Oḍeyar I contain one of the longest inscriptions in Mysore.

THE KADAMBAS.

65. There are only two inscriptions relating to this dynasty, one copied at Tâḷgunda and the other, a copperplate inscription, procured at Shimoga. The latter is noteworthy as it records a grant by king Mândhâta-Râja, son of Kumâravarma, names not hitherto known from the published records of the early Kadamba dynasty. A second inscription discovered at Tâḷgunda has also to be assigned to the same dynasty, as it speaks of a chief who was a feudatory of the Kadambas and related to them on his mother's side.

Mândhâta-Râja.

66. The Kadamba plates (Plate II) referred to above are three in number, each measuring 7″ by $2\frac{1}{2}$″, the first and third plates being engraved on the inner side only. They are strung on a ring which is $\frac{1}{4}$″ thick and $2\frac{3}{4}$″ in diameter and has its ends secured in the base of a circular seal about $1\frac{1}{4}$″ in diameter. The seal bears in relief on a countersunk surface a lion standing to the proper left. The middle plate is somewhat thicker than the others. The plates are in a good state of preservation, the characters used being Haḷa-Kannaḍa. They were in the possession of a goldsmith named Virachari in Shimoga and are said to have originally belonged to the *archak* of the Ranganâtha temple at Dêvarhalli, Channagiri Taluk.

67. The language of the inscription is Sanskrit throughout, and, with the exception of the two imprecatory and benedictive verses at the end, the whole is in prose. The record begins, like the Ganga grants, with the phrase *jitam bhagavatâ*, the only other Kadamba grant which has a similar beginning being Belur 245. The grant was issued at the victorious city of Uchchhṛingi (*i.e.*, Uchchangi), which has been identified with Uchchangidurga, situated about 3 miles to the east of Moḷakâlmuru. In one of the Halsi grants (*Indian Antiquary*, VI, 30) the place is called Uchchaśṛingi, but the name given in the present grant is more nearly like its vernacular equivalent. As in other grants, the Kadambas are described here as anointed after meditating on Svâmi-Mahâsêna and the group of Mothers; as belonging to the Mânavya-gôtra; as sons of Hâritî; as fully versed in the critical study of their sacred writings; as mothers of their dependants; and as of a lineage purified by the final ablutions of the horse-sacrifice. Of this family was śrî-Kumâravarma-mahârâja, whose son—possessed of the three objects of worldly existence (*trivarga*), *viz.*, virtue, wealth and enjoyment; a moon in delighting the lilies, his

PLATE II.

Shimoga Plates of the Kadamba king Mândhâta.

(*Ib*) [1]svasti jitaṃ bhagavatâ vijayôchchhṛingyâṃ Svâmi-Mahâsêna-mâtṛi-gaṇâ-
[2]nudhyâtâbhishiktânâṃ Mânavya-sa-gôtrâṇâṃ Hâritî-putrâṇâṃ
[3]pratikata-svâdhyâya--charchchâ-pârâṇâṃ âśrita-janâmbânâṃ Kadambâ-
[4]nâṃ aśvamêdhâvabhṛita-snâna-pavitṛikṛitânvayânâṃ śrî-Kumâra-varmma-
[5]mahârâjasya putraḥ trivarga-sampannâḥ mitra-kumudânanda-

(*IIa*) [6]kara-chandramâḥ sva-bhuja-parâkrama-parikraya-krîta-
[7]sakhala-râjya-râjaśrî-jushṭa-nilaya-pṛithu-puru-vakshâḥ pra-
[8]bhinna-kaṭa-taṭa-vigaḷita-mada-gandha-dvi-radaṇa-kshuṇṇâri-vigra-
[9]ha-naika-samarâjirôpâtta-yaśôchhṛita-patâkaḥ śrîmân Mân-
[10]dhâta-râjaḥ râjyêna varddhanakarê pañchamê varshê Kaggi-grâmê

(*IIb*) ‖ [11]gṛiha-vastunâ sârddhaṃ shaṇ-ṇivarttanîṃ Pâlgaḷinî-grâmasyâñchañ-chatu-
[12]sh-pat-kshêtrañ cha dattavân vidhinâ A'trêya-sa-gôtrayâ
[13]Kaṛtika-śukla-paksha-dvâdaśyâṃ vidita-kulôdgamanâya vêda-
[14]pâragâyaḥ askhalita-vṛirttayê parama-nistaragâya Triyambaka-
[15]svâminê yar pâtâ pâḷayitâ vâ sa puṇya-phalam avâpnôti

(*IIIa*) [16]yôpi harttâ hâraṇitâ vâ sa cha pañcha-maha-pâtaka-saṃyuktô
[17]bhavati Mânavê cha prôktaṃ sva-dattâṃ para-dattâm vâ yê harêta
[18]vasundharâṃ shashṭiṃ varisha-sahasrâṇi vishṭâyâṃ jâyatê kimi bahu-
[19]bhir vvasudhâ bhuktâ râjabhi Sagarâdibhi yasya yasya yadâ bhûmi ta
[20]tasya tasya tadâ phalam iti virddhir astu ‖

PLATE III.

Residency Plates of the Gaṅga king Koṇgaṇi-mahâdhirâja (or Avinîta).

A. D. 455.

(*Ib*) [1] svasti jitaṃ bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrî[ma]
j-Jâhna-
[2] vêya-kulâmala-vyômâvabhâsana-bâla-bhâskarasya sva-bhuja-
[3] java-jaya-janita-su-jana-janapadasya dâruṇâri-gaṇa-vidâraṇô-
[4] palabdha-vraṇa-bhûshaṇa-bhûshitasya Kâṇvâyana-sa-gôtrasya śrî-
[5] mat-Koṅgaṇi-varmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata

(*IIIa*) [6] nêka-sahasra-visarggâśrayaṇa-kâriṇa śrîmad-Mâdhava-varmma-dharmma-
mahâdhirâ-
[7] jasya sûnunâ aśvamêdhâvabhṛithâbhishikta-śrîmat-Kadamba-kuâlmala-
bhasti-
[8] malinaḥ śrîmat-Kṛishṇa-varmma-mahâdhirâjasya priya-bhâginêya-vachana-
na-saṃ-
[9] śabditêna śaiśava-kâlâvapta-râjyâbhishêkêṇa vijṛimbhamâṇa-śakti-trayêṇa
[10] parasparânavamarddanôpabhujyamana-trivargga- sârêṇa su-sambhramâ-
vanamita-sa-

(*IIIb*) [11] masta-sâmanta-maṇḍalêna chira-prêma-bahumânânurakta-prakṛiti-vargg-
gêṇa vidyâ-
[12] vinayâtiśaya-parikshitântarâtmanâ Kârtayugîna-râja-charitâvalambitâ
anê-
[13] ka-samara-vijayôpârjjita-vipula-yaśaḥ-kshîrôdaikârṇnavîkata-bhuvana-
tra-
[14] yêṇa niravagraha-pradhâna-śauryyêṇa avishâhyâ-râ (jâ)dhirâja-masta-
kârppitapra-
[15] tihata-śâsanêna anêka-mukhadbhir varddhamâna-vibhavôdaya-parâjita-
Draviṇa-

(*IVa*) [16] patinâ pratîtânêka-guṇa-nidhânabhûtêna vidvatsu prathama-gaṇyê-
[17] na praṇayi-jana-hṛidayabhûtêna maryyâdâ-laṅghanâlakya-vara-
[18] nakara-vṛitiyathârha-daṇḍatayânujñâta-Vaishṇavêna pratipâti-
[19] gata-turaga-ratha-vibhasya dakshiṇâyân diśi mapi gôpya śrîmat-Koṅga-
[20] ṇi-mahâdhirâjêna âtmanaḥ pravarddhamâna-vijayapulaiśvaryyê

(IV*b*) [21] pañcha-viṃśati-saṃvatsarê Kârttika-mâsê śukla-pakshê pañchamî
[22] Uttarâshâḍa-nakshatrê Toṭṭi-vastavyâya A'pastamba-sûtrâyaḥ
[23] Taitriya-charaṇâya Maudgalya-gôtrâya Mâdi-śarmmaṇê
[24] Paruvi-vishayê Malligûra-gramê Ponnamuri-grâmaṃ nâma
[25] su-kshêtraṃ Purkkoḷi vṛiti maryyadâs taṭaka kṛitvâ adbhir dattaḥ sarvva-

(V*a*) [26] ta sîma-lingaiś cha nirddishṭâ Nairityâ rakta-sthalan nâma tasmâ
[27] paśchimata vibhîtaka-vṛikha tataḥ kadamba-vṛiksha tataḥ
[28] puṭugutinṛi nâma chiñcha-vṛiksha tataḥ Vâya-
[29] vyân diśi chirubatinṛi nâma chiñcha-vriksha tataḥ tasmad u-
[30] tarata Prâlmiṇṭa-nâma sthala tataḥ Tâḷepâshâṇa-nâ-

(V*b*) [31] ma talaḥ I'śânê Ertakuṛuki-nâma parvata tataḥ pûrvatô
[32] Kadânṛipaṭuvu-nâma-parvataḥ A'gnêhê diśi Choluvinṛi-
[33] nâma parvata tataḥ dakshiṇataḥ Kallaḷi-nâma rava-
[34] sthânaṃ tataḥ Chûruḍukuṇṭa-nâma taṭâka Nairityâdi pra-
[35] dakshiṇam êvâ pravartatê êshâ asya grâmasya sîma I sarva

(VI*a*) [36] parihâra-kramêṇa yôsyâ lôbhât prâmâdâd vâ harttâ sa pañcha-ma-
[37] hâ-pâtaka-saṃyuktô bhavati api châsmin uktaṃ Manu-gîtâ ślôkâ
[38] sva-dattâṃ para-dattâṃ vâ yô harêta vasandharâ shashṭi-varsha-saha-
[39] srâṇi ghôrê tamasi varttatê bahubhir vasudhâ bhuktâ râjabhis Saga-
[40] râdibhiḥ yasya yasya yadâ bhûmi tasya tasya tadâ phala bhûmi-

(VI*b*) [41] dânât paraṃ dânaṃ na bhûta na bhavishyati tasyaiva haraṇât pâpaṃ
[42] na bhûtaṃ na bhavishyati Suvarṇṇakârâchâryyasya putraḥ śâstrâlêkya-
[43] prayôktṛi-kuśalasya Mârggiṇa likhitêyaṃ tâmbra-paṭṭikâ ||

PLATE IV.

Two Inscriptions at Tâḷgunda (Shikarpur Taluk).

1

[1]svasti mûrdhni nyastam śaśinam a-sakalaṃ Gaṅgâ-saṅgâch-chhiśiratara-ka-
raṃ.
[2] yô vaidagdhyâd vahati sa lali.....jayati Paśupatiḥ
[3]tadanu Paśupatêr prasâda-jâtô jayati punar-jjanitô yathêha.....
[4]Paśupatir iti yasya nâma dânê diśi viditaṃ samarê cha dakshiṇasyâṃ
Kâkusthêna Bhaṭâri-
[5]vaṃśa-tilakênânanya-rûpa-śriyâ mâtrâ châpi Kadamba-vaṅśa-bhavayâ Lak-
shmyâ cha.....
[6]tênânêka-mahâdhvarêshu dadatâ sammânitair pâvitaṃ viprair akshata-
taṇḍulair aharaha-
[7]s tuṅgam śirô vibhratâ daśa-maṇḍalikêshu nâyakatvaṃ saha śulkêna cha
bôdhinâm avâpya
[8]...latô vinayêna cha prasâdya kshitipam svâminam unnatau dhanânâṃ vâñ-
chhatâ jagati dharmmam anva...
[9]...pâtra-guṇa-pâra-gâmishu triṅśad-anna-dhanam êvam âhutaṃ Sthânakuñja
pura-tîrttha-vâsishu
[10].....gôsya.....śâlâyâm.....

2

[1]svasti uditôdita-Kaykêya-mahâ-kula-prasûtâ êsâ Prabhâvatî râjñî vikhyâta-
Kadamba-ku-
[2]lôdbhûtasya śrî-Mṛigêśa-varmma-dharmma-mahârâja-priya-bhâryyâ yâ śrî-
Ra[vi]varmma-dharmma mahârâ-
[3]ja-mâtâ-uditôdita-mahâ-kula-prasûtaih vêda-vêdâṅgêtihâsa-purâṇânêka-dharm-
maśâstra-pâragaiḥ
[4]yama-niyama-parâyaṇaiḥ sva-karmma-nirataiḥ sahasra-saṅkhyair dvijaiḥ
nityam samstûyamânâ

3

Inscription at Sravaṇa Belgola. About A. D. 800.
Sivamârana basadi.

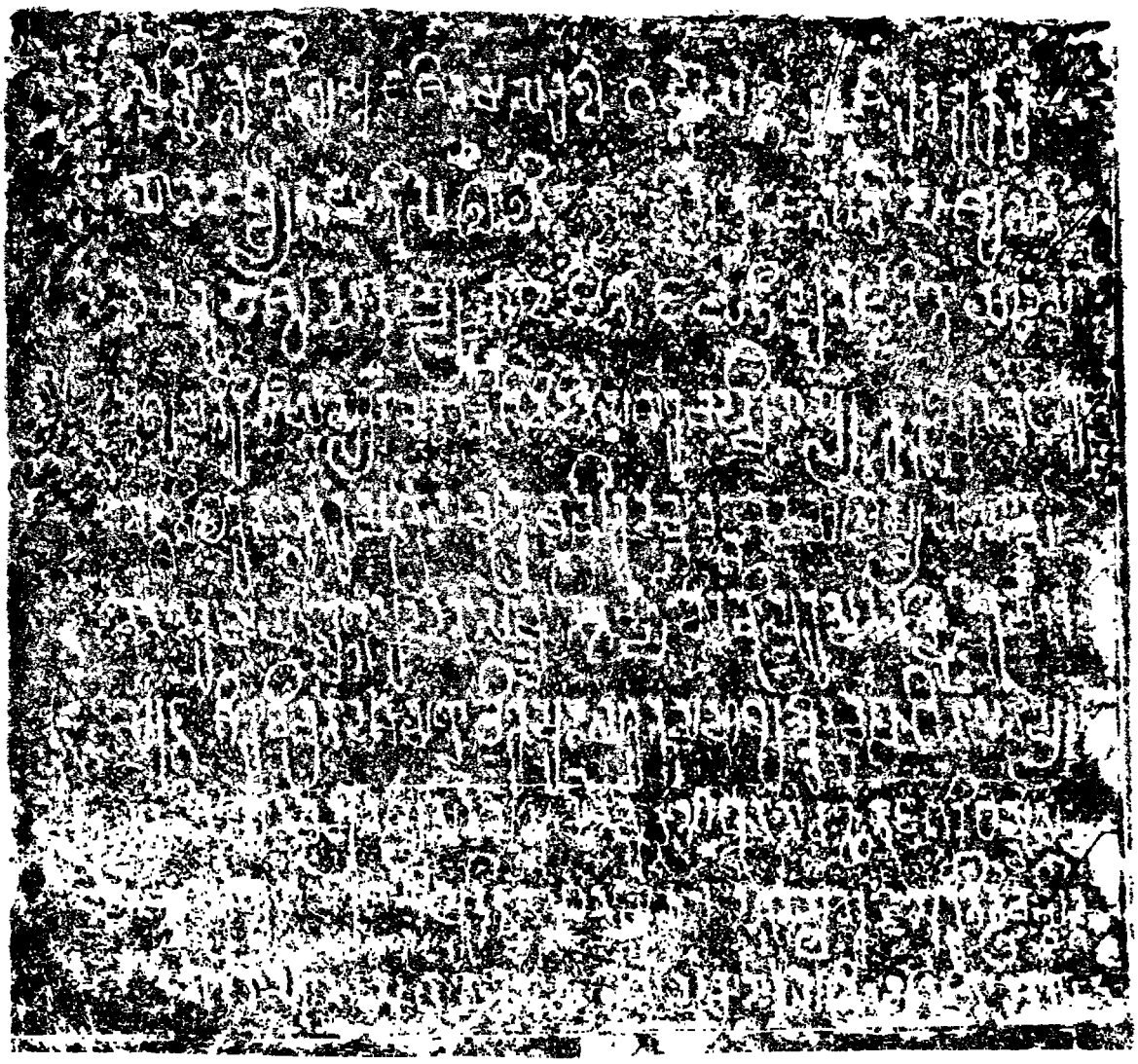
PLATE V.

Vîragal at Nêralige (Arsikere Taluk). A. D. 971.

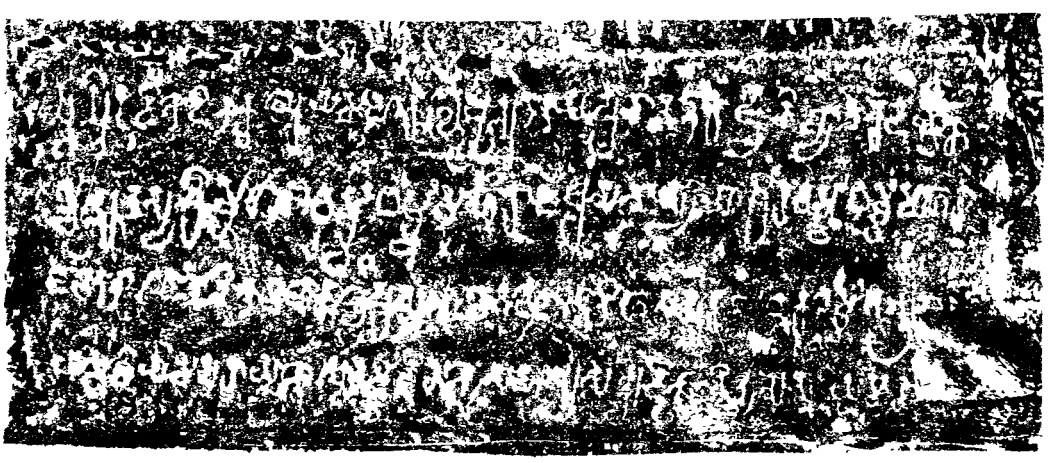
svasti Saka-nṛipa-kâḷâtîta-saṃvatsara-sataṅga 894 neya
Prajâpatâ-saṃvatsara pravarttise Koṅguṇi-varmma-dharmma-mahârâjâdhi-
râja Kuvaḷâḷa-pura-
varêsvara Nandagiri-nâta Noḷamba-kulânta-
ka śrîmat-Mârasiṅgha-Dêva-Satyavâ-
kya-Permmanaḍigaḷ Marandale ma-
ryyâdiy âḷuttam ire Noḷambaraṃ
kâḍi geldu kâḷegadoḷ Aṇṇavasayya
bisuge kaḷanâgi surig-iṛidu kâḍi sattan âtana magaṃ Bûtugaṅge Nêṛilageya
kalnâḍu koṭṭa chandrârkka-târam-baraṃ ||
moḷaguva paṛeyuman âneya pa-
ḷayigeyuman ânta balamumaṃ ka-
ṇḍu chalam negaḷe pati pogaḷe posa
...tuḷid ikkidan ânta ghaṭeyan âyada gaṇḍaṃ
Kaṭṭâne- mallanaṃ kaḍu-gaṭṭigan U-
ttigana Nolipanaṃ Chaṭṭiganaṃ ta-
ṭṭuḷ tiriyall â saṅgaṭṭipan endu
sarâgad osad airâvâṇamaṃ
svasti Châgiyabb-arasiyu Bûtu-
ganu bittuvaṭṭama koṭṭa chandrârkka-
târaṃ-baraṃ naḍeguṃ gâvuṇḍan ida ko-
ṭu naḍeyisuvo na-
ḍeyisadandu kavile-
yu liṅgamuman aḷidoṃ
kalla besa geyda
Vibhôgaṅge koṭṭa pa-
ttu-koḷaga maṇṇaṃ
naḍayisade kiḍi-
sidâta kavile-
yu Vâraṇâsiyuma-
n aḷidoṃ ||

TWO INSCRIPTIONS AT TÂLAGUNDA (SHIKARPUR TALUK)
ABOUT 450 A D.

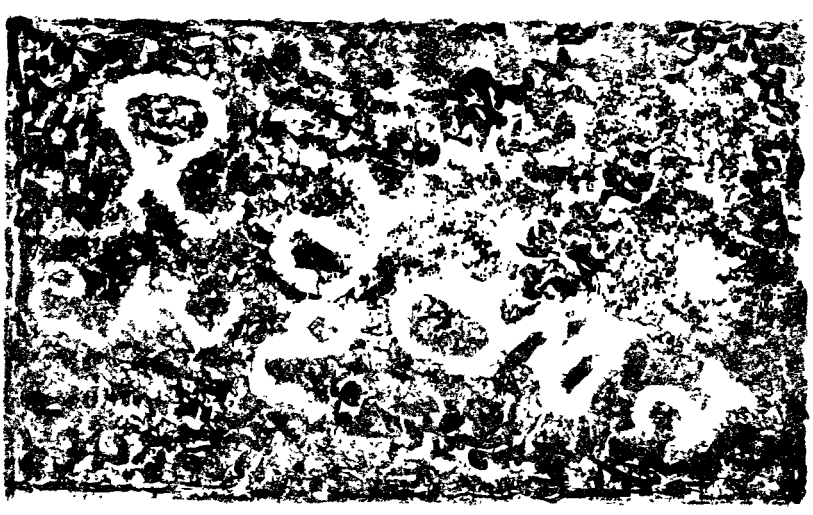
I



II



III



INSCRIPTION AT SRAVANA BELGOLA.
ABOUT 800 A D.

friends; with a broad chest chosen as her abode by the goddess of sovereignty of all the kingdoms purchased with the price of the prowess of his own arm; and having a raised banner in the shape of the fame acquired on many battlefields on which his 'scent-elephants' in rut trampled on the bodies of his enemies—was the glorious Mândhâta-Râja. The inscription then proceeds to record that on the twelfth lunar day in the bright fortnight of Kârtika in the fifth year of his increasing sovereignty, Mândhâta-Râja granted, with the usual rites, six *nivartanas* together with a house and necessaries in the village of Kaggi as well as some land (? *chatushpat-kshetram*) in the village of Pâlgaḷini to Triyambakasvâmi of the A'trêya-*gôtra*, sprung from a well-known family, well versed in the Vedas, of blameless conduct and? perfectly free from worldly attachment (*parama-nistaraga*). At the close of the grant the verses beginning with *svadattâm* and *bahubhih* are introduced with the statement, "And it has been said in the Mânava." Here Mânava apparently stands for the *Mânava-dharmaśâstra*. The grant ends with the sentence *vriddhir astu*, May there be prosperity. The Sanskrit is corrupt in some places. Kaggi is no doubt identical with the village of the same name, situated about 10 miles to the south of Channagiri, in Channagiri Taluk.

68. The names Kumâravarma and Mândhâta-Raja are new, not being found in any published records of the dynasty. It is true that a king of the name of Vijaya-S'iva-Mândhâtṛivarma is mentioned in the Kûḍgere plates (Shikarpur 29), but the difference in the names is so great as to cause a reasonable doubt with regard to the identity of the two kings. Unfortunately the Kûḍgere plates do not give the genealogy of Mândhâtṛivarma. In case he is identical with the Mândhâta-Râja of the present grant, he can neither be a younger brother of S'ântivarma nor a younger brother of Mṛigêśavarma as proposed by Dr. Kielhorn (*Epigraphia Indica*, VI, 13), since it clearly says that Kumâravarma was the father of Mândhâta-Râja. The present grant is not dated. It has, however, been provisionally assigned to about the middle of the 5th century.

Mṛigêśavarma.

69. An inscription (Plate IV, 2) on the left jamb of the doorway belonging to the *garbhagriha* of the Praṇavêśvara temple at Tâḷgunda, Shikarpur Taluk, belongs to this reign. It is engraved in the same "box-headed" characters as those on the Tâḷgunda pillar (Shikarpur 176) and reads as there from the bottom upwards, thus rendering the work of decipherment very difficult. It contains four lines and is unfortunately unfinished, though there is much vacant space left below for its continuation. The epigraph, which is in Sanskrit prose, was apparently intended to record some grant by Mṛigêśavarma's queen, but it stops with her praises. The details that are given about her are these:—She was born in the noble Kaikêya family, her name being Prabhâvatî; she was the beloved wife of Mṛigêśavarma-dharmamahârâja, sprung from the renowned Kadamba family, and the mother of Ra[vi]varma-dharmamahârâja; she was daily praised by thousands of Brahmans, born in high families, well versed in the *vêdas vêdângas itihâsas purâṇas* and numerous *dharmas'âstras*, devoted to the practice of *yama* and *niyama*, and engaged in the performance of the rites prescribed for them. We thus learn that Mṛigêśavarma's queen was also a Kaikêya princess and that her name was Prabhâvati. In the Kavaḍi stone (Sorab 523) a queen is mentioned along with Ravivarma, but it is probable that she is his wife, and not his mother. The date of the present record may be about 450.

70. Another inscription (Plate IV, 1) in the same box-headed characters found on the right jamb of the doorway in the same temple at Tâḷgunda may belong to the same period, though no king is named in it. It is in 10 lines and consists of 5 Sanskrit *vrittas* with a piece of prose at the end which is mostly defaced. The invocatory stanza is in praise of Paśupati, described as skilfully bearing on the head the crescent moon along with the Ganges. The epigraph then proceeds to say that through the favor of Paśupati a prince was born who was known in the South by the name of Paśupati by reason of his gifts and prowess in battle; that he, Kâkustha, an ornament of the Bhaṭâri lineage, son of a beautiful Kadamba princess, and receiver of blessings from Brahmans who had been liberally rewarded by him in numerous sacrifices, became the chief among the 10 *maṇḍalikas* with control over the customs-duties, as also the chief among the wise (*bôdhi*), and pleased his master, the king, not only by his modesty but also by the addition he made to the royal

treasury; and that, being always intent on doing charity, he granted funds for feeding thirty of the worthy residents in the holy city of Sthânakuñjapura (Tâḷgunda). The record is interesting as it mentions a hitherto unknown Bhaṭârivaṁśa in about the 5th century and a prince of that family, Kâkustha, born of a Kadamba princess, as a feudatory of the Kadambas. With regard to orthography, the forms *vaṇśa* and *triṇśat* for *vaṁśa* and *triṁśat*, which are also found in a few other grants of the same period, are noticeable.

THE GANGAS.

71. About 10 inscriptions copied during the year belong to the Ganga kings. They include a set of copperplates of Kongaṇi-mahâdhirâja or Avinîta. Three are *vîragals* of the time of S'rîpurusha, which refer to the wars between the Gangas and the Râshṭrakûṭas, Siyagella, the famous general of S'rîpurusha and S'ivamâra (last year's *Report*, para 46), being mentioned in two of them. Two inscriptions of the reign of Mârasimha are of some interest: one of them refers to a war between the Gangas and the Chalukyas for the possession of the Uchchangi fort; and the other explains by its sculptures a doubtful Kannada expression occurring in a few of the Ganga records.

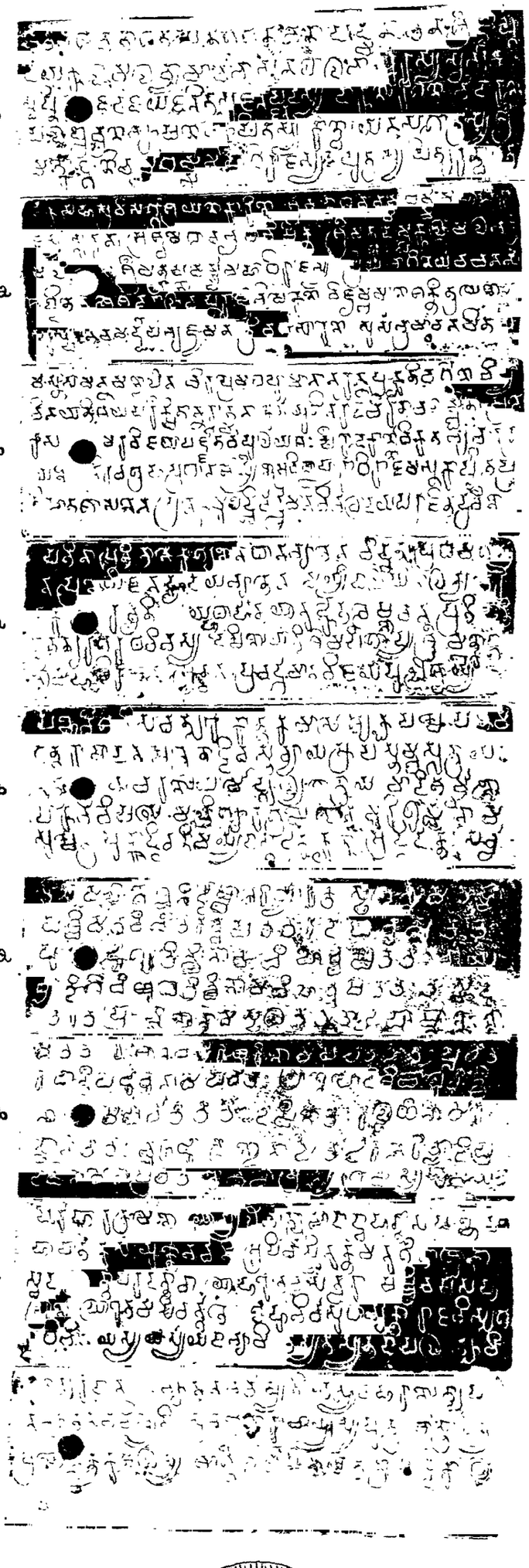
Kongaṇi-mahâdhirâja or Avinîta.

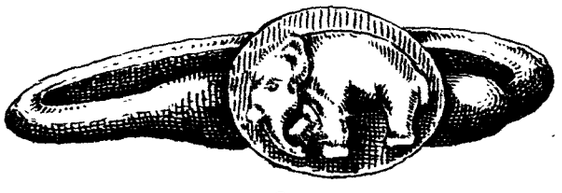
72. The plates of Avinîta (Plate III) mentioned above are six in number, of which the second plate is missing. Each plate measures $6\frac{1}{2}''$ by $2\frac{1}{4}''$, the first plate being engraved on the inside only. They are strung on an oval ring which is $\frac{1}{4}''$ thick and measures $3''$ by $2\frac{1}{2}''$. The ends of the ring are secured in the base of an oval seal measuring $1\frac{1}{2}''$ by $1\frac{1}{4}''$. The seal bears in relief an elephant standing to the proper right. The writing is in Haḷa-Kannada characters. The plates were received from Mr. S. M. Fraser, C.S.I., the Honorable the Resident in Mysore. Unfortunately nothing is known about their provenance. The language of the inscription is Sanskrit throughout, and, with the exception of three imprecatory and benedictive verses at the end, the whole is in prose. As the writing of the fifth plate, which gives details of boundaries, differs considerably from that of the other plates, it may be doubted whether it formed a part of the set at all. Even if it is omitted the inscription will not lack completeness. I therefore think that it was subsequently introduced in place of the missing second plate to make up the usual number five.

73. The inscription has the usual beginning of the Ganga grants, and the genealogy and the details about the various kings also correspond with those in other published grants. The first plate ends with *pitur anvâgata*, the beginning of an epithet of Mâdhava II, and the third plate begins with the final portion of an epithet of Madhava III, so that the missing plate must have contained the details about the intermediate kings Harivarma and Vishnugôpa. After Mâdhava III his son Kongaṇi-mahâdhirâja is introduced with a large number of epithets, which are mostly similar to those applied to him in the Mallôhalli plates (Dodballapur 68). The inscription then records that Kongaṇi-mahâdhirâja, in the 25th year of his victorious increasing sovereignty, on the 5th lunar day in the bright fortnight of the month Kârtika, under the asterism Uttarâshâḍha, granted, with pouring of water, exempt from all imposts, the village named Ponnamuri, belonging to Malligûr in Paruvi-vishaya, to Mâdiśarma, a resident of Toṭṭi, and a Taittirîya-charaṇa of the Maudgalya-gôtra and A'pastamba-sûtra. After three usual imprecatory and benedictive verses we are told that the plates were engraved by Mârgi, skilful in the art of writing, son of Suvarṇakârâchârya. The fifth plate, which appears to be a later addition, gives details of boundaries, among which are mentioned three mountains named Ertakuṟuki, Kadâṉṟipaṭuvu and Choluviṉṟi, and a tank named Chûruḍukuṇṭa. The Sanskrit is corrupt in several places. The surname Kongaṇi-mahâdhirâja is applied to Avinîta in other grants also, *e.g.*, Mâlur 72 and Dodballapur 67 and 68. From Dodballapur 67 we may infer that A.D. 431 was the first year of Avinîta's reign. If that is accepted, the date of the present grant would be A.D. 455. Some scholars, however, are of opinion that Dod-ballapur 67 and 68 are spurious (*Epigraphia Indica* III, 160). I am unable to identify the villages mentioned in the grant, but a Paṟivi-nâḍu, which may be identical with the Paruvi-vishaya of the present grant, is mentioned in a *vîragal* at Sankênhalli, of about A.D. 800 (last year's *Report*, para 53).

-ES OF THE GANGA KING KONGAṆI-MAHÂDHIRÂJA (OR AVINÎTA)

A. D. 455





S'rîpurusha.

74. Three *vîragals* copied at Hiriguṇḍagal, Tumkur Taluk, refer themselves to the reign of this king. His surname Prithivî-Koṅgaṇi occurs in two of them as also the name of his famous general Siyagella (last year's *Report*, para 46). The epigraphs relate to wars between the Gangas and the Râshṭrakûṭas. One of them tells us that in a battle against Kannarasa, in which Kittarasa, Vaḷigaṭṭa's son Pulikaḍḍa-arasa and Siyagella took part, Komâra fought and fell at Ogabaḷḷi. Another says that Siyagella's house-son (*mane-magattin*) fought against Ballaha and fell. The third inscription is fragmentary, giving only the name of the ruling king. Kannarasa is Krishna I; and Ballaha is either Krishna I or Gôvinda II (*Indian Antiquary* XI, 124). The period of these records may be about A.D. 775.

S'ivamâra.

75. Only one inscription (Plate III, 3) of this king was copied during the year. It is a short epigraph engraved on the rock to the north-west of the Chandranâthasvâmi temple on the smaller hill at Sravana Belgola, giving the important information that a *basadi* or temple was built by S'ivamâra. As the inscription is at a distance of only 5 feet from the above temple, we may reasonably conclude that that was the temple built by S'ivamâra. This discovery lends strong support to my identification of the Diṇḍika of the epitaph of Arishṭanêmi with the Diṇḍika, son of S'ivamâra, of the Udayêndiram plates (last year's *Report*, para 55). It may also be noted here that the period of the Chalukya chief Balavarma, who was shown by me to have been a contemporary of S'ivamâra (last year's *Report*, paras 46 and 53), is likely to be of value in determining the period of S'ankarâchârya. Mahamahopadhyaya Haraprasada Sastri, M.A., of Calcutta, writes to me thus on this point: "The date of S'ankarâchârya has not yet been proved by any positive fact. In your report you speak of a Balavarma in 812 A.D., *i.e.*, about the time when S'ankarâchârya flourished and he mentions in his Vashya IV, 3, 4 of Balavarma as being near to him. May not this be a positive proof of S'ankarâchârya's date?"

Ereyappa.

76. There is only one record of this reign, being a *vîragal* in the bed of the tank to the west of the Râmêśvara temple at Arakere, Arsikere Taluk. It records that while Satyavâkya Koṅguṇivarma-dharma-mahârâjâdhirâja, lord of the excellent city of Kuvaḷâḷa, lord of Nandagiri, śrîmat-Permânaḍi was ruling over the earth and śrîmad-Ereyapparasa was ruling the whole kingdom, and while their *sâmanta* S'rî-Muttara—an ornament of the Bali-vaṁśa, champion over *atirathas*, a Dilîpa in the world and the S'ûdraka of the Kali age—was governing the Asandinâḍu, in a battle with the Noḷambas, some one fought and fell at Kaḷikkâṭṭi, for whom some lands were granted at Kaḷikkâṭṭi and Arakere in the shape of *kalnâḍu*. The Permânaḍi of this record is Râjamalla II, who began to rule in A.D. 869-70; and we know from several inscriptions that his nephew Ereyappa was associated with him in the government. The date of the epigraph may therefore be about 890. Kaḷikkâṭṭi is the present Kaḷikaṭṭi in Arsikere Taluk.

Mârasimha.

77. There are two inscriptions of this reign, one copied at Karagaḍa, Belur Taluk, and the other, at Nêralige, Arsikere Taluk. The former, dated in A.D. 971, says that Koṅguṇivarma-dharma-mahârâjâdhirâja, supreme lord of the city of Kuvaḷâḷa, lord of Nandigiri, a Yama to the Noḷamba family, s'rî-Mârasinga-Dêva granted, as a *kodange*, 5 *khaṇḍugas* for Bhâsa-gâvuṇḍa, who fought and fell in a battle with Râjâditya for the possession of the Uchchangi fort. The inscription was written by Kêtayya. Then follow the names of the *prabhus* who helped in the (?) cultivation of the land granted. They were Permâḍi-gâmuṇḍa, Nâgamayya of Muguḷi, Basavayya of Basavanahalli, Pôchi-gâmuṇḍa of Uppavalli, Mudda of Vaḷiyare, and Erega of Mâguṇḍi. The grant was to be maintained by the *prabhus* of the Beṇṇeyúr 70. This inscription throws additional light on the statements made in Sravana Belgola No. 38 that Mârasimha became a very forest-fire for the lion Râjâditya, the crest jewel of the Chalukyas, and that he succeeded in taking the great fortress of Uchchangi. The other inscription (Plate V) of this king, which is also dated in 971, records that when (with titles as before) śrîmat-Mârasingha-Dêva Satyavâkya-Permanaḍigaḷ was ruling (the kingdom) with Marandale as the

boundary, in a battle with the Noḷambas, the howdah having become the battlefield, Aṇṇavasayya stabbed with a dagger, fought and fell; and that the king granted to his son Bûtuga the village of Neṟilage as *kalnâḍu* Then follow two verses in praise of Aṇṇavasayya's valour. The second verse seems to give the names of some of the Noḷamba chiefs on the opposite side who were wounded. They are Kaṭṭânemalla, Uttiga, Nolipa and Chaṭṭiga. We are then told that Châgiyabbarasi and Bûtuga granted *bittuvaṭṭa*, and that if the *gâvuṇḍa* did not maintain this gift he would incur the sin of having destroyed a tawny cow and a *linga*. It is not clear who this Châgiyabbarasi was. The record concludes with the statement that 10 *koḷagas* of land were given to the sculptor Vibhôga. This *vîragal* is of great interest as its sculptures illustrate the meaning of the Kannada expression *bisuge koḷaṇâgi*, which means 'the howdah having become the battlefield.' In Plate V, on the elephant to the right, we see a man, who has just mounted the elephant, stabbing another seated in the howdah. As the fight takes place in the howdah, the howdah is said to have become the battlefield. Another inscription in which this Kannada expression occurs is Mandya 41. The scholars who had dealt with it, not knowing the correct meaning of the expression in question, had accused the Ganga prince Bûtuga of treachery in connection with the killing of the Chôḷa king Râjâditya (*Epigraphia Carnatica*, III, *Introduction*, 6; *Epigraphia Indica* II, 168; III, 282; VI, 52, 57 and Note 1). But a paper contributed by me to the *Journal of the Royal Asiatic Society* (1909, p. 443) on the subject has since convinced them of their mistake, as evidenced by Dr. Fleet's remark on my paper in the same journal (p. 445) which runs thus—"It is most satisfactory that it should be so conclusively shown that he (Bûtuga) was not guilty of any unfair behaviour in slaying the Chôḷa king."

78. An inscription copied near the Basavaṇṇa temple at Lakshmîdêvihalli, Arsikere Taluk, which records a grant of land to a Jaina nun named Paramabbekantiyar in connection with a basti called Biduga-Jinâlaya, may, on palæographical grounds, be assigned to the Ganga period. So also four short inscriptions found on the rock on the smaller hill at Sravana Belgola, consisting of only the names of the pilgrims who visited the place. They are similar to the ones discovered there before (*Report* for 1909, para 47), the names recorded in them being S'rî-Vaijayya, S'rî-Jakkayya, S'rî-Kaḍuga and Basaha.

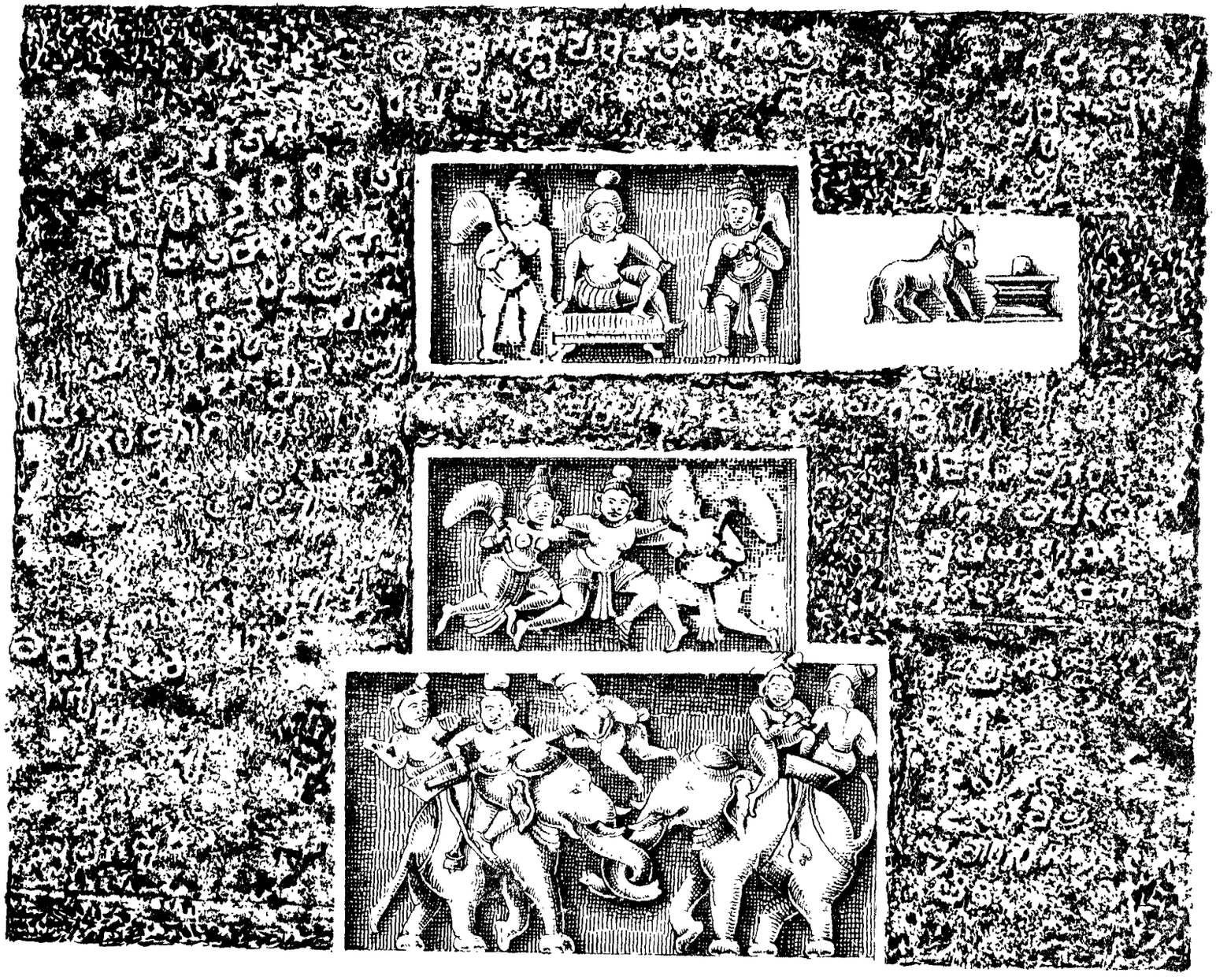
The Rashtrakutas.

Krishna II.

79. Only one epigraph relating to this dynasty was copied during the year. It is engraved on a stone in front of the ruined Basavaṇṇa temple at Bandalike, Shikarpur Taluk, and refers itself to the reign of Akâlavarsha or Krishna II. The stone has unfortunately scaled off in many parts. The inscription, which is dated in A.D. 902, records that when Akâlavarsha śrî-pṛithvîvallabha mahârâjâdhirâja paramêśvara parama-bhaṭâraka śrî-Kannara-Dêva's kingdom was increasing in prosperity, and when, entitled to the band of five chief instruments, the *mahâ-sâmanta* Lôkaṭeyarasa, son of Bankeyarasa, of the lineage of Kaḷudêvayya, was governing the 31,102 villages (*bâḍa*) comprising the Banavâsi 12,000, the Palasige 12,000, the Mânyakhêḍa 6,000, the Koḷanu 30, the Lôkâpura 12 and the Toṟegare 60—Biṭṭayya, the *pergaḍe* of all the *nâḍu* governed by Lôkaṭeyarasa, caused to be built, in the year Dundubhi corresponding to the S'aka year 824, a *basadi* at the holy place Bandaṇike; and that, when Nâgârjuna held the office of *gâvuṇḍa* of the Nâgarakhaṇḍa 70 with Kaliga as *pergaḍe* under him, Lôkaṭeyarasa granted to Biṭṭayya Daṇḍipalli, included in the Nâgarakhaṇḍa 70, for the basadi. We are also told at the end that Biṭṭayya renounced the world and that his wife, who was the *gâmuṇḍi* of Bhârângiyûr, also followed suit, thus establishing her fame in the world. Some one else is also said to have given his village Nandageṟe for the basadi. The engraver was Daṇḍiyamma. Some scholars have supposed that the numbers coming after places, as 12,000 after Banavâsi, represented their revenue value, but this old record clearly tells us that they represent the total of the villages comprised in them.

The Nolambas.

80. A few records of this dynasty were copied at A'vani, Mulbagal Taluk. They refer themselves to the reigns of Nolipayya and Dilîpayya. A few others, copied at the same place and its neighbourhood, may also belong to the same dynasty, though no king is named in them.



VÎRAGAL AT NÊRALIGE (ARASIKERE TALUK).
A.D. 971.

Nolipayya or *Ayyapa*.

81. A *vîragal* in a field to the west of Nâgarakuṇṭe at A'vani, Mulbagal Taluk, says that when Nolipayya was ruling the earth, on the Moṛukas carrying off the cattle of the village Balla, Beṇḍara Mâki, having rescued them, fell and attained *svarga*. Among the Noḷamba chiefs both Ayyapa and his son Dilîpa had the surname Nolipayya; but in the case of the latter it is generally associated either with his name or with his title Iṛiva-Noḷamba. As in the present inscription the surname is used by itself, it may be taken to denote Ayyapa. The date of the record may be about A.D. 915.

Bîra-Noḷamba or *Aṇṇiga*.

82. A short inscription on the basement to the right of the outer entrance of the Lakshmaṇêśvara temple at A'vani, Mulbagal Taluk, runs thus—*svasti śrî-Vîra-Noḷambam*, with another short inscription, *svasti śrî-Tribhuvanadêvam*, engraved close to it to the south. Ayyapa's eldest son Aṇṇiga had the title Bîra-Noḷamba. He was defeated by the Râshṭrakûṭa king Krishṇa III in 940 (*Epigraphia Indica* IV, 289; V, 191). Tribhuvanadêva no doubt refers to the famous S'aiva guru Tribhuvanakartâradêva who is stated in another inscription of the same place, namely, Mulbagal 65 of 961, to have ruled the *sthâna* or religious establishment at A'vani for 40 years and to have built 50 temples and 2 big tanks during the period. In several inscriptions of Dilîpa, younger brother of Aṇṇiga, he is mentioned along with the king as ruling the kingdom of penance (see next para). His figure, adorned with a *rudrâksha* necklace, is sculptured on the north outer wall of the Lakshmaṇêśvara temple with a label to the right (Mulbagal 43) giving his name. From the above inscriptions on the basement it may be presumed that the Lakshmaṇêśvara temple was caused to be built by Tribhuvanakartâradêva with the help of Aṇṇiga. The period of the temple would thus be about A.D. 940.

Dilîpayya.

83. Only one inscription of this reign was copied during the year. It is a *vîragal* in a field to the west of Nâgarakuṇṭe at A'vani, Mulbagal Taluk. The epigraph records that when Dilîpayya was ruling the earth and Tribhuvanakartâra-bhaṭâra was ruling the kingdom of penance (*tapô-râjya*), in a fight between Anupavana-seṭṭi on the one side and the combined *baḷanja* (?merchants) of the Gangavâḍi 96,000 and the Bâṇaravâḍi 12,000 on the other,? Aydubâmmośa-râja fought and fell. It is not clear why there was this formidable combination against Anupavana-seṭṭi. Tribhuvana kartâra-bhaṭâra was a great S'aiva guru, who had a *maṭha* at A'vani in the middle of the 10th century (see previous para). He was probably the *râja-guru* also. He is likewise mentioned along with Dilîpa in Mulbagal 94 and 264 as ruling the kingdom of penance. And we learn from Mulbagal 65 that he had the title Kaliyuga-Rudra and died in 961. The date of the present record may be 950.

84. A few other inscriptions may also be assigned to the Noḷamba period. Four short inscriptions in old characters on the rock to the west of Giṇḍi-tîrtha at A'vani record, like those at Sravana Belgola (para 78), the names of the pilgrims who visited the place. Among these are Mandayya, the chief friend of the good; S'rî-Dâvayya and S'rî-..radayya, the last two names being introduced by the word *svasti*. An inscription on the sluice of the tank at Râmpura near A'vani tells us that the sluice was caused to be built by Melakerioḍaya-Duggabbe of Sangamanga. The sculptor was Maraja. Three epigraphs on the basement of the ruined I'śvara temple at Gaṭṭu-Kâmadênhalli, Bowringpet Taluk, record the construction, consecration and endowment of the temple by Vammagachaṛe-seṭṭi, as also grants of land by him to Tiruperibhaṭṭa, the *pûjâri* of the temple, and to Noḷambâchâri, the builder of the temple.

The Chalukyas.

85. Reference has already been made to the Chalukya chief Râjâditya when speaking of the Ganga king Mârasimha (para 77). A number of Chalukya records was copied during the year at Belgâmi and other places in the Shimoga District; but several of them are fragmentary. They refer themselves to the reigns of Sômêśvara, Tribhuvanamalla and Jagadêkamalla. A few others may also belong to the same dynasty though no king is named in them. One of them appears to be a record of Vinayâditya's reign.

Vinayâditya.

86. On the back of the stone containing Sorab 15, which records a grant by the Chalukya king Vinayâditya, was found an inscription in the same old characters, but mostly worn, which might belong to the same reign. It is worthy of note that at the top of this stone are sculptured a boar and immediately in front of it two fishes lying one over the other, the boar's snout touching the upper fish. This perhaps symbolises the overthrow of the Pâṇḍyas, whose ensign was the fish, by the Chalukyas, whose crest was the boar. The inscription on the back seems to record the grant of the village of Kodakani by some one intent on acquiring religious merit.

Bhuvanaikamalla or Sômêśvara II.

87. An inscription on a stone in *pâjâri* Baseṭṭappa's backyard to the south of the Tripurântakêśvara temple at Belgami, belongs to this king. This is one of the broadest of the inscribed stones at Belgami which must have once contained a very long inscription; but it has been so severely damaged by fire that all that is left now is only a strip of the original stone. The inscription begins with the praise of some *daṇḍanâtha* who vanquished the Magadhas, Gûrjaras and Nêpâḷas, and was a servant of Bhuvanaikamalla-Dêva. Among the provinces that he ruled the Maṇḍali 1,000 was one. We are then introduced to a great Kâlâmukha teacher of the name of Trilôchanamuni, whose learning and piety are eulogised in a number of stanzas. At his instance the *daṇḍanâtha* caused a temple to be built, which was an ornament of the earth. His younger brother Barmadêvayya and the *daṇḍanâyaka* Sômêśvara-bhaṭṭa granted 2 villages for the upkeep of the temple and for the feeding of ascetics. Then follow a number of imprecatory and benedictive verses in Sanskrit and Kannada. By order of the minister (*pradhâna*) this epigraph was composed by Mâḷa of Koḷuguḷa, adorned with all learning. The date of the record is about A.D. 1070. The temple that was built is no doubt the Tripurântakêśvara temple, in front of which the stone stands. Any doubt about this is removed by another inscription within the temple which records a grant to one of the temple servants by Trilôchanapaṇḍita, the guru at whose instance the temple came into existence.

Tribhuvanamalla or Vikramâditya.

88. Only one inscription of this king, dated in A.D. 1103, was copied in Patel Gurupâdappa's backyard to the east of the Sômêśvara temple at Belgami. It begins thus. When the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas Tribhuvanamalla-Deva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom—a servant of his was (with praises) the *mahâ-prachaṇḍa-daṇḍanâyaka* Anantapâḷa, under whom (with praises) the *Mahâ-prachaṇḍa-daṇḍanâyaka* Gôvindarasa was ruling the Banavâse 12,000, punishing the wicked and protecting the good. Then follows a description of Balipura, said to have been the capital of the demon Bali, in which resided a generous merchant named Gôpati-nâyaka, whose praises and pedigree are given at length. Then the inscription goes on to say that, making the saying "this body is for doing good to others" really significant, Gôpati-nâyaka, having paid *pâda-pûje* to the *nagara* and the *sthâna* of the five *maṭhas* in Balipura, in the Châḷukya-Vikrama year 27 corresponding to the cyclic year Chitrabhânu, made, in the presence of the *daṇḍanâyaka* Gôvindarâja, a grant of lands (specified) and a house together with some money for feeding 12 Brahmans. Gôvindarasa is also mentioned in Shikarpur 131, 137, 192, 311 and 316.

89. A few other inscriptions may also belong to the same reign, though the king's name is not mentioned in them. An inscription on the pedestal of the Jina image in the *garbhagṛiha* of the ruined Jaina temple at Kuppaṭûr, Sorab Taluk, mentions a Jaina *muni* named Parvata, of the Mûla-sangha, Koṇḍakundânvaya, Kâṇûr-gaṇa and Tintriṇîka-gachchha, thus indicating that he had something to do with the construction or consecration of the temple. From Sorab 262, of 1077, we learn that Mâḷala-Dêvi, queen of the Kadamba chief Kîrti-Dêva, built a temple at Kuppaṭûr for Pârśvanâtha and had it consecrated by Padmanandi-siddhânti, who was of the same sangha, etc., as the abovementioned Parvata. The image referred to above is one of Pârśvanâtha, as indicated by the hoods of the serpent above its head. It may therefore be presumed that this was the temple

built by Mâḷala-Dêvi. Parvata may have taken a chief part in bringing the temple into existence. Another inscription on a *vîragal* near the Kallêśvara temple at Hanchi, Sorab Taluk, records the death, in the year Kâḷayukti of the Châḷukya-Vikrama era, *i.e.*, in 1079, of Bollagêtaya, son of Bîra, in a fight with thieves who attacked him while on his way to Kaḍahaḍa. A third, copied at the ruined Maḷemallappa temple at Belgami, tells us that in the 14th year of the Châḷukya-Vikrama era corresponding to the cyclic year S'ukla, *i.e.*, in 1090, S'ivarâja's *taḷâra* Munjaya-nâyaka set up the gods Munjêśvara and Kiraṇadêvaru in Baḷipura. A fourth, engraved on the floor of the *navaranga* in the Tripurântakêśvara temple at Belgami, which appears to be dated A D. 1091, records a grant of land by Trilôchana-paṇḍita (see para 87) to Padumavati, a dancing girl of the temple. Another *vîragal* at Hanchi informs us that in the year Prajâpati of the Châḷukya-Vikrama era, *i.e.*, in 1092, on the horsemen of Boppa-dêva attacking and plundering Hanche, the Arjuna of Hanche went forth, killed several horsemen and went to *svarga*. It is not clear who this Boppa-dêva was.

Sômêśvara III.

90. A *vîragal* near the Gangâdharêśvara temple at Tâḷgunda, Shikarpur Taluk, refers itself to this king's reign. It tells us that in the Châḷukya-chakravarti Sômêśvara-Dêva's first year, the year Plavanga, *i.e.*, A.D. 1127, Gôvara Gûḷaja's son Nâmaya, a son of the Tâṇagundûr 32,000, fought and fell in the battle of Andhâsura. Shikarpur 280, however, gives Plavanga as the king's 2nd year, though Shikarpur 266, in agreement with the present record, gives Kâḷayukti, *i.e.*, A.D. 1129 as his 13th year. Andhâsura, now an insignificant village near Anantapur, Sagar Taluk, was once a very important place. It is mentioned in connection with the Sântara king Jinadatta-Râya, who probably belongs to the 8th century. From Sagar 109 we learn that an *agrahâra* was established there in 1042 by the *mahâ-maṇḍalêśvara* Gônarasa, a feudatory of Sômêśvara I.

Jagadêkamalla II.

91. An inscription on a stone near the ruined Maḷemallappa temple at Belgami is a record of this king's reign. It tells us that when (with usual Châḷukya titles—see para 88) Jagadêkamalla-Dêva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and the *mahâ-prachaṇḍa-daṇḍanâyaka, paṭṭa-sâhaṇi*, Bamma-Dêvaiya-daṇḍanâyaka's eldest son Rêcharasa was ruling from his residence at Baḷḷigâve the Banavâse 12,000, with the southern Lanke as the boundary, in peace and wisdom, punishing the wicked and protecting the good—by order of his servant, the customs-officer Dêvadhara-daṇḍanâyaka, the *sunka-reggade* Komma-râja granted, in the year Rudhirôdgâri of the Châḷukya-Jagadêkamalla era, *i.e.*, in A.D. 1143, certain dues for the god Telligêśvara. Grants were also made by the *taḷâra* Sâyidêva and the oilmongers of Belgami. Shikarpur 267 mentions a Bamma-Dêvarasa as ruling the Banavâse 12,000 in 1147. He was apparently the son of the above Rêcharasa.

THE KALACHURYAS.

92. There are only two records of this dynasty, one belonging to the reign of Bijjala-Dêva and the other to that of his son Sankama. The former, which is a *vîragal* near the A'njanêya temple at Hanchi, Sorab Taluk, records that in the Kaḷachurya bhujabaḷa-chakravarti Tribhuvanamalla Bijjala-Deva's 11th year, the year Vyaya, *i.e.*, A.D. 1166, Hiṇḍiya Bammi-seṭṭi's son Maḍiga, when attacked by Kaḷḷe-nâyaka, fought and fell. The other inscription, which is engraved on a beam of the north entrance of the front *maṇṭapa* in the Kêdârêśvara temple at Belgami, tells us that the entrance was caused to be made with ornamental work by the *mahâ-maṇḍaḷêśvara* Eṛaharasa-Deva. The latter is mentioned in Shikarpur 96, of 1179, as making a grant to the same temple during the reign of Sankama The date of the inscription may be about A.D. 1179.

THE SEVUNAS.

93. A few records of this dynasty were copied at Bandalike, Belgami and Chikka Mâgaḍi, all in Shikarpur Taluk. They refer themselves to the reigns of Kandâra-Dêva and Râmachandra-Dêva. The epigraph at Chikka Mâgaḍi is of some interest as it mentions a great teacher named Mûṛujâvi of the Lakuḷîśa-Pâśupata sect and a feudatory of Râmachandra-Dêva of the name of Balugi-Dêva Râṇeya. In the last year's *Report* (para 86) an account was given of a feudatory of Ballala III, named Vinjha-Dêva-Râṇe.

Kandâra-Dêva.

94. An inscription on a pillar in the *navaranga* of the Trimûrti temple at Bandalike, Shikarpur Taluk, records that in the 2nd year of the Yâdava-Nârâyaṇa bhujabaḷa-prauḍha-pratâpa-chakravarti Kandâra-dêva's prosperous reign, the year Kîlaka, *i.e*, A.D. 1248, Jñânaśakti-dêva, the *âchârya* of the Kôḍiya-maṭha, granted, as a *brahmapuri*, certain lands to the god Kêdâradêva's *heggaḍe* Singarasa. Grants were also made to Singarasa's son Dêpayya by Jñânaśakti-dêva, the *âchârya* of the Sômanâtha temple, and Vâmaśakti-Deva, the *âchârya* of the Chikkêśvara temple at Hânungal, in the presence of the two ? *santânas*, five *mathas*, *bramhapuris*, *prâje* and *besavakkaḷ* (? servants). Dêpayya was also appointed to the office of *heggaḍe* in the Sômanâtha temple.

Râmachandra-Dêva.

95. There are 3 records of this reign. One of them, dated A.D. 1275, which is engraved on the Nandi-pillar to the east of Chikka Mâgaḍi, Shikarpur Taluk, records the endowment of a temple by a chief named Balugi-Dêva-Râṇeya. After obeisance to S'ambhu the epigraph tells us that in the victorious reign of—entitled to the band of five chief instruments, lord of the excellent city of Dvârâvati, born in the Vishṇu-vamśa, having the flag of a golden Garuḍa, a sun in causing the lotus bud the Yâdava-kula to unfold, confounder of hostile kings, Triṇêtra to Madana, the Mâḷava king, a terrible fever to the Gûrjara king, putter to flight of the Hoysaḷa king, destroyer of the Kâḍamba king, establisher of the Telunga king—the prauḍha-pratâpa-chakravarti Vîra-Râmachandra-Dêva, who was adorned with these and other titles, the *mahâ-maṇḍaḷêśvara*, *mahâ-pasâyita*, *paramaviśvâsi* (with other epithets), Balugi-Dêva-Râṇeya of Sâḷuve was ruling the Nâgarakhaṇḍa-nâḍu in peace and wisdom. Under him (with several epithets), were the *mahâmaṇḍaḷêśvaras* Bîra-Dêva and Kali-Dêva, sons of Bommi-Dêva. Then the record introduces a teacher of the name of Mûṛujâvi-muni, whose learning and piety are praised at great length. He was thoroughly well versed in the Vêdas and *śâstras* and was a great promoter of the Lâkuḷâgama-samaya. He is also styled *Râya-râja-guru*. We are then told that this guru caused to be built a temple named the Kaḍambêśvara with three towers, to which Balugi-Dêva-Râṇeya, on the occasion of a solar eclipse in 1275, made a grant of land in the presence of his son Beyi-Dêva-Râṇeya, Bommi-Dêva of Bandaṇike and his sons Bîra-Dêva and Kali-Dêva, and the 70 *prabhus* of Nâgarakhaṇḍa. Another inscription on a *vîragal* in Patel Gurupadappa's backyard in front of the Sômêśvara temple at Belgami opens with a few verses in praise of the valour of Viṭṭhala-prabhu, younger brother of Mâdhava-śrêshṭhi, and proceeds to say that in the 12th year, the year Chitrabhânu (*i.e.*, 1282), of the victorious reign of (with titles as above) the Yâdava-Nârâyaṇa bhujabaḷa-prauḍha-pratâpa-chakravarti Vîra-Râmachandra-Dêva, some one, Viṭṭhala-prabhu apparently (with several epithets) fought and fell in the battle at Abbalûr. This inscription is mostly defaced. Another epigraph on a stone in front of Bhârangi Channabasavanna's house at Belgami records a grant for the god Bhêruṇḍêśvara of the *mûla-sthâna* in the immemorial royal city Baḷigrâma, in the 25th year, the year Vijaya (*i.e.* 1294), of the victorious reign of the Yâdava-Nârâyaṇa bhujabaḷa-pratâpa-chakravarti. Though the king is not named, it is quite clear who is meant.

THE HOYSALAS.

96. Of the records copied during the year, those relating to the Hoysaḷa dynasty are the most numerous. They begin in the reign of Vishṇuvardhana and end in the reign of Ballala III, covering a period of nearly 210 years from 1117 to 1328. Some of them are not only good specimens of Kannada composition but also supply items of interesting information. A few inscriptions which are printed from local copies have been revised by a comparison with the originals. Though the king is not named in some of the records, there cannot be much doubt as to the reign to which they belong.

Vinayâditya.

97. An inscription on a stone lying in the bed of the tank at Kôḷigunda, Arsikere Taluk, which is printed as Arsikere 194 from an incorrect local copy, refers itself to the reign of Vinayâditya and records the construction in

A.D. 1083 of a S'iva temple. It says that when, entitled to the band of five chief instruments, the *mahâ-maṇḍalêśvara*, lord of the excellent city of Dvârâvati, sun in the sky of Yâdava-kula, Tribhuvanamalla Poysaḷa-Dêva was ruling Gangavâḍi in peace and wisdom—six warriors, including Dêvapâlayya and others (named), of, entitled to the band of five chief instruments, the *mahâ-maṇḍalêśvarâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, malla-vijaya-sûtradhâri* (with other epithets), *daṇḍa-nâyaka* E'chimayya's son, the *mahâ-sandhivigrahi daṇḍanâyaka* Pôchimayya, caused the S'iva temple there to be built; and that the *daṇḍanâyaka* Pôchimayya and the ruler of Kôḷigunda, Râjimayya, granted some lands for the temple. Vineyasiva was appointed as the head of the *sthâna*. After giving two imprecatory verses the record concludes with the remark that their meaning should be pondered over.

Vishṇuvardhana.

98. There are several records of this king. The one discovered on the pedestal of the principal image in the Kêśava temple at Belur, which is in the form of an *anushṭup* verse, tells us that the victorious Vishṇu-mahîpâla, protector of the whole earth, caused to be made [the image of] Vijaya-Nârâyaṇa, the god of gods. The setting up of this god is described at great length in Belur 58, of 1117, in which also he is named Vijaya-Nârâyaṇa. Another epigraph found on the pedestal of the image in the Kappe-Chennigarâya temple at Belur is of some importance, as it informs us that the image was set up by S'ântale, queen of Vishṇuvardhana. This was not known before. The inscription, which also consists of an *anushṭup* verse, states that the setting up of the god Chennakêśava, bringing peace to all the creatures of the world, was carried out by S'ânti-Dêvi, queen of Vishṇu. After the verse occurs the word *Paṭṭa-mahâdêvî*. As grants are made for this god also in Belur 58, which records the setting up of only Vijaya-Nârâyaṇa, it may perhaps be presumed that the Kappe-Chennigarâya temple was built a few years before the Kêśava temple. Belur 16, if complete, would have described the setting up of this god as fully as Belur 58 describes that of the god Vijaya-Nârâyaṇa. With regard to the name Kappe-Chennigarâya, see para 27. As we now know that the two gods in the Belur temple were set up by Vishṇuvardhana and his queen S'ântale, we may suppose that the richly dressed and ornamented figures standing with folded hands opposite to the Kappe-Chennigarâya temple (para 27) represent in all probability the king and the queen. Belur 9 which, though mostly worn, has now been copied as completely as possible, is similar to Belur 58 in its ascription of titles and achievements to Vishṇuvardhana. It records a grant in A.D. 1129 to a Jaina temple named Malli-Jinâlaya. A few labels giving the names of gods and sculptors in the Kêśava temple, which evidently belong to the same reign, may also be noticed here. The image in the small niche to the right of the south entrance has the label Madhusûdana-mûrti, while that in the big car-like niche on the south face is named Vâsudêva-mûrti. Three of the *madanakai* figures (see para 20) over the pillars of the *navaranga* have the names of the sculptors who executed them inscribed on the base: the figure over the south-east pillar was the handiwork of a pupil of Tribhuvanamalla-dêva of Bêhûr, the great *agrahâra* in the Kuntaḷa-dêśa; that over the north-east pillar was the work of Dâsôja of Baḷḷigrâme; while the one over the south-west pillar which, we are told, represents dancing Sarasvati, was executed by Dâsôja's son Châvaṇa, who was a devotee of the god Dharmêśvara of Baḷḷigrâme and a *bhêruṇḍa* to the *śarabha*, the rival sculptors. Other names found below images in other parts of the temple are Bhaṇḍâri Madhuvaṇṇa, Gumma-Bîraṇa and Bêchama or Baichaya.

99. Among other inscriptions of this reign, one near the ruined temple in the bed of the tank at Bommênhalli, Channarayapatna Taluk, which is dated in 1138, says that during the rule of Vishṇuvardhana Kiṇiya Basavâchâri, through fear of *saṃsâra*, built a tank and a temple, and turning a recluse, led a pious life; and that this younger brother, son and several others (named) granted certain lands for the temple. The record closes with the statement that the image of the temple was executed by the sculptors Maulâchâri and his son-in-law Katâchâri. Another inscription on a stone built into the steps of the tank at Kôḷigunda, Arsikere Taluk, which, though referring itself to the reign of Vishṇuvardhana, is dated in A.D. 1144 (Raktâkshi), records a grant by Boppayya, Jakka-gauḍa, Chaṭṭa-gauḍa and others. The epigraph opens thus—while the *mahâ-maṇḍalêśvara*, Tribhuvanamalla, champion who captured Taḷakâḍu, Kongu, Nangali, Noṇambavâḍi, Hânungallu and

Banavâsi, bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom—and mentions a *mahâ-sâmanta* with several epithets but without giving his name. Another epigraph on the pedestal of the image in the Pârśvanâtha temple at Bastihalli near Halebid simply names the senior *daṇḍanâyaka* Gangappayya, describing him as a lay disciple of S'ubhachandra-siddhânta-dêva, who was a disciple of Kukkuṭâsana-Maḷadhâri-dêva of the Mûla-sangha, Dêsiya-gaṇa and Pustaka-gachchha. This Gangappayya or Gangarâja was a famous general under Vishṇuvardhana. From Belur 124 we learn that he died in 1133 and that his son Boppa erected this temple to his memory. This accounts for his name appearing on the pedestal of the image. Another on the pedestal of the image in the A'dinâtha temple at the same place tells us that Heggaḍe Mallimayya caused to be made the god of the Dinakara-Jinâlaya of the Mûla-sangha, Dêsi-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya. In an inscription on the doorway of the same temple, noticed in para 39 of my *Report* for 1908, we are told that Heggaḍe Mallimayya set up the god in 1138.

Nârasimha I.

100. There are only two inscriptions of this king, one on a stone in the bed of the tank at Kôḷigunda, Arsikere Taluk, and the other on a stone near the ruined Basavaṇṇa temple at the *bêchirâkh* village Bûchênhalli of the same Taluk. Both of them are dated in A.D. 1161. The former records that during the rule of the *mahâ-maṇḍaḷêśvara*, Tribhuvanamalla Nârasimha-Dêva, Maya-mâvanta made grants of land to his *ôlagikâra* or follower named Doḷḷabamma and also to the Bhairava temple at Dôrasamudra. Further on it is stated that Doḷḷabamma made over the land to Rangavali Dêvarâsi-paṇḍita. From this inscription we learn that a part of Kôḷigunda was formerly known as Kâḍuviṭṭi's plain. The other record tells us that the *mahâ-maṇḍaḷêśvara*, Tribhuvanamalla, champion who took Taḷakâḍu, Gangavâḍi, Noṇambavâḍi, Banavase and Hânungalu, pratâpa-Hoysaḷa-Nârasingha-Dêva's body-guard Muddeya-nâyaka, built the Muddêśvara temple and granted some land for it. A grant was also made by several others to Dharmarâsi, who was apparently the *pûjâri* of the temple. On the outer walls of the Chennakêśava temple at Hullekere, Arsikere Taluk (see para 11), there are 18 labels giving the names of the images below which they are inscribed. The images represent the 24 *mûrtis* of Vishṇu, such as Mâdhava, S'rîdhara, Padmanâbha, Sankarshaṇa, Purushôttama, Adhôkshaja, Upêndra and so forth. As we learn from Arsikere 172 that the temple was built in 1163 during the reign of Nârasimha I, these labels have to be assigned to the same period. Similarly, the short inscriptions on the outer walls of the Hoysaḷêśvara temple at Halebid (see para 19) have also to be assigned to the same reign, since Belur 239 leads us to the inference that the temple was built or completed during the rule of Nârasimha I. The number of these short inscriptions is about 90, the majority of which consist of the names of sculptors. Among the names may be mentioned (1) Bama, (2) Mâṇi-Balaki, (3) Mâṇi-Mâbalaki, (4) Ballaṇa, (5) Mâbalaki, (6) Mâbala, (7) Bôchaṇa, (8) Mâṇi-Bala, (9) Kêtaṇa, (10) Chauga, (11) Dâsôja, (12) Remmaliyaṇa, (13) Mâṇija-Balaki, (14) Pamaṇa, (15) Gâyaṇa, (16) Sidda of Banavase, (17) Rêvôja's (son) Hampuga, (18) Rêvôja, (19) Boṇacha, (20) Balaki, (21) Harisha of Tâṇagundûr, (22) Kêdâra, (23) Késimôja's son Masa, (24) Harisha of Chaḍeyageri, (25) Kavôja's (son) Masaṇa, (26) Mâchaṇṇa's (son) Mâba, (27) Mâba, (28) Kêdârôja, (29) Kâḷidâsi, (30) Bîraṇa, (31) Sarasvatîdâsa, and (32) Kaliga—(1) occurring in 12 places; (4) in 8; (6) in 6; (2) and (3) in 5; (5)and (7) in 3; (8), (9), (18), (20), (27) and (32) in 2; and the others in one place only. Of these, only two, Dâsôja and Bîraṇa, correspond with the names of the sculptors at the Belur temple. Besides the names of sculptors, a few other inscriptions were also found on the outer walls of the Hoysaḷêśvara temple. Of these, one to the left of the buttress-like structure on the east face, which consists of a *kanda* verse, tells us that the sculptors Bîraṇa and Sarasvatîdâsa were unrivalled in the world. Another in the Purâṇic frieze on the west face (see para 19), which runs thus: *Dusvasna vadhe* (the killing of Duśśvâsa), is the only label in the temple that explains the scene sculptured above it.

Ballâḷa II.

101. There are several records of this reign, some of them giving a few interesting details about the king and some of his feudatories. An inscription near the

Mallêśvara temple at Yaḍavanhalli, Arsikere Taluk, which is dated in A.D. 1177, records that during the rule of Vishṇuvardhana-pratâpa-bhujabaḷa-Hoyisaṇa-Ballâḷu-Dêvarasa, the *mahâ-pradhâna* Dêmamayya granted certain lands (specified) for the god Kalidêva of Yaḍavanhalli; and that the *sunka-veggaḍe* (manager of the customs duties) Nârasingaṇṇa and *heggaḍe* Manchayya granted an oilmill for a perpetual lamp for the god. The *prajegaḷ* of the village likewise granted *dêva-goḷaga* and *dharma-goḷuga*. Further on we are told that the slave of the god Kalidêva, Mâdi-gamaḍa's son (with several epithets) Kêta-gamaḍa of Yaḍavanhalli, set up a *linga* and built a tank for the benefit of all the people; and that the tax on the marriage pendal was granted for this charity. With regard to the tank there is a curious proviso that no one in pollution owing to the death of a relative ought to bathe in it. The record closes with the statement that the *sthâna* was made over to Jâsangarâsi-jîya. Another inscription at Biḷidêvaraguḍi-tittu near Dyâmênhalli, Arsikere Taluk, dated 1189, gives after the introduction a few details about the conquests of Vishṇuvardhana and Ballâḷa II. After two verses, which give briefly the descent of the Hoysaḷas, comes a verse giving a list of Vishṇuvardhana's conquests: he did not stop with the conquest of Male but subdued, as if in sport, other places also, *viz.*, Taḷavana, Kânchîpura, Kôyatûr, Male-nâḍu, Tuḷu-nâḍu, Nîlagiri, Kôḷâla, Kongu, Nangali, Uchchangi, Virâṭarâjanagara and Vallûr. Then follow three verses in praise of Ballâḷa, the last of which tells us that, having slain warriors, he took possession, by the strength of his valour, of Vishṇu's conquests, namely, Halasige, Beḷuvala, Huligere and Lokkuguṇḍi, as far as the Herdoṛe (*i.e.* the Krishṇâ). The inscription records that when the possessor of all titles, the *mahâ-maṇḍaḷêśvara*, lord of the excellent city of Dvârâvati, sun in the sky of Yâdava-kula, champion over the Malapas, capturer of Gangavâḍi, Noṇambavâḍi, Banavase and Hânungallu, Sanivârasiddhi, Giridurgamalla, a Rama in firmness of character, bhujabala-Vîra-Ganga, unassisted hero, niśśanka-pratâpa-Hoysaḷa-vîra-Ballâḷu-Dêva and his senior queen Tuḷuvala-Dêvi were in the capital Dôrasamudra, ruling the kingdom in peace and wisdom, Saudore Dêmaiya's son Gaṇapaiya erected the Mallikârjuna temple at Saudore Dêmaiyanhalli belonging to Nêṛilige, endowed it with lands and made over the *sthâna* to Mallikârjuna-jîya's son Lôka-jîya. An oilmill was also granted for perpetual lamps. Mâreya-nâyaka, Bîra-gavuṇḍa and the *praje-gavuṇḍugaḷ* of Nêṛilige were to manage this charity. The information that Ballâḷa II had a senior queen of the name of Tuḷuvala-Dêvi in 1189 appears to be new. Another epigraph copied at the ruined Kallêdêva temple at Jâjûr, Arsikere Taluk, opens with a brief account of the rise of the Hoysaḷas, at the end of which Ballâḷa II is thus eulogised: Though the Sêvuṇas came with an army consisting of several hundreds of elephants, several thousands of horses and several *lakhs* of infantry, Ballâḷa put them all to flight with his one elephant. Other kings, staying behind, gain victory over their enemies by means of their army; how can they stand comparison with this unassisted hero, Ballâḷa, who, putting his army behind, marches forth single-handed and vanquishes the astonished hostile army with his one elephant? Among the epithets applied to him are "a lion to the lotus garden the Pâṇḍya-kula," "uprooter of the Sêvuṇa-kula" and "terrifier of the Konkaṇa (king)." We are also told that the king was preparing himself for a victorious expedition. Then follows an account of two gurus of the Kâḷâmukha sect who are said to be well-wishers of the king and his kingdom. Their pedigree is thus given:—Gangarâśi-pandita; his sons Tribhuvanaśakti and Amṛitarâśi; their sons Trailôkya-śakti and S'ivaśakti; son of the former, Chandrabhûshaṇa. Having refuted heretical doctrines by his polemical skill, S'ivaśakti established the S'aiva-siddhânta and became pre-eminent among the upholders of S'iva-samaya. Chandrabhûshaṇa, a zealous promoter of the Kâḷâmukha doctrines, was renowned for his knowledge of the characteristics of images and temples and of the ritual in S'iva worship. S'ivaśakti's son was Kalyâṇaśakti. S'ivaśakti and Chandrabhûshaṇa were ruling Râjavûr, which was their hereditary possession in connection with the *S'aivasthâna* at Arasiyakeṛe. The inscription then proceeds to say that, in consequence of a dream in which a *linga* appeared to him, Kalli-seṭṭi erected the Kalidêva temple and made it over to his son-in-law S'ankaradêva; and that, on the temple having gone to ruin, the gurus and *gauṇḍugaḷ* of the place, sent for S'ankaradêva's son Eṛahi-seṭṭi, and, making a grant of land for repairs and worship, handed ever the *sthâna* to him. The record is not dated, but may be assigned to about 1195.

102. Among other inscriptions, one on a pillar in the *navaranga* of the Sômêśvara temple at Belgami, which is dated in 1199, records that during the rule of the Yâdava-chakravarti bhujabaḷa-vîra-Ballâḷa-Dêva, when the *mahâ-pradhâna* Malliyaṇa-daṇḍa-nâyaka was ruling Nâgarakhaṇḍa Jiḍḍuḷige and the Tegaḍu 70, Heggaḍe Siriyaṇṇa, the *adhikâri* of the city, and a few others (named) granted certain customs duties to the *âchârya* Padmanandi-dêva for the god Mallikâmôda-S'ântinâthadêva of the Hiriya-basadi at Baḷḷigrâme. This temple is also mentioned in Shikarpur 136, of 1068. Another inscription on a pillar in the *navaranga* of the Siddêśvara temple at Koḍakaṇi, Sorab Taluk, dated 1203, says that during the rule of the Yâdava-Nârâyaṇa pratâpa-chakravarti vîra-Ballâḷa-Dêva, a faithful servant of his, like Garuḍa to Vishnu, was Mahadêvarasa of Arasikeṛe; and that a servant of the latter, an ornament of the Mâhêśvaras, Chauḍarâya Hariyaṇṇa, who was ruling all the customs duties of Banavase-nâḍu, granted certain taxes for the god Râmanâtha of Koḍakaṇi in the Jiḍvaḷige-nâḍu. A third epigraph copied near the Kâśi-maṭha at Belgami states that during Ballâḷa's rule Jakkavve, a female lay disciple of Kamaḷasêna-dêva expired by the Jaina rite of *samâdhi*. The inscription at Kôḷigunda which is printed from a local copy as Arsikere 4 informs us that during (with usual titles) Ballâḷa's rule, Hiriya Hemmaḍiya-mâvanta and six other mâvantas (named) were ruling Kôḷigunda; and that one of them, Kêtaya-mâvanta, erected a S'iva temple and made a grant for it, washing the feet of S'ankara-jîya's son Sakaḷêśvara-jîya. An inscription copied in Bommêgauḍa's field at Mâvuttanhalli, Arsikere Taluk, records a grant of land for the god Ballâḷa-Harihara-Nârasingêśvara. The reference is no doubt to the gods of the fine temple at Mâvuttanhalli (see para 14) now known as the Mahâlingéśvara, in which we have the images of Harihara and Narasimha together with a *linga* in the chief cell. The word Ballâḷa in the above name appears to indicate that the temple was built during his time.

103. Of the records that remain to be noticed, two are important inscriptions of considerable length written in good Kannaḍa verse and giving a number of interesting details. Both of them were copied at Hanchi, Sorab Taluk. They are dated in A.D. 1207, but unfortunately some portions are defaced in both. The one on a stone lying in the pond to the south of the Vîrabhadra temple opens with an invocation of S'ântinâtha and then gives the following details about the Kuntaḷa-dêśâ:—In the Bharata-kshêtra situated to the south of Mêru in Jambu-dvîpa was the beautiful Kuntaḷa-dêśa. It was ruled in succession by the Nandas, the Mauryas of the Gupta-kula, the Raṭṭas and the Châḷukyas, and subsequently by Bijjaḷa and Murâri of the Kaḷachurya-vamśa. Then it came under Hoysaḷa-vîra-Ballâḷa-Dêva. After describing his descent, the record proceeds to say that he put to flight the Kaḷinga, Gûrjara, Mâḷava and other kings; that he destroyed in an instant the Sêvuṇa army in the battle of Soraṭûr; and that he was in the residence of Vijayasamudra, ruling the kingdom in peace and wisdom. Then follows a description of Banavase and Nâgarakhaṇḍa. In the latter was the splendid city Bândhava-nagara, which was ruled by a line of Kadamba chiefs: Brahma, his son Boppa, his son Sôma, his son Boppa, his son Brahma. The epigraph then gives a list of the Jaina gurus connected with the S'ântinâtha temple at Bândhava-nagara:—Gôvardhana-saiddhânti of the Krâṇûr-gaṇa and Tintriṇîka-gachchha; his disciple Mêghanandi-saiddhânti; his son Divâkara-siddhântadêva; his disciple Padmanandi-saiddhânta; his disciple Munichandra-saiddhânta; his son Bhânukîrti-saiddhânta; his disciple Anantakîrti-bhaṭṭâraka. We are then introduced to Mudda-sâvanta, said to be a beloved son of the above Anantakîrti and an ornament of Ballâḷa-Dêva's kingdom, whose descent is given thus:—Singa, his wife Siriyave, their son Mâḷeya; his wife Mâḷave, their sons Enkaṇa and Keṛeyaṇa; wife of the latter Arasave, their son Boppa; his wife Châkavve, their son Sankara-sâvanta; his wife Jakkale, their sons Sôma and Mudda. Several verses follow in which Mudda is praised as a pious and liberal Jaina and as a worthy successor of Rêcha-chamûpati in promoting the Jaina faith and maintaining the sacredness of Kopaṇa. To him and his wife Lachchale were born Jakkale, Mallave and Ballâḷa-dêva. Then the inscription records that Sâmanta-Mudda erected a *basadi* at Mâgunḍi, and, washing the feet of Anantakîrti-bhaṭṭâraka, granted lands for it. The merchants also granted certain dues for the temple. The composer of the inscription was Ma...larasa, with the epithet *sukavi-vasanta*, and the engraver, Sêvaṇaja. This stone has a large *svastika* sculptured at the top. Vijayasamudra is also mentioned in Channagiri 73

and 77, Hassan 139 and Channarayapatna 172 as the residence of Ballâḷa II. It has been identified with Haḷḷavûr on the Tungabhadrâ. Kêcha-chamúpati was well known as a great promoter of the Jaina religion. He was formerly a minister of the Kaḷachuryas and on the overthrow of that dynasty placed himself under the protection of Ballâḷa II. An account of him is given in Arsikere 77, Shikarpur 197 and 225, and other inscriptions. Kopaṇa was a renowned ancient Jaina *tîrtha*, which has been identified with Kopal in the south-west of the Nizam's Dominions. The other inscription at Hanchi, which is in front of the ruined Nârâyaṇa temple, opens with an invocation of Śiva but is mostly similar to the above epigraph in its account of the Kuntaḷa-dêśa and its former rulers, of Ballâḷa and his exploits, of Banavase and Nâgarakhaṇḍa, of Bâṇdhavapura and its Kadamba chiefs, and of Sâvanta-Mudda and his ancestors. There are, however, two verses in praise of the Châḷukya kings Âhavamalla and his son Vikramâditya before Ballâḷa is introduced. Of the former it is stated that on hearing a messenger say that Polakêsi burnt Kânchi and Chôḷa burnt Kalyâṇa he set out with a single elephant and slew the warlike Chôḷa; and of his son Vikramâditya, that he brought under his orders the Chôḷika, Lâḷa, Gauḷa, Maleyâḷa, Telunga, Kaḷinga, Vanga, Pânchâḷa, Turushka, Gûrjara, Jajâhuti, Mâḷava, Konkaṇa and other kings. Then the inscription records that the ? Bila Three-hundred of Hanche in the ? 12,000 country, (with a string of epithets), made a grant to Sôvarâsi-paṇḍita, son of paṇḍita and grandson of Mallikârjuna-paṇḍita, for the god Billêśvara. An inscription on the pedestal of a Jina image in the *sukhanâsi* of the Jaina basti at Kuppatûr, Sorab Taluk, tells us that it was caused to be made by Sâvanta Muddaiya, a lay disciple of Bhânukîrti-siddhânti-dêva of the Mûla-sangha, Kâṇûr-gaṇa, Tintriṇî-gachchha and Koṇḍakundânvaya. We thus learn that Mudda erected a Jaina temple at Kuppaṭûr also. On the basement of the Nandi-*maṇṭapas* in the Hoysaḷêśvara temple at Halebid are inscribed the names of a few sculptors as well as a number of masons' marks (see para 19). Among the former may be mentioned Karika, Dêvûga, Haripa and Dêmója; and among the latter, Agniy-Indra ೪, *paḍuvaḷa-baḍaga* ೩, Agni-*tenka* ೮, Yamana Indra ೬, and *tenkaḷa-paḍura* ೦. As the *maṇṭapas* appear to be somewhat later than the main temple, these inscriptions may belong to Ballâḷa's reign.

Nârasimha II.

104. There are four records of this king. An inscription in the Amṛitêśvara temple at Belur, which is incompletely printed as Belur 85, opens with a verse in his praise which styles him Ballâḷa's *gandha-hasti* (scent elephant) and says that it was enough for him if hostile kings could make up their minds to oppose his father or himself, and, no matter where or how the fight took place, whether on prepared ground or open plain, whether hand-to-hand or under cover of a fort, he would exterminate them. Another inscription on the first sluice of the Arsikere tank from the Tiptur side tells us that the sluice was repaired by the *mahâ-pradhâna* ya-daṇṇâyaka during the rule of Hoysaḷa-vîra-Nârasimha-Dêvarasa. The date of this may be about A.D. 1223. Another epigraph near the Râmêśvara temple at Beṇḍêkere, Arsikere Taluk, which is dated in A.D. 1232 and well executed both from a literary and an artistic point of view, opens with an account of the rise and genealogy of the Hoysaḷas and then records that when (with usual titles, including) destroyer of the Magara kingdom, establisher of the Chôḷa kingdom, the niśśanka-pratâpa-chakravarti Hoysaḷa-bhujabaḷa-vîra-Nârasimha-Dêva was ruling the earth, a merchant from Kêraḷa named Dâmôdara erected the Dâmôdarêśvara temple at Beṇḍeyakere and made a grant for it. Beṇḍeyakere, also called Jayagoṇḍapura, is described as a great *agrahâra* adorned with many men of deep learning. The Brahmans there were well versed in *vêda, śâstra, purâṇa, smṛiti, nâṭaka and kâvya.* It is stated of the merchant Dâmôdara that his native place was Koḷamûka-paṭṭaṇa in Kêraḷa; that he had another name Uttarevaiśva; that he was renowned for his liberality and respected in Nârasimha's kingdom; that he built many tanks, temples and choultries; and that he was a *mahâ-vaḍḍabevahâri* pre-eminent for his skill in judging articles of trade and vehicles, and chief of the *ubhaya-nânâdêśi* Malayâḷas. The grant was made after paying *pâda-pûje* to the Fifty-two *mahâjanas* of Beṇḍeyakere. An inscription in Tammaḍi Nanjappa's back-yard at Kôḷigunda, Arsikere Taluk, dated 1234, records the grant of certain lands, as a *kere-goḍagi*, by the seven *vṛittidârs* of Kôḷigunda, namely, Bhaṭṭôpâdhyâya

Tippaṇa-nâyaka, Lakshmîdarapeḍḍi, Basavaṇa-kramita, Rudrappayya, Vêdârthadayya's son-in-law Mâdhavadêva, Tippaṇa-nâyaka's Kêśavadêva and Chikka Bhâskarapeḍḍi of the four languages, to Baṇṭa-gavuḍa and Mâra-gavuḍa for having built a tank and sluice. The grant was written by the *sênabôya* Heggaḍeyaṇṇa. Judging from some of the names, the *vrittidâras* seem to have been very learned men. Another inscribed stone in the possession of Taḷavâra Ranga in Kôḷigunda, which appears to be dated in 1230, deserves notice. It is a small portable stone, less than one foot square, about 9 inches thick at one end and tapering towards the other. The epigraph consists of a sale deed executed by Honnapa in favor of Jannapa. The stone can be carried about with almost as much ease as a set of copperplates.

Sómêśvara.

105. Several inscriptions of this reign, mostly *vîragals*, were copied during the year. Two *vîragals* near the Anjaneya temple at Chikkoli, Belur Taluk, both dated in A.D. 1244, state that when (with usual titles) the pratâpachakravarti Hoysaḷa-vîra-Sômêśvara-Dêva was ruling the earth in the Chôḷa-nâḍu, owing to a quarrel between Bôgeya-daṇṇâyaka and Sôvidêva-daṇṇâyaka, the latter attacked Chilakûru and Ibbiḍi and carried off the cows when the *mahâjanas* of those places had gone to Chikkakole, whereupon Mâdi-gauḍa's son Nâgaya of Mâḷagere and Gamava-gauḍa's son Bamacha of Chikkakole fought with the enemy and fell. Five *vîragals* at Chandanhalli, Belur Taluk, all dated in A.D. 1245, record deaths of heroes in cattle-raids. In two of them the king is said to be in the residence of Kaṇṇanḍûr-paṭṭaṇa in the Chôḷa kingdom. The reference is, of course, to Kaṇṇanûr or Vikramapura near Srirangam. Another is dated in the year Krôdhi of the prosperous reign of the lotus feet of Sôyi-Dêva-Râya (*pada-kamala-râjyâbhyudayada Krôdhi*). On the outer walls of the Lakshminarasimha temple at Jâvagal, Arsikere Taluk (see para 16), 21 short inscriptions, giving the names of sculptors and gods, were copied. From these we learn that the images on the south face were executed by Malitamma and Makasa and those on the north face by Chikka Malitamma. The first name occurs in 10 places, the second in 5 and the third in 3. It will thus be seen that Malitamma took a prominent part in the ornamentation of this temple. And we already know (see last year's *Report*, para 25) that he had a great deal to do with the execution of the images in the temples at Nuggihalli and Somanathpur which were built in 1249 and 1268 respectively. He was thus a famous sculptor of the middle of the 13th century. Though no inscription relating to the construction of the Jâvagal temple is forthcoming, the occurrence of Malitamma's name below the images on its walls enables us to fix its period as about the middle of the 13th century. A few other records, though they do not name the king, may belong to the same reign. One of these on a beam in the Ranganâtha temple at Halebid, dated 1245, tells us that, on the death of Sôma-jîya of the Bôchêśvara temple, the *râja-guru* Chandrabhûshaṇa-dêva and the 120 *sthânikas* of the capital Dôrasamudra divided his lands among his wife, son-in-law and another. Whoever violated this arrangement was to be looked upon as having disregarded the *râja-guru* and the *samaya*. Another in a field to the south of the Kêdârêśvara temple at Halebid, of about 1250, is a boundary stone marking the southern limit of the land of the god Sangêśvara set up by Mokharinkhayya. A third, also of about 1250, at Suṇḍahalli, Channarayapatna Taluk, records a grant of land by the *maṭhâ-maṇḍalâchârya* Nêmichandra-paṇḍita-dêva and the *paṭṭaṇasvâmi* Nâgadêva-heggaḍe to Mâra-gauḍa for having built a tank.

Nârasimha III.

106. Of the records of this king, one copied near the underground cell (*nela-mâḷige*) to the north of Beṇṇeguḍḍa at Halebid is an important inscription composed in Sanskrit and Kannada verses and giving some interesting details about the Jaina gurus of the Balâtkâra-gaṇa. After a few opening verses in praise of the Jina-śâsana and of Mâghanandi-saiddhânti of the Mûla-sangha and Balâtkâra-gaṇa, the inscription gives an account of the rise and descent of the Hoysaḷa kings up to Nârasimha III. Nârasimha I is said to have trampled down the A'ryas with his elephant; and of Nârasimha III it is stated that, having graciously established the Chôḷa and Pâṇḍya kings on their thrones, he ruled the earth from the Himâlayas to Sêtu. Then the epigraph proceeds to say that (with some new titles along with the usual ones) the niśśanka-pratâpa-chakravarti Hoysaḷa-bhujabaḷa-vîra-Nârasimha-

Dêvarasa, in A.D. 1265, granted Kallangere in the Kalukaṇi-nâḍu, together with the 14 hamlets (named) attached to it, to Mâghanandi-saiddhânti-chakravarti for the temple named Trikûṭa-ratnatraya-S'ântinâtha-Jinâlaya. The spiritual descent of Mâghanandi was as follows:—In the Balâtkâra-gaṇa, which was an ornament of the Mûla-sangha, were many men renowned as *traividyas*, *kavis*, *âchâryas*, *vâdibha-simhas* and *gurus*. Vardhamâna-muni and others of the Balagâra-gaṇa and Nandi-sangha, which was an offshoot of the original Mûla-sangha, became gurus to the Hoysaḷa family. Of the Mûla-sangha and Balâtkâra-gaṇa was S'rîdhara-traividya; his disciple Padmanandi-traividya; his disciple Vâsupûjya-siddhânti; his disciple S'ubhachandra-bhaṭṭâraka; his disciple Abhayanandi-bhaṭṭâraka; his disciples Aruhanandi-siddhânti, Dêvachandra-siddhânti, *Ashṭôpavâsi* Kanakachandra-siddhânti, Nayakîrti-siddhânti, *Mâsôpavâsi* Ravichandra-siddhânti, Hariyanandi-siddhânti, S'rutakîrti-traividya, Vîraṇandi-siddhânti, Gaṇḍavimukta Nêmichandra-bhaṭṭâraka, Guṇachandra-bhaṭṭâraka, Jinachandra-bhaṭṭâraka, Vardhamâna-bhaṭṭâraka, S'rîdhara-siddhânti, Vâsupûjya-traividya, Vidyânanda-svâmi, *Kaṭakôpâdhyâya* S'rutakîrti-siddhânti, *Vâdi-viśvâsa-ghâtaka* Maleyâḷa Paṇḍyaddêva, Nêmichandra-bhaṭṭâraka and *Madhuâhva-kalpavriksha* Vâsupûjya-bhaṭṭâraka. S'rîdharadêva's disciple was Vâsupûjya-traividya; his son Udayêndu-siddhânti; his son Kumudêndu-yôgi; and his son Mâghanandi. This Mâghanandi was the donee. He is described as the author of the four modern *sâras* (*abhinava-sâra-chatushṭaya*), namely, *Siddhânta-sâra*, *S'râ-vakâchâra-sâra*, *Padârtha-sâra* and *S'âstra-sâra-samuchchaya*; and as the guru of Kumudachandra-paṇḍita, who was an emperor in the four kinds of learning and a *gaṇḍabhêruṇḍa* to hostile debaters. We are then told that the grant was made by the king in Kali-Hoysaḷa-Jinâlaya and that the temple which was endowed by him was also known as Trikûṭa-ratnatraya-Nrisimha-Jinâlaya. It appears to have been situated near another structure called Kêtaladêviy-angaḍi. The record concludes with the statement that this charity was established with the help of the *gâyi-gâvuḍa*, *cauri-maneya-jâbu*, *gaṇḍa-pendâra*, *mahâ-pradhâna* Sômeya-daṇṇâyaka. There are also inscriptions on the right and left sides of the stone recording money grants by the Jaina residents of Dôrasamudra at the time of the consecration of the image of S'ântinâtha, and the allotment of the lands granted and their produce for various kinds of services in the temple.

107. Of the other inscriptions, one on the pedestal of the image in the S'ântinâtha temple at Bastihalli near Halebid is of some interest as it gives us the date of the construction of that temple. It records that *śrîkaraṇada* Madhukaṇṇa's son Vijayaṇṇa of Koṇtha-nâḍu and the Jaina merchants of Dôrasamudra erected the temple for the god S'ântinâtha of the Mûla-sangha, Dêśiya-gaṇa, Pustaka-gachcha, Koṇḍakundânvaya and Hanasôge...ḍe, and, having obtained the village of Hiraguppe in Maise-nâḍu from king Nârasimha-Dêva for the temple, made it over in A.D. 1257 to Nayakîrti-siddhânta-chakravarti and his descendants. A *vîragal* at Koraṭikere, Belur Taluk, dated 1273, records the death in some battle of Ajjiya Kêta, a body-guard of Hoysaḷa-bhujabaḷa-vîra-Nârasimha-Dêva's minister Khaṇḍeya-râya-bhuja-baḷa Nripâḷa-dêva. A set of copperplates in the Taluk Office at Belur, which refers itself to the reign of this king, was found on examination to be the original of the photo received from the Secretariat in 1909 (see *Report* for 1909, para 85). The plates are three in number with a seal bearing the figure of a tiger. Though noticed by Mr. Rice in his *Mysore Inscriptions* (page 275), they have somehow been left out in the Hassan volume. An inscription in the Belur temple (Belur 54), dated 1273, which records a money grant by the *paṭṭaṇasvâmi* S'ankara for feeding Brâhmans, and another on a beam in the Ranganâtha temple at Halebid, also dated apparently in 1273, which records a bond executed by the *sthânikas* of the Bobbêśvara temple and the temple situated to the north-east of the fort of Dôrasamudra in favor of the *ârâdhya* Râmakrishna-prabhu's son Dêvaṇa-prabhu, may also belong to the same reign.

Râmanâtha.

108. A Tamil inscription copied near the Mâri-guḍi at Domlûr to the east of Bangalore tells us that (with usual titles) the nissanga-pratâpa-chakra-vatti Pôśaḷa-vîra-Râmanâ-Dêva granted some lands to the *nambi* (i.e., *pûjâri*) of the S'okkappa-perumâḷ temple at Dombalûr in Ilaippâkka-nâḍu. The date of the record may be about A.D. 1280.

Ballâḷa III.

109. Several records of this king both in Kannada and Tamil were copied during the year. Two Tamil inscriptions, copied at the Chokkanâtha and Sômêśvara temples at Domlur, which bear the same date, namely, A.D. 1301, and are mostly similar in contents, are in the form of a letter addressed by the king to the authorities of all the temples in his kingdom. The first epigraph runs thus:—The pratâpa-chakravarti Hoyśaḷa-vîra-Vallâḷa-Dêvan addresses the following petition to the heads of *maṭhas* and *sthânas* in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Mâśanti-nâḍu, Muraśu-nâḍu, Peṇṇaiyâṇḍârmaḍa-nâḍu, Aimbuḷugûr-nâḍu, Elavûr-nâḍu, Kuvaḷâḷa-nâḍu, Kaivvâra-nâḍu, S'okkanâyan-paṟṟu, Ilaippâkka-nâḍu and all other nâḍus—We have remitted all kinds of taxes, including tribute, present, the tax on looms, the tax on goldsmiths, and tolls, hitherto paid in the gifts to temples, etc., namely, *dêva-dânam*, *tiruviḍaiyâṭṭam*, *maḍappuṟam* and *paḷḷichchandam*, of our kingdom and granted such and such *ribharas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs. We have thus granted for the god S'okka-pperumâḷ of Dombalûr in Ilaippâkka-nâḍu the wet and dry lands in Dombalûr, excluding the god Sômanâtha's *dêva-dânam* and *maḍappuṟam*, together with the wells underground, the trees overground, houses, house-sites and all kinds of rights and taxes. Be pleased to take possession of these *ribharas*, make adequate provision for worship, offerings of rice, enjoyments and temple repairs, and live happily praying for the prosperity of ourselves and our kingdom. In this inscription the Kali year 3679 is given as corresponding to the S'aka year 1224, instead of 4402. The other epigraph differs from the above only in the lands granted and the god for whom they were granted. The heads of the *maṭha* and *sthâna* in the temple of Sômanâtha at Dombalûr are requested to take possession of the lands (specified) in Dombalûr and Palaśûr and make adequate provision for the worship, etc., of that god. An inscription copied at Kalkere, Bangalore Taluk, which appears to be dated in 1303, records that when the pratâpa-chakravarti Hoyisaḷa-vîra-Ballâḷa-Dêvarasa was ruling the earth and the *mahâ-pradhâna* Chakravarti-daṇṇâyaka was ruling Elahaka-nâḍu, on the tanks at Kalukere and Keraḷabenahaḷi having breached owing to excessive rain, Dâmôdara-śeṭṭi Koḍiyappa repaired both the tanks and was given some lands as *kere-koḍage*. Another inscription on the basement of the Sômêśvara temple at Domlur, dated in 1328, tells us that during the rule of the pratâpa-chakravarti Hoysaḷıka-bhujabaḷa-vîra-Ballâḷa-Dêva, the *mahâ-pradhâna* Ponnaṇṇa's son Kâmeya-daṇṇâyaka and the *praje-garuḍugaḷ* of Elahaka-nâḍu made a grant of lands and taxes (specified) for the god Sômanâtha of Dombalûr in Elahaka-nâḍu.

110. A few more records may also be assigned to the same reign. About 10 inscriptions were found on the west wall inside the south entrance of the Kêśava temple at Belur. They are dated in 1293, 1297 and 1298 and mention no ruling sovereign. A noteworthy feature about them is that each has a heading inscribed in large characters over it. Among the headings may be mentioned *Viḍâyâti*, *Dhanuparva*, *Bâḷeyahaṇṇu*, *Yati-bhikshe*, *Daṇḍe-vanamâḷegaḷu*, *Seṭṭiyahaḷḷi* and *Satra*. The first word stands for the Tamil *viḍâyâṟṟi* which means a ceremony intended to give rest to a god after a procession. Another word which occurs in almost all the inscriptions is *sivaḍi* for the Tamil *śuvaḍi* which means a book. All these headings are referred to in Belur 66, which also indicates the exact position of these inscriptions in the temple. The inscriptions record mostly money grants to provide for festivals, recitation of the Vedas, feeding of ascetics and others, flowers and plantains. Among the donors are the *mahâ-pradhâna* Sômeya-daṇṇâyaka's *balumanushya*, *adhikâri* Ranganṇa of Beluhûr; the *mahâ-pasâyta* Nâganṇa's son Gôpaṇṇa; Kandâḍe Perumâḷedêva of Chikka Inguḷa; Perumâḷe-daṇṇâyaka's Ruddaṇṇa; Gôpâḷadêvaṇṇa's *sênabôva* Sôvaṇṇa; the *mahâ-pasâyta* Gôpâḷadêvaṇṇa's wife Mâydêviyakka; Holleya Sâhaṇi; Masaṇeya Sâhaṇi of Chammâvuge; Mâcheya-nâyaka of Emasandi; and *Dharmâdhyaksha* Lakshmînârâyaṇa. Grants made formerly in 1259 and 1289 are also alluded to and a measure (*koḷaga*) named after the god Gummêśvara is mentioned. The grants are said to have been entered in the temple books in the presence of the Vaishṇava-*mahâjanas*. A *vîragal* at Oḍḍarhalli, Channarayapatna Taluk, which appears to be dated in 1333, records the death of the possessor of all titles, Chêchagavuḍa's son Kêta-gavuḍa of Oḍarahalli in a battle with the Turakas (or Muhammadans). A Tamil inscription on the wall to the left of the inner entrance in the Sômêśvara

temple at Domlur tells us that the front *maṇṭapa* of the temple was built by Arundammai, one of the consorts of the *mahâ-maṇḍalêśvara* Tribhuvanamalla Mâyaśivanâṇḍâr. Another inscription on a rock to the east of Beṇṇeguḍḍa near Halebid, which may approximately be assigned to about A.D. 1300, is of some interest as it refers to a channel drawn off from the Elachi (*i.e.*, Yagachi) river. It says that all people may bathe in the Elachi channel and bears the signature of the *râja-guru* Vishṇu-upâdhya. The epigraph may be looked upon as a municipal notice-board of the 13th century. The remains of the cutting made for the channel, which may be seen even now in some parts, bear testimony, according to expert opinion, to the engineering skill of those days. This is what Captain Mackenzie says about the channel:—"In order to have a sufficient supply of water both for the capital and for the cultivation of the lands in which it is situated, it is said that the waters of the Yagachee, the river which flows by Bailor (Belur), were brought by a channel into the capital. The story is supported by the remains of a deep cutting near the 16th mile stone on the Hassan-Bailor road. The depth and size of the cutting as it now stands proves that this was no mean work and the whole scheme does credit to the engineering skill of the men of those days. A portion of the aqueduct by which the water was more immediately brought into the capital is to be seen in a garden outside the southern wall." (*Description of the Halebid Temple, p. 5.*)

The later Cholas of the Kolar District.

111. There are a few inscriptions of these chiefs. All of them are in Tamil and belong to the 13th century. These chiefs appear to have been mostly independent, rarely acknowledging the suzerainty of the Hoysaḷas. Two of the chiefs mentioned in the inscriptions copied during the year are Jayangoṇḍa-S'ôḷa Iḷavanjiyarâyan and Nuḷambâḍa-râyan. An epigraph on the basement of the ruined I'śvara temple at Gaṭṭu-Kâmadênhalli, Bowringpet Taluk, states that, for victory to the sword and arm of Iḷavanjiya-râyar, Kâma-dêvan restored the ruined temple of the god Kavaṇîśuram-uḍaiyâr and made an endowment for it. The date of the record may be about A.D. 1225. An inscription on the outer wall of the E'kântarâmêśvara temple on the hill at A'vani, Mulbagal Taluk, tells us that S'iṟu-ttoṇḍar *alias* Mâṟâ-viratan goṇḍâr, repaired the temple with the help of Iḷavanjiya-râyar's consort. Two more inscriptions at the same place, dated in 1225 and 1227, record grants for the god Tiruvirâmîśvaram-uḍaiyâr of the *Mûlattânam* on the hill at A'vaniya in A'vaniya-nâḍu of Nigarili-S'ôḷa-maṇḍalam by the consort and the daughter of Nuḷambâḍa-râyar, lord of A'vaniya-nâḍu. Two more at the same place, which are dated 1236 and 1237, record grants by Nenmali-kiḻân Ponna-śeṭṭiyâr's son S'embâṇḍai for perpetual lamps and worship in the same temple. To the same period may be assigned 14 short inscriptions in Tamil engraved in different parts of the rock known as Kôṭhîla-baṇḍe to the north of the I'svara temple at Betamangala. It is worthy of note that these record grants of land, apparently to some Vishṇu temple, by people belonging to places in the Madras Presidency. Among the donors may be mentioned Amudâḷvâr S'rîrâmadêvar and A'râvamudâḷvâr of Irâyûr; Tammana-upâdhyar, Kunichcha-piḷḷai and Upâttiyar Janârdana-pperumâḷ of Mângaḷûr; Nandârâḷvâr, Karumâṇikkâḷvâṉ, A'nandiyâḷvâr and Piṟṟâr of Tûppil; and Malaiśigiyaniṉṟâr of Kumâṇḍûr. An epigraph near a channel at the same place calls it Atiratavîra's great channel.

The Cheras.

112. A Tamil inscription copied on the Mulbagal hill is a record of the Chêra chief Viḍugâḍaḷagiya-perumâḷ or Vyâmukta-śravaṇôjvala. The epigraph is on a big rock, about 20′ by 10′, but unfortunately mostly worn. It begins with the phrase *Viḍugâḷḍaagiya-perumâl s'eyam, i.e.*, victory to Viḍugâḍaḷagiya-perumâḷ, and appears to consist of a Sanskrit verse in the *S'ârdûla* metre and three Tamil verses. Owing to the breaks in the middle no connected sense could be made out. The words *maṇḍaiikkan* and *Gangar-pati* occur at the close. The inscription consists of 18 lines incised in large characters. In the middle is sculptured a bow flanked by two *châmaras* and surmounted by an umbrella, the whole standing on a high ornamental pedestal. As is well known the bow was the Chêra emblem. From other records of this chief (*Epigraphia Indica* VI, 331-34) we learn that he was of the Chêra-vaṁśa, son of Râjarâja Adigan, king of Tagaḍûr, the modern Dharmapuri, and a contemporary of Kulôttunga-Chôḷa III who began to rule in A.D. 1178.

VIJAYANAGAR.

113. There are only a few records of the Vijayanagar period. They begin in the reign of Harihara II and end in the reign of S'rî-Ranga-Râya II, covering a period of nearly 260 years from 1400 to 1663. Four of the records are copperplate inscriptions of S'rî-Ranga-Râya II. One of the inscriptions is noteworthy as it applies supreme titles to Râma-Râja.

Harihara II.

114. A Tamil inscription copied near Biḷisâvile, Hoskote Taluk, which is dated 1399, records that during the rule of the râjâdhirâja râja-paramêśvara vîra-Harihararâyan, Dâmôdara-śeṭṭiyâr of Kaṟkiṟai, superintendent of Tenkûṟu-nâḍu in S'aṇṇainâḍu of Nigariii-S'ôḻa-vaḷanâḍu, had a lamp-pillar made. Another inscription at Chinaga, Tumkur Taluk, which appears to be dated in 1395 and records the grant of the village Chinnaga by Sômaṇa-nâyaka for the god Tirumaledêva of the same village, may belong to the same reign.

Dêva-Râya I.

115. An inscription on the basement of the Chokkanâtha temple at Domlur, dated 1409, tells us that (with usual titles) Vîra-Pratâpa-Dêva-Râya's right hand Nâgappa-daṇṇâyaka granted for the god Chokkanâtha certain taxes (named) in Karaḍiyahaḷi. A *mâstikal* near the Vîrabhadra temple at Bandalike, Shikarpur Taluk, dated 1410, records that during the reign of Vîra-Pratâpa-Dêva-Râya Muḍeyanâyaka's son Sômeya-nâyaka went to *svarga* and that thereupon his wife Gangarasi became a *sati*.

Dêva-Râya II.

116. Two inscriptions copied in A'nesattabôre near Timmanhalli, Arsikere Taluk, dated 1429 and 1432, record grants of land for the 'tank-cart' (*kere-bhaṇḍi*) in connection with the two tanks of Nêṟalige known as Hiriya-kaṭṭe and Hiriya-kere. These grants are made for maintaining tanks by carting away silt, strengthening the bund, etc. The grants are said to have been made by order of Dêva-Râya's sons (? servants) Najayapa-nâyaka and Mûṟurâya Basavaśankarasetṭi-nâyaka. A copy of a copperplate inscription of this king, dated 1445, was received from Sitarama-bhatta of Gôvanhalli, Belur Taluk, who is said to be a lineal descendant of the recipient of the grant. After the usual account of the rise and descent of the Vijayanagar kings, the record says that Dêva-Râya, who was suffering from heart disease (*hṛid-rôga*), finding that medicines were of no avail, made up his mind to try Vêdic treatment (*vaidikîm chikitsâm*), *i.e.*, the treatment suggested in religious works, and, selecting a learned and pious Brahman named Nâganâthârya, sent him out to holy places such as Prayâga and Kâśi to perform the prescribed rites and make gifts on his behalf; and that, on his return after successfully performing the duties entrusted to him, in the S'aka year 1367, which is coupled with the cyclic year Krôdhana, the king granted to him, as a *sarvamânya*, Gôvahalli, including the hamlet Bommahalli, giving it another name of Dêvarâyapura. It is interesting to note that the lands are being enjoyed even now by the lineal descendants of the donee, having escaped resumption during the Muhammadan rule. An inscription copied at Kalkere, Bangalore Taluk, which appears to bear the date 1428 and records a grant of land for the spiritual merit of Hiriya-Oḍeya, Chikka-Oḍeya, Mallaya-Oḍeya and Timmarasa-Oḍeya by *Dalavâyi* Eleya-nâyaka, may also belong to the same reign.

Mallikârjuna.

117. Mulbagal 5, which has now been completely copied, records a grant by Hariyapa for the merit of Narasinga-Râya-Oḍeyar. The latter is no doubt Sâḷuva Narasinga I, who was the real ruler of Vijayanagar during the reigns of the last four kings of the first dynasty which he eventually supplanted. Mulbagal 20, of 1468, makes it evident that the date of this record is 1466. It thus falls within the reign of Mallikârjuna.

Krishṇa-Dêva-Râya.

118. The inscription which is printed as Belur 57 bears the date 1519 and records a grant by Singappa-nâyaka for the merit of Krishṇa-Dêva-Râya.

Achyuta-Râya.

119. An inscription on the south outer wall of the Sômêśvara temple at Sômêdêvarpâḷya near Mulbagal, which is dated in 1536, registers a grant to the temple during the reign of Achyuta-Râya. Another epigraph copied at Oḍḍarhalli, Channarayapatna Taluk, which appears to be dated in 1540 and records a grant to Gangapadêva of Kikkêri by Dâsapa-nâyaka's son Tirumalarâja-nâyaka for the merit of his father, probably belongs to the same reign.

Sadâśiva-Râya.

120. An inscription near the Viṭhalanârâyaṇasvâmi temple at Mulbagal, dated 1547, tells us that, during the rule of (with usual titles) the vîra-pratâpa Sadâśiva-Râya, the *mahâ-maṇḍalêśvara* Varadarangarâja's son Timmarâja of Nandyâla, of the A'trêya-gôtra, A'śvalâyana-sûtra and Yajuś-śâkhâ, gave a *dharma-śâsana* to all the learned men of various gôtras, sûtras, śâkhas, maṭhas and sects in the Mulbagal kingdom belonging to his office of Nâyaka, to the effect that in compliance with their request certain taxes in their *agrahâras* have been remitted. A Sanskrit verse at the close gives the information that the donor was well versed in the theory and practice of medicine.

Râma-Râja.

121. An inscription at the Kaṇive Râmêśvara temple near S'inganhalli, Arsikere Taluk, which is dated in 1555, refers itself to the reign of Râma-Râja to whom it applies imperial titles. After obeisance to S'ambhu it begins thus—To describe the valour of the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrîmat-mahâ-maṇḍalêśvara Râma-Râja-mahâ-arasu, and in a succeeding verse says that by the strength of his arm he ruled the country between the three seas, destroyed the Suritâṇa (*i.e.* Muhammadan) kings and took captive the kings of A'ryamaṇḍava and Kêraḷavaṭṭi. The record then proceeds to say that while he was thus ruling the kingdom in peace and wisdom, a servant of his, Hoḷeyagoṇḍa-gavuḍa, erected the temple of Kaṇive Râmêśvara and endowed it for the merit of his parents. To my knowledge this epigraph appears to be unique in applying imperial titles to Râma-Râja. He was no doubt the real ruler during the reign of the puppet king Sadâśiva Râya, but the latter's overlordship was always acknowledged.

S'rî-Ranga-Râya I.

122. An inscription copied at Dyâmênhalli, Arsikere Taluk, dated 1585, records a grant of land for the god S'akunarâya (*i.e.* Hanumân) by Pôtama-Nâyaka the bearer of the betel-bag (*huḍipa*) of the Raya (*i.e.* S'rî-Ranga-Râya. See Belur 12).

S'rî-Ranga-Râya II.

123. Three copperplate inscriptions of this king were procured at Belur. One of them, engraved in Nâgari characters, is in Sanskrit, while the others are in Telugu. The former consists of three plates, the first and the third being in the possession of Sindhuvalli Subbannacharya and the second in the possession of Sindhuvalli Gururayacharya; while the latter, consisting of one plate each, are both in the possession of Sindhuvalli Gururayacharya. After giving the Purâṇic genealogy from the Moon to Turvasu, the Sanskrit inscription proceeds to say that in the lineage of Turvasu was born Venkaṭêśa-bhûpâla, whose son by S'rirangamâmbâ was S'rîranga-nṛipa. The son of the latter by Vengamâmbâ was Gôpâla-Râya, whose son was S'rî-Ranga-Râya. The inscription then records that, while ruling the earth in the residence of Suragiri (Penugonda), in the S'aka year 1582 (the year S'ârvari (*i.e.*, A.D. 1660)), at the holy time of *mahôdaya*, S'rî-Ranga-Râya of the A'trêya-gôtra and Taittirîya-śâkhâ granted certain lands (specified) to Venkaṭêśa of the A'trêya-gôtra and A'pastamba-sûtra, son of Kanaka and grandson of Timmaṇa. We are told that the donee was a favorite of the king, and that being desirous of obtaining a son the king made the grant for feeding Brahmans. It is worthy of note that the record contains no imprecatory verses. The signature of the king—*S'rî-Râma*—which occurs at the end in all the three grants, is in Kannada characters. Of the other inscriptions, one, dated in 1662, records that S'rî-Ranga-Râya of the A'trêya-gôtra, A'pastamba-sûtra and Yajuś-śâkhâ, son of Gôpâla-Râjaiya and grandson of A'rvîṭi Râmarâju-Rangapa-Râjaiya, granted certain lands to

Kuchchaya of the S'rîvatsa-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Tiruvengaḷaiya and grandson of Venkaṭaiya, for having newly instituted the car-festival for the god Kêśava of Belur; while the other, dated 1663, in which the king is said to be ruling the earth in Belur, tells us that a grant was made to Allâḍi Venkaṭêśaiya, the same that received lands in the first grant noticed above, for having built a canal at Gorûr.

SUGATUR.

124. A few records of this dynasty of chiefs were copied at A'vani, Mulbagal Taluk. On the rock to the north of Dhanushkôṭi on the A'vani hill (see para 46) are sculptured in several places figures of a single foot with labels, about 16 in number, giving the names of the gods etc., whose foot they represent. Among the names are Vishnu, Rudra, Râma, Sîtâ, Kârtikêya, Kâmadêva, the three fires Dakshiṇâgni, A'havanîya and Gârhapatya, and Vâlmîki. We learn from Mulbagal 76 that these feet of the gods were caused to be made by Sugatûr Chikka-Tammaya-Gauḍa's elder sister Halasa-Râtama, and, as Mulbagal 62, of 1629, is a record of Chikka Tammaya-Gauḍa's son Immaḍi Tammaya-Gauḍa, the period of these short inscriptions may be about 1600. An inscription on the rock to the west of Nâgarkuṇṭe at A'vani records that Immaḍi Tammaya-Gauḍa's daughter Kempama had a sacrifice performed; and the pillar close to it, on which is engraved the short inscription *yûpa-kambha*, was apparently the sacrificial post used during the sacrifice. The date of these records may be about 1630.

BELUR.

125. A copperplate inscription of his dynasty, received from Kondi Narayanacharya of Belur, records the grant in 1675 of the village Gummanhalli to Puṭṭaiya of the Bâdarâyaṇa-gôtra, A'pastamba-sûtra and Yajuś-śâkhâ, son of Vasantaiya and grandson of Narasaiya, by Venkaṭâdri-Nâyaka of Belur, of the Kâśyapa-gôtra and A'pastamba-sûtra, son of Krishnappa-Nâyaka and grandson of Venkaṭâdri-Nâyaka, for the merit of his parents. The village granted is said to be situated in Lakunda-nâḍu of Bêlûr-sîme, which was favored by (with usual titles) Krishna-Dêva-Râya to the donor's *vriddha-prapitâmaha* Yarra-Krishnappa-Nâyaka. The titles applied to the latter are *siddha-Gôvinda*, *himakara-gaṇḍa*, *dhavalânka-Bhânu*, *Maṇinâga-parvatarâdhîśvara* and *bariyada-saptânga-haraṇa*.

IKKERI.

126. A copperplate inscription in the possession of Venkappa-dîkshita at Kumsi, which is dated in 1720, records that the *Eḍeva-Murâri*, *kôṭe-kôlâhala*, *visuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka*, *S'ivaguru-bhakti-parâyaṇa*, a descendant of Sadâśivarâya-Nâyaka of Keladi, great grandson of S'ivappa-Nâyaka, Sômaśêkhara-Nâyaka's lawful consort Channammâji's grandson, Basavappa-Nâyaka's son Sômaśêkhara-Nâyaka, at the request of his son-in-law Nirvâṇaiya, made a grant to provide for the expenses of the Sômêśvara temple erected in his name by S'arajâ Venkappa's (son) Tirumalaiya at Tîrtharâjapura.

YELAHANKA.

127. An epigraph on the rock to the west of Giṇḍitîrtha at A'vani, Mulbagal Taluk, records the visit to the place of Immaḍi Kempa, the *prabhu* of Elahanka-nâḍu. The date of the record may be about A.D. 1630.

MYSORE.

128. A number of records relating to the Mysore dynasty was copied during the year. Ten of these are *Nirûps* (see para 50) issued by the Mysore kings in connection with the Lakshmîkântasvâmi temple at Kaḷale, Nanjangud Taluk. Three are copperplate inscriptions, one of them being the longest that has been copied for some years. The latest is an epigraph recording the visit in 1901 of His Highness the present Maharaja to Belgâmi.

Doḍḍa-Dêva-Râja-Oḍeyar.

129. An inscription at Râgibommanhalli, Channarayapatna Taluk, dated 1672, states that the village was granted by Doḍḍa-Dêva-Râja of Mysore for feeding Brahmans. Two copperplate inscriptions, consisting of one plate each, received from the Revenue Commissioner's office, refer themselves to the reign of this king

(1659-1672), though they appear to be dated in 1753. These plates are said to belong to Cheluvadasaiya's son Venkatapataiya of Châmanhalli, Gubbi Taluk. Both of them record grants of certain dues by merchants assembled at S'ivaganga for the purpose to Kempadâsaiya of Kallûr for having successfully performed some miracle in front of the Ranganâthasvâmi temple at Seringapatam. It is stated that the grant was made by order of Doḍḍa-Dêva-Râja in the S'aka year 1698, which is coupled with the cyclic year S'rîmukha. But S'rîmukha corresponds with the S'aka year 1676. Further, the year S'rîmukha does not at all occur in the regin of Doḍḍa-Dêva-Râja. In both the grants a string of long high-sounding epithets, making up more than half of the records, is applied to the merchants.

Chikka-Dêva-Râja-Oḍeyar.

130. An epigraph at Banṭênhalli, Belur Taluk, which belongs to this reign, is remarkable for its simplicity. It consists of only two words—Chikka-Dêva-Râja's gift—and may be assigned to about A.D. 1680. The stone apparently marks the boundary of some land granted by the king.

Kaṇṭhîrava-Narasa-Râja-Oḍeyar II.

131. Five of the *Nirûps* relating to the Lakshmîkântasvâmi temple at Kaḷale, Nanjangud Taluk (see para 128), which are dated 1707, 1708 and 1711, belong to this reign. Two of them are addressed to Chaluvaiya, superintendent of the Mysore city *hôbaḷi-sîme*, directing him (1) to grant to the above temple a village with an annual revenue of 100 *varaha* within his *hôbaḷi-sîme* and to set up a stone to that effect; and (2) to supply all the things required for the car festival in the same temple. Of the others, one is addressed to Doḍḍa-Châmaiya, telling him that Upanahalli together with its hamlet Sorekâyipura has been granted to the same temple and a copperplate issued; the remaining two being addressed to the *maṇêgâr*s of the customs-houses, giving them intimation of the grant and directing them not to levy taxes in the village.

Krishṇa-Râja-Oḍeyar I.

132. An inscription on a gold ornament in the Belur temple, which is dated in 1713, tells us that it was a present from this king. Three of the *Nirûps* connected with the Lakshmîkântasvami temple at Kaḷale were issued during this reign. One of them, dated 1720, is addressed to Chaluvaiya, who is directed to allow the lands of the above temple to be irrigated from the Krishṇa-râjasâgara tank newly built by him; another, dated 1722, is addressed to Krishṇaiya, *pârupatyagâr* of the *dêvasthâna-sîme*, telling him that the village Kempanpura has been purchased by Chaluvaiya and granted to the above temple; while the third, dated 1724, directs superintendent Gôpâlarâjaiya to grant a village of the revenue value of 200 *varaha* in his *hôbaḷi-sîme* to the same temple in place of the two villages of the same total revenue value formerly granted in the Narasimhapura-sthala. An interesting sale deed, dated 1720, was also received from Rangaswami Iyengar of Kaḷale along with the *Nirûps* referred to above. It records that, while the mahâ-râjâdhirâja râja-paramêśvara praudha-pratâpa apratima-vîra narapati S'rî-Krishṇa-Râja-Oḍeyarayya, seated on the jewel throne in S'rîrangapaṭṭaṇa of Paschima-Ranganâthasvâmi, situated between the two branches of the Kâvêri in Gautama-kshêtra of Eḍatiṭṭina-hôbaḷi in Kuruvanka-nâḍu of Hoyisaḷa-dêśa, was ruling the earth in peace—Tirumalâchârya of the Kauśika-gôtra, A'pastamba-sûtra and Yajuś-śâkhâ, son of Emberumânâr and grandson of Kandâḷa Kêśavaiyangâr, having received full payment from Cheluvaiya-arasu of the Bhâradvâja-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Krishnayya-arasu and grandson of Kaḷule Timmarâja-Oḍeyar, sold with all the usual rights to the Lakshmîkântasvâmi temple at Kaḷule certain *vṛittis* which he had formerly received as a gift from Tirumalayyangârayya. The writer of the deed was the Palace Pandit Venkaṭâchârya, son of Vîṇe Venkaṭarâmaiya. In the original all the important words are in gold letters. Tirumalayyangârayya mentioned above was the minister of Chikka-Dêva-Râja-Oḍeyar. He was a great scholar and a voluminous writer both in Sanskrit and Kannaḍa.

132. The most important of this king's records is, however, a copperplate inscription, a palm leaf copy of which was received from Rangaswami Iyengar of Kaḷale. It is one of the longest inscriptions in Mysore, similar in some respects to Seringapatam 64 of 1722, of the same king, but issued six years earlier than that grant. After invocation of the Boar incarnation of Vishṇu, it begins with the statement that

there ruled in S'rîrangapattana of the Karṇâṭa-dêśa a famous king named Krishṇa-Râja and then proceeds to give his pedigree thus:—Purâṇic genealogy from the Moon to Yadu, some of whose descendants came and settled in Mahîśûra-pura. From them sprang Beṭṭa-Châma-râṭ, who acquired the title *ant-embara-gaṇḍa*. His sons were Timma-Râja, Krishṇa-bhûpati and Châma-nripa The last, who conquered Râma-Râja's general Rêmaṭi-Venkaṭa, had four sons—Râja-nripa, who punished the ruler of Kârugahalli, conquered Tirumala-Râja and took possession of Seringapatam, Beṭṭada-Châma-Râja, Dêva-Râja and Channa-Râja. Dêva-Râja's sons were Doḍḍa-Dêva-Râja, Chikka-Dêva-Râja, Dêva-Râja and Mariya-Dêva. The third made an *agrahâra* in Maṇikarṇikâ-kshêtra to the north-east of Seringapatam. Doḍḍa-Dêva-Râja's consort was Amritâmbâ, their sons Chikka-Dêvêndra and Kaṇṭhîrava-mahîpati. The former vanquished S'ambhu, Kutupa-S'âha, Basava of Ikkêri, Ékôji, Dâdôji, Jaitaji and Jasavat. He gave prominence to the Vajra-makuṭî festival (*Vaira-muḍi*) at Melkote and celebrated the Gajêndra festival there. His consort was Dêvamâmbâ, their son Kaṇṭhîravêndra. His consort was Chalvâjamâmbâ, born of the Kaḷile family, their son Krishṇa-Râja. Then the inscription records that Krishṇa-Râja made an *agrâhara* in Kaḷile-nagara, naming it Apratima-Krishṇarâjasamudra after himself, granted six villages, namely, Kasavinhalli, Sûrahalli, Bêḷûr, Navilûr, Mâkaraṇapura and Hosapura, the first three on the occasion of his marriage and the other three on the birth of a son, and, dividing them into 43 *vrittis*, bestowed them on various Brahmans (named with gôtras and sûtras). Then follow details of boundaries in the Kannada language. By order of the king, the grant was composed by the Vaishṇava poet Râmâyaṇam Tirumalârya of the Kauṇḍinya-gôtra, the same who composed Seringapatam 64 and 100 of the same king. The signature of the king—*S'rî-Krishṇa-Rajah*—occurs at the end.

Krishṇa-Râja-Oḍeyar II.

134. Two of the *Nirûps* relating to the Kaḷale temple, both dated in 1750, belong to this reign. One of them, addressed to Râmaiya, superintendent of the Paṭṭaṇa *hôbaḷi-sîme*, tells him that, in accordance with the request of Daḷavâyi Dêvarâjaiya in 1728 when Krishṇarâjanagara was taken possession of by the Palace, an order was issued that a village of the revenue value of 100 *varaha* in Chikkadêvarâjagiri-sîme should be granted to the Kaḷale temple; and that accordingly he should see that the order is duly carried out. The other, also addressed to the same individual, intimates the grant of a similar village in Dyâvaṇḍahalli-sîme to the same temple in accordance with the request of Nanjarâjaiya at the time when Dyâvaṇḍahalli-sthaḷa became a Palace possession.

Krishṇa-Râja-Oḍeyar III.

135. Two inscriptions on a silver pitcher and a gold cup at the Belur temple, both dated 1830, tell us that the articles were presented to the temple by S'rî-Krishṇa-Râja-Oḍeyaraiya's Nâmatîrtha-toṭṭi *parichâraka* Aigûr S'rînivâsaiya's elder brother Rangaiya.

Krishṇa-Râja Oḍeyar IV.

136. An inscription near the *mahádvâra* of the Kêdârêśvara temple at Belgami, Shikarpur Taluk, records the visit of His Highness the Maharaja to the place in 1901. It states that on the 21st of December 1901 the great Krishṇa-Râja-bhûpâlaka of Mysore visited the Kêdârêśvara and Tripurântaka temples and proceeded on his journey, and alludes to the visit of Dewan Seshadri Iyer before Châma-Râja-Oḍeyar paid a visit to the place. It was written by Kallumani Paṭṭegarjina Gurupâdappa of Baḷigâvi. There is also an inscription on the left side of the same stone telling us that the stone was set up on the 5th of August 1902 and that the Installation of the Maharaja took place on Friday, the 8th of the same month.

Miscellaneous Inscriptions.

137. A few of the miscellaneous inscriptions which cannot be assigned to any specific dynasty may be noticed here. An inscription near the A'njanêya temple at Baṇṭênhalli, Belur Taluk, dated in 1387, records a grant to Khappara-dêva's son Bayiraṇṇa by the *mahâjanas* and *garuḍu-prajegaḷ* of Baṇṭinahaḷi for having improved the village by building a tank and several ponds at his own expense. Another

at Belur (Belur 13) tells us that Lakkhaṃna-nâyaka of Muttagadahâḷu, son of Madhuvarasa-nâyaka and Nâgâmbikâ, erected the *yâyaśâle* in the Kêśava temple in 1484. The engraver was Hanumôja of Beḷuguḷa. Another epigraph at Sauḷanga, of about 1571, states that the place belonged to the Lingâyat guru Divijêndri-oḍeyar of the A'negondi *maṭha*.

2. Excavations.

138. As stated in para 21 above, some excavations were made in the mound to the south-west of the Hoysaḷêśvara temple at Halebid with the result that portions of the basement of the *garbhagriha* and *navaranga* of the temple which once stood on the site were exposed. The pillars and ceiling slabs which were also unearthed lead us to the conclusion that the temple of which these formed parts must have been a neat structure. Owing, however, to want of sufficient labour, the work had to be stopped. Some excavation was also conducted on the site of an old temple at Beḷvalli (para 13), Arsikere Taluk. A seated image, about 18″ high, of the village goddess known as Eḷukôṭeyamma was dug up. It is made of a white kind of pot-stone, which looks like marble, and is pretty well carved. It was handed over to the patel of the village for preservation in the temple newly erected in close proximity to the site of the old one.

3. Numismatics.

139. During the year under report 172 gold coins were dealt with. They were received in three batches: 66 from the Deputy Commissioner, Shimoga District; 78 from the Secretariat, and 28 from the Officer in charge of the State Huzur Treasury. The first batch from Shimoga, which was found at the village of Gabbûr, Kumsi Sub-Taluk, consisted wholly of Vîrarâya *paṇams* of the West Coast. These coins, four of which are figured on Plate VI (21-24), differ in some respects from the specimens noticed in the last year's *Report* (para 114; Plate V, 9-11). They are, however, exactly like the specimens, Nos. 189-192, figured on Plate IV of Elliot's *Coins of Southern India*. It appears they are known as *Chandri haṇa* in the Shimoga District.

140. Of the coins forming the second batch, which was found at Basavanahalli, Maddagiri Taluk, 75 are *paṇas* of Kaṇṭhîrava-Narasa-Râja I of Mysore or "Kanteroy haṇas" as they are popularly called. They have on the obverse a seated figure of the god Narasimha and on the reverse some marks the meaning of which is not quite clear (Plate VI, 17 and 18). Two of the remaining three coins are Tippu's *paṇas*, which bear on the obverse Hyder's initial (*H*) within a circle and on the reverse the name of the mint place, Farkhi or Farhi, with the date above it (Fig. 19). They are dated 1217 and 1218, not according to the usual Hijra system, which dates from the flight of the prophet from Mecca, but according to an era of Tippu's own invention, dating from the prophet's birth, called Maulûdi from the Arabic *maulûd* which means 'born.' Tippu introduced this innovation in the 5th year of his reign, *i.e.*, in A. H. 1201 or A. D. 1786-87, so that coins struck in that year bear the date 1215 of the new era. Another innovation introduced by him was the writing of the numerals from right to left instead of from left to right as usual. Farkhi or Farhi is supposed to represent a place that once existed near Calicut. The remaining coin (Fig. 20) of this batch looks like a "Seerphee faṇam" of Sira (*Hawkes*, p. 18; Plate III, 10), but I am not sure of its attribution.

141. The third batch of coins consisted of 28 muhars of the Mughal emperors. These coins were hidden in the ground by the side of a big boulder in the Mudagere Amritamahâl Kâval, Sira Taluk, and were discovered by a boy of the Oḍḍar caste while grazing his sheep. The find originally consisted of 32 coins; but when it was produced before the Deputy Commissioner, Tumkur District, 4 of the coins had been melted and made into a bar and 1 converted into a pendant or *tâli*. Of the 28 muhars, 1 represents Akbar, 1 Shâh Jahân, 4 Aurangazîb, 3 Shâh A'lam, 1 Farrukh-siyar, 14 Muhammad Shâh, 3 A'lamgîr II and 1 Shâh Jahân III. Each coin weighs nearly a tola.

(1) *Akbar.*—The coin of this emperor (Plate VI, 1) has been converted into a pendant. On the obverse, in a wavy pentagon, there is the *Kalima* or Muhammadan formula—*lâ ilâha il allah Muhammad rasûl allah*, *i.e.*, 'there is no god but God, Muhammad is the prophet of God,' while

round the margin occur the names of the 4 Khalîfas, namely, Abu Bakar, Umar, Usmân and Ali, with their attributes. The reverse gives the full name of the king—Jalâl-ud-dîn Muhammad Akbar Bâdshâh Ghâzi—with a prayer that God may perpetuate his rule and kingdom. Ghâzi means 'a warrior of the faith.' The reverse also bears the date A. H. 974 (*i.e.*, A.D. 1566).

(2) *Shâh Jahân.*—The obverse of Shâh Jahân's muhar (Fig. 3) is the same as that of Akbar's, only there is a lozenge in place of the pentagon. The reverse bears in a lozenge his name, Shâh Jahân Bâdshâh Ghâzi, and round the margin his titles, Shahâb-ud-dîn Muhammad Sâhib qirân Sâni. Sâhib qirân means 'lord of the qirân or fortunate conjunction of the planets.' This title was first applied to Taimûr; after him to Shâh Jahân, as Sâhib qirân Sâni, *i.e.*, Sâhib qirân the Second; and lastly to Muhammad Shâh. The reverse also gives the date A. H. 1043 (*i.e.*, A D. 1633) and the regnal year 6. The place of mintage, Akbarâbâd (*i.e.*, Agra) is also mentioned.

(3) *Aurangazîb.*—The coins of this king (Figs. 4-6) show on the obverse the following couplet—

dar jahân sikka zad cho mehar munîr
Shâh Aurangazîb A'lamgîr

which means 'Shâh Aurangazîb A'lamgîr struck coin in the world like the shining sun,' the dates given on the four coins being A. H. 1090, 1097, 1108 and 1110, corresponding to A. D. 1679, 1685, 1696 and 1698 respectively. From the reverses we learn that the coins were issued in the *jalûs* or regnal years 22, 29, 41 and 42, the mint towns being *Dâru-l-khilâfat* (the seat of the Khalifate) Shâhjahânâbâd (*i.e.*, Delhi) in the case of two of them and *Mustaqirru-l-khilâfat* (the permanent seat of the Khalifate) Akbarâbâd (*i.e.*, Agra) in the case of another. The mint town of the fourth coin (Fig. 5) is not legible. When mentioning the reign, the adjectives *maimanat* and *mânûs*, which mean 'fortunate or auspicious,' are as a rule coupled with it.

(4) *Shâh A'lam I.*—On the obverse of this king's coins (Figs. 13 and 14) appears his name, Shâh A'lam Bâdshâh Ghâzi, the first three figures of the Hijra dates, 111 and 112, being also visible on two of them. The reverse shows that two of the coins were issued in the second regnal year and one in the fifth, the places of mintage being *Dâru-s-saltânat* (the seat of the Saltânat) Lâhor in the case of two of them and Etâwâ in the case of the other.

(5) *Farrukh-siyar.*—This king's muhar (Fig. 7), which is rather worn, likewise bears a couplet on the obverse which runs thus—

sikka zad az fazal haq bar sîm va zar
Bâdshâh bahar va bar Farrukh-siyar

and means 'By the grace of God, the monarch of sea and land, Farrukh-siyar, struck silver and gold coin,' while its reverse informs us that the coin was minted at *Dâru-l-khilâfat* Shâhjahânâbâd in the first year (*ahad*) of his fortunate reign.

(6) *Muhammad Shâh.*—Among the muhars of this king, 11 show on the obverse his name and title—Muhammad Shâh Bâdshâh Ghâzi Sâhib qirân Sâni (Figs. 8 and 9), while the remaining 3 give his name only (Figs. 10-12). On all the coins appears the phrase *sikka mubârak* which means 'auspicious coin.' Only the first three figures of the Hijra dates, 113, 114 and 115, can be read. From the reverses we learn that four of the coins were minted in the 5th year of his reign, two each in the 9th, 11th and 13th years, and one each in the 3rd, 6th, 14th and 26th years. The place of mintage of one of the coins was *Dâru-s-saltânat* (*i.e.*, Lâhor), of another, Sûrat, and of the remaining twelve, *Dâru-l-khilâfat* Shâhjahânâbâd.

(7) *A'lamgîr II.*—On the obverse of two of this king's coins (Fig. 13) we have his name and title—*abu-l-adal* (*i.e.*, father of justice) Azîz-ud-dîn A'lamgîr Bâdshâh Ghâzi, with a prayer that God may perpetuate his kingdom; while on the obverse of the remaining coin (Fig. 14) appears a couplet with the Hijra date 1171 (*i.e.*, A.D. 1757). The couplet, of which only a few words are legible, when complete, would read thus—

sikka zad bar haft kishvar tâbâ mehar va mâ
Azîz-ud-dîn A'lamgîr Bâdshâh

meaning 'Azîz-ud-dîn A'lamgîr Bâdshâh struck coin in the seven climes, brilliant as the sun and moon.' The reverses of the coins give the regnal years 2, 3 and 5, and the mint place *Dâru-l-khilâfat* Shâhjahânâbâd.

(8) *Shâh Jahân III.*—This king's muhar (Fig. 2) shows on the obverse his name, Shâh Jahân Bâdshâh Ghâzi, with the phrase *sikka mubârak*; while on the reverse appear the mint town Mahâ Indrapur (*i.e.*, Bharatpur) and the regnal year 1 (*ahad*). I am indebted to Mr. H. Nelson Wright, I.C.S., F.R.N.S., M.R.A.S. for the decipherment of the mint name on this coin.

142. Figure 25 on Plate VI represents a silver talisman or medal, received from a private gentleman for examination. It has on one side the *Kalima* or Muhammadan formula (see previous para), and on the other, the words Alla, Muhammad, ? Fatima, Ali, Hasan and Husen. It is apparently a Shiah medal.

143. Besides the coins mentioned above, I also examined a large number while on tour at Belur (para 32). The copper coins kept in a sealed pitcher in the Vîranârâyaṇa temple at Belur were found on examination to consist mostly of Mysore coins and those of the East India Company. Some gold coins, about 75 in number, belonging to the temple, are kept in the Taluk Treasury. These were also examined. They consisted of Vîrarâya haṇas, Kaṇṭîroy haṇas, and haṇas of Hyder, Tippu and Krishna-Râja-Oḍeyar III.

4. Manuscripts.

144. My discoveries of the earliest S'aka date, *viz.*, 380 in the Jaina work *Lôkavibhâga*, and of the plays of the ancient dramatist Bhâsa have been appreciatively noticed in the February and March numbers of the *Indian Antiquary* by Mr. Vincent A. Smith. I may also note here that Dr. Fleet, who had expressed a doubt about the date, has since written to me that it may be accepted. He writes—"I am inclined to think, on the whole, that it (the date) may be accepted."

145. Of the manuscripts procured during the year under report, *Jâtaka-tilaka* is a work of some interest. It is a Kannada poetical work bearing on astrology written in A.D. 1049 during the reign of the Châlukya king Sômêśvara I or A'havamalla by a Jaina poet of the name of S'rîdharâchârya. The author belonged to Naṛigunda in Beḷuvala-nâḍu and was the first to write on the subject in Kannada. He names A'ryabhaṭa among his predecessors and had the title *Gadyapadya-vidyâdhara*. He also wrote a Kannada *Champu* work called *Chandraprabha-charita*. Another manuscript deserving mention is a Sanskrit Champu work named *Vîrabhadra-vijaya* by E'kâmra-dîkshita, son of Muktîśvara-dîkshita, who lived in the 17th century. The author was the court poet of the Yelahanka chief Mummaḍi Kempa-bhûpâla. His work, which is mainly devoted to a description of the car festival of the god Vîrabhadra on Sâvantadurga (Sâvandurg) near Mâgaḍi, incidentally gives some important details about the dynasty to which his patron belonged. The pedigree of Kempa-bhûpâla is given thus:—Hiriya-Kempa; his son, Immaḍi Kempa, who defeated S'rî-Ranga-Râya's army; his sons, Mummaḍi Kempa (I)—who conquered Shâhji several times and put to flight the army of Kaṇṭhîrava-Narasa-Râja——Halasa and Immaḍi Hiriya-Kempa; sons of the first, Immaḍi Kempa (II), Doḍḍa Vîra, Halasa and Channavîra; son of the second, Mummaḍi Kempa (II).

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

BANGALORE,
12th August 1911.

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 19th February 1913.

READ—

The Report on the working of the Archæological Department for the year 1911-12 submitted by the Officer in charge of Archæological Researches in Mysore with his lette, No. 41, dated the 26—27th September 1912.

No. G. 4932—G. M. 174-12-4, DATED BANGALORE, 19TH FEBRUARY 1913.

ORDER THEREON.—Recorded.

2. The number of new records discovered and copied during the year under review was 535 in Kannada, Tamil, Telugu, Nagari and Mahratti, the majority of them being in Kannada. An important Tamil inscription of 1117 A. D. was discovered during the excavations carrried on at the Kirtinarayana temple at Talkad. Of the manuscripts examined during the year, two are of some special interest, the one Traivarnikachara being a jain law book of the 15th century, and the other a Kannada peom in the Sangatya metre, composed in the 17th century.

3. The Chief Engineer, the Muzrai Superintendent and the Deputy Commissioners concerned will be addressed regarding the suggested preservation of the temples near Kannambadi and Amritapura brought to notice in paras 12, 13 and 46 of the report.

4. Government are pleased to note that the Officer in charge of Archæological Researches continued to carry on his work during the year with his usual zeal and earnestness.

K. R. SRINIVASIENGAR,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of the Archæological Researches in Mysore.

Exd.—C. R.

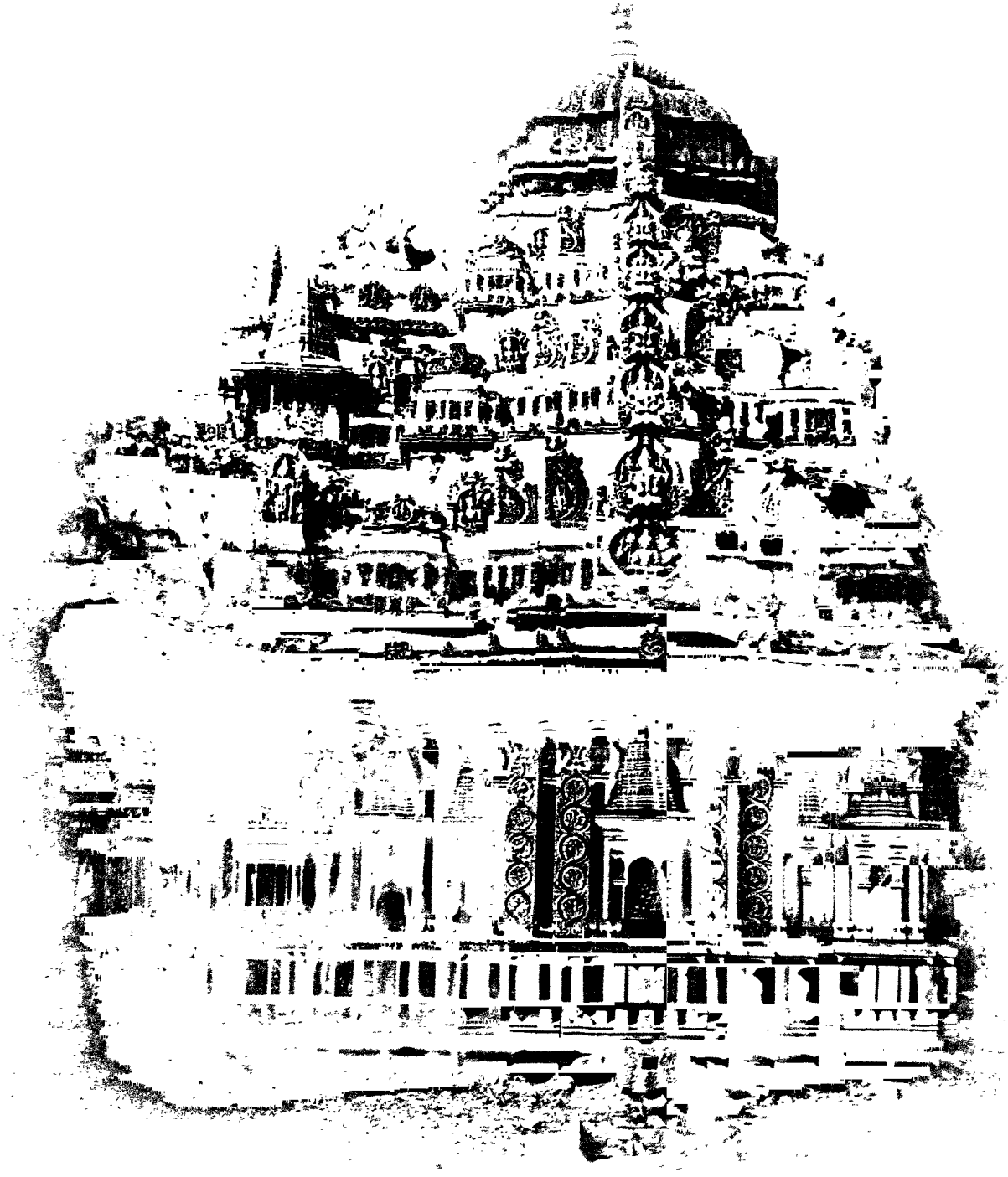
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ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1912.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In their Order No. G. 675-6—G. M. 45-10-23, dated 29th July 1911, Government sanctioned the temporary entertainment of two peons on Rs. 8 per mensem during actual touring periods so that trained men on the permanent staff might be taken on tour and replaced at Headquarters by the temporary men.

2. The services of the clerk employed in connection with the preparation of a General Index to the volumes of the Epigraphia Carnatica were extended for a further period of one year by Government Order No. G. 4297-8—G. M. 117-11-11, dated 19th February 1912.

3. By Government Order No. G. 6614-15—G. M. 117-11-19, dated 17th June 1912, the pay of the first peon in the office was raised from Rs. 8 to Rs. 9 and that of the second, third and fourth peons from Rs. 7 to Rs. 8.

4. In Government Order No. G. 6862-3—G. M. 117-11-20, dated 28th June 1912, sanction was accorded to the extension of the services of the Tamil Pandit for a further period of two years with effect from the 1st July 1912.

5. Anandalvar and Padmaraja Pandit had leave without allowances for 5 and 4 months respectively. M. V. Srirangachar had privilege leave for about a month and a half and Ramaswami Iyengar leave without allowances for about a month.

Tours: Exploration Inspection, of Temples, etc.

6. In connection with the revised edition of Parts I and II of Inscriptions in the Mysore District, I made a tour in some taluks of the above district in January, February and March 1912. A few temples of archæological interest in the Chitaldrug and Kadur Districts were also inspected in connection with the architectural portfolio in June 1912. I left Bangalore for Seringapatam on the 20th of January 1912.

Seringapatam temples.

7. On the way I observed a pretty good figure of Tâṇḍavêśvara about 2½ feet. high, set up at the Settikere Station and a good figure of Bhairava, about 1½ feet high, at the Seringapatam Station. The temples at Seringapatam were inspected. The Ranganâtha temple, which is one of the largest in the State, is in the Dravidian style of architecture with a lofty tower or *gôpura* in front. The god Ranganâtha is a grand figure reclining on A'di-êsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his *âs'rama* or hermitage to the north-west on the northern bank of the Kâvêri, the locality being known even now as Gautama-kshêtra. An image of the sage is kept in the *garbhagriha* or sanctum sanctorum near the feet of the god. According to the *sthala-purâṇa* the god took up his abode here at the request of the Kâvêri. Unlike in some other temples, there is neither a lotus springing from the navel of the god nor are there figures of his consorts, S'rî-dêvi and Bhûdêvi, at the feet. There is, however, a seated figure of the goddess Kâvêri at the feet with two hands, one of them holding a lotus. In the second *prâkâra* or enclosure are small cells enshrining figures of the A'ḻvârs (S'rîvaishṇava saints), *âchâryas*, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakrattâlvâr, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as *Chaturvim'sati* pillars, because on them are sculptured the *chaturvim'sati* or 24 *mûrtis* or forms of Vishnu with labels giving their names inscribed

below. Several new inscriptions were discovered in the temple. A few found on the silver vessels give us the interesting information that the vessels were gifts from Tippu Sultan. But the most important of the discoveries here is a Tamil inscription on the base of the outer wall of the *garbhagriha*, which is dated in A. D. 1210. The earliest of the hitherto known records took us back to about A. D. 1430. The present epigraph, being more than 200 years older, affords valuable evidence of the antiquity of the temple. It has, however, to be stated here that owing to the inconvenient position of the record the task of decipherment is rendered extremely difficult. The stones on which it is engraved are only a few inches above the level of the floor and there is only a very narrow passage left between them and a high veranda that runs all round the *garbhagriha*. Further, the place is dark and most of the last line is buried in the mortar of the floor.

8. The Gangâdharêśvara and Narasimha temples are also large structures in the Dravidian style. In the *navaranga* of the former there is a figure of Gaṇapati to the right of the inner entrance and figures of Subrahmaṇya, Saptamatrikâh, Nârâyana and Châmuṇḍêśvari to the left. Subrahmaṇya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back; and the other a small one, standing with four hands on the coils of a serpent sheltered by its 10 hoods. We have figures at Halebid similar to the latter, but the serpent there is shown as standing at the back forming a canopy with its 7 hoods. At the sides of the *navaranga* entrance are figures of Sûrya and Chandra, the former holding lotuses in its two hands and the latter lilies Sûrya is flanked by two female figures, holding a lotus in one of the hands. Usually the female figures are shown as shooting arrows, such being the case with the Súrya figures at Halebid and other places. The same is also the case with the figure of Súrya set up in the compound of the Maharaja's Chattram in Seringapatam itself. Figures of Chandra are not very common. In the Hoysaḷêśvara temple at Halebid there is a separate Sûrya shrine and tradition has it that there was a Chandra shrine also corresponding to it to the north. But neither the shrine nor the figure of Chandra is now in existence. The *utsava-vigraha*, or metallic image for taking out in procession, of the Gangâdharêśvara temple is a very handsome figure of Dakshiṇâmûrti. To the left of the shrine in which this image is kept is a large figure of Bhairava. In the adjacent cell is a metallic image of Tâṇḍavêśvara with a label on the pedestal stating that it was presented by Kaḷale Nanjarâja. We meet with several similar images in the Siva temples of the State presented by the same individual. In the *prâkâra* of the temple are kept in a shrine 15 well executed figures of S'aiva devotees with their names inscribed on the base. It is worthy of note that the labels also give the caste of the devotee. These figures represent only a few of the well-known 63 devotees of Siva, known as Aṛuvattumúvar, all the 63 being found in the temples at Nanjangud and Chamrajnagar. Along with these figures are kept 2 figures representing Vîrabhadra and his consort. Usually these are kept in the *navaranga*. Vîrabhadra holds in its four hands a shield, a sword, a bow and an arrow and has a figure of the sheep-headed Daksha at the side. The female figure has also the same attributes. Besides the labels referred to above, a few other inscriptions were also discovered in this temple. In the Narasimha temple the inner veranda running round the outer *prâkâra* has been pulled down and the slabs used for the bathing *ghât* behind the Maharaja's Chattram. In a shrine to the left in this temple stands a magnificent figure of Kaṇṭhîrava Narasarâja Oḍeyar, the Mysore king who built the temple. The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield and dagger on the left side, large earrings and a *vîra-peṇḍeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal. Another of the shrines contains a pretty good figure of Ambegâl-Krishṇa or Child Krishna in the attitude of crawling on the hands and knees. Two inscriptions in Grantha characters were discovered in the temple—one on the pedestal of Vêdântâchârya and the other on the portion representing a palm leaf manuscript held in the hand of the same image. It is said that on Tippu dismantling this temple the images of the god Narsimha and of Kaṇṭhîrava Narasarâja Oḍeyar were removed to the Ranganátha temple and were again set up in their former places by Krishna Rája Oḍeyar III in A. D. 1828.

9. The A'dîśvara, Râma, Kâḷamma, Ankâḷamma, Lakshmînârâyaṇa, Jyôtirmayêśvara, Mûḍabâgil (*i.e.*, East Gate), A'njanêya, Nagarêśvara, Janârdana and Mâri temples were also inspected. The first, which is a Jaina *basti*, has a seated figure of A'dinâtha, the first Tîrthankara, flanked by his usual Yaksha and Yakshi, *viz*, Gômukha and Chakrêśvari. In the *sukhanâsi* or vestibule are placed on stone benches figures of the 24 Tîrthankaras, fine black-stone images about two feet high with canopy, twevle to the right and twelve to the left. In the *navaranga* there is a well carved seated figure, about 5½ feet high with pedestal and canopy, of Dharaṇêndrayaksha to the right with four hands, sheltered by the five hoods of a serpent; and a seated figure, about 3½ feet high, of Padmâvati to the left also with four hands, under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-goad and a fruit or lotus. A new epigraph was copied here. In the Râma temple, which appears to be maintained by the barbers, two inscriptions were found. The Kâḷamma and Ankâḷamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the *Kalyâṇa-maṇṭapa*. In the cell opposite to the main entrance is a *linga* known as Kamaṭhêśvara; the cell to the left has a small figure of Kâḷi, while the cell to the right has a fine figure of Lakshmînârâyaṇa, about four feet high flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Râmânujâchârya, S'aṭhakópa or Nammâḷvâr and Vishvakséna, the last three being usually found only in Vishnu temples. In the *navaranga* there are figures of Gaṇapati, Subrahmaṇya, Bhairava, Vîrabhadra and Beṇṇe Krishna, *i.e.*, Child Krishna with balls of butter in both the hands. In the *prâkâra* are shrines dedicated to Sûrya, Subrahmaṇya and S'ankaranârâyaṇa, the first and the third with Vaishṇava *dvârapâlakas* at the sides. Subrahmaṇya, as represented here, has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmaṇya is known as Daṇḍâyudhapâṇi (*i.e.*, armed with a staff). The Ankâḷamma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and right cells enshrine figures of Kâḷi and Gaṇapati respectively. A few inscriptions were discovered on the images, vessels and door frames of the Kâḷamma temple. The Lakshmînârâyaṇa temple, which is a modern structure, has three cells in a line, enshrining figures of S'rînivâsa, Lakshmînârâyaṇa and Sîtârâma respectively. At the left side are three figures said to represent Nârâyaṇa-seṭṭi, the builder of the temple, and his wives; while the figures opposite to these at the right side are said to represent Nârâyaṇa-seṭṭi's father and his wives. The Jyótirmayêśvara temple, which is also known as the Daḷavây temple, is a large structure, though in an unfinished condition. It is said that Daḷavây Doḍḍaiya, who began to build this temple, died before its completion and that his son, who began to build the Nandi-maṇṭapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Daḷavây family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the "East Gate" Anjanêya, which is also said to have been built by Daḷavây Doḍḍaiya. The image of Anjanêya, which was preserved from Muhammadan vandalism by being immersed in a portion of the Kâvêri known as Gaurikaḍa, had its temple, it appears, on the site on which the big mosque now stands. A new inscription was copied in the Mâri temple.

The mosque and the Daryâdaulat.

10. The mosques in the town and the Daryâdaulat Bungalow were also visited. Two new inscriptions were copied near the Sangin mosque. The big mosque is a fine structure with two lofty minarets. It has 5 Persian inscriptions, one giving A. D. 1787 as the date of its construction and the others containing extracts from the Kurân and the 99 names of Allah. The Daryâdaulat Bungalow is a good specimen of Saracenic architecture, the paintings on the east and west outer walls being a noteworthy feature of the building. On the west wall, to the right of the entrance, are pourtrayed Hyder and Tippu riding at the head of their troops along with their Viziers. Hyder has a clean-shaven face, while Tippu is represented as wearing a thin mustache. To the left of the entrance we have a graphic representation of the battle near Conjeeveram and the defeat of Colonel Baillie. On the east wall are delineated among other scenes several ruling chiefs such as the Rajas of Tanjore and Coorg, the Nawabs of Oude, Savanur, Arcot and Cuddapah, Medakeri Naik, Krishna Raja Odeyar III and the Rani of Chittore.

Places around Seringapatam.

11. The places that were inspected in the neighbourhood of Seringapatam were Paschimavâhini, Chandravana, Bommûr Agrahâra, Kalasavâḍi, Baḷagoḷa, Balmuri, S'rînivâsakshêtra, Karighaṭṭa, Doḍḍa-Kirangûr, Kengalkoppal, Mêḷâpura, Nagûnhalli, Ganjâm, K'ennâḷ, Haravu, Kêtanhalli, Râmpura and Gautamakshêtra. In a small temple at Chandravana 3 labels below mortar figures of Vishnu were found. This may be the Châmarâjêśvara temple said to have been built by Krishna Raja Oḍeyar III near the *brindâvana* or tomb of his father Châmarâja Oḍeyar. A new Tamil inscription was copied near Karîkalkoppalmaṇṭi to the east of Bommûr-Agrahâra. Tradition has it that there were once not less than one hundred *bastis* or Jaina temples at Kalasavâḍi, but not a vestige is now left of any of them. Under the bridge near the village was found a mutilated figure of Vishnu, about 4 feet high, lying in water. At Baḷagoḷa the ruined Janârdana temple was inspected and a new inscription discovered in front of it. To the south-west of the temple is a small shrine of some architectural merit, said to have been dedicated to Bhaktavatsala, a form of Vishnu. The structure is circular, about 6 feet in diameter and 10 feet high, ornamented with three projecting bases and two cornices above, the whole once surmounted by a dome in brick and mortar similar to that of the main temple. Outside the latter is lying in a mutilated condition a huge Gaṇêśa; and in front of it stands a lofty stone-pillar, known as *Garuḍagamba*, about 40 feet high, with two iron windlasses placed within a cage-like iron structure on the top. The windlasses were apparently intended for hauling up lamps from below. Another inscription was found on a similar pillar to the east, which once stood in front of a Kailâsêśvara temple which is no longer in existence. On the walls of the Agastyêśvara temple at Balmuri 3 new epigraphs were discovered. On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhân Subbâ-paṇḍita, who built the front *maṇṭapa*, and his wife, or some royal personage and his queen. The Nâga stones below the pipal tree here are very fine specimens of their class, several of them having a dancing figure of Krishna or a *linga* within the top coil. At S'rînivâsakshêtra 3 modern inscriptions were copied. According to the *Sthalapurâṇa* this place was the hermitage of the sage Uddâlaka who worshipped the god Narasimha here. A portion of the Kâvêri here is known as Chakratîrtha. The god Narasimha, called Kalyâṇa-Narasimha is a seated figure flanked by his consorts who are also seated. Figures of Narasimha with two consorts are rare. In a shrine facing east stands Srinivasa, after whom the place is named S'rînivâsakshêtra. But it is said that this god was set up recently, Narasimha being the original god of the place. Instead of the usual *dvârapâlakas* there are figures of Garuḍa at the sides of the entrance to the Narasimha shrine. It appears that a S'rîvaishṇava *sannyâsi* had his *maṭha* in a portion of this temple some 60 years ago. Three new inscriptions were copied near Kengalkoppal and one Persian inscription in Ganji Makân to the west of Dodda-Kirangûr. The Râma temple at the latter place was examined. The god is said to have been set up by the sage S'uka. Opposite to the temple, on the other side of the public road, are shown a garden and a well, where Anandâḷvâr or Anantâchârya, a contemporary and disciple of Râmânujâchârya, is said to have had his residence. Two new records were copied at Kennâḷ, a complete copy of Seringapatam 149 was made at Mêḷâpura and a new epigraph discovered at Nagûnhalli. The large ruined temple at Haravu was examined. Originally dedicated to Râma, it has now a figure of Lakshmînârâyaṇa recently set up. A new inscription was found on a fine sluice, about 16 feet high, to the east of Haravu, and another at Râmpura.

Kannambâḍi temples.

12. The place next visited was Kannambâḍi. On the way the villages Araḷuguppe and Kaṭṭepura were inspected and a new inscription discovered at the former. Kannambâḍi is according to the *Sthalapurâṇa* Kaṇvapuri, because the sage Kaṇva had his hermitage here and set up or worshipped a *linga* since known as Kaṇvêśvara after him. A mound is shown in the bed of the Kâvêri as representing the site of Kaṇva's *âs'rama* or hermitage. The village is likened to Kâśi, Kaṇvêśvara, Gôpâlakrishṇa and the Kâvêri being taken to represent respectively Viśvêśvara, Bindumâdhava and the Ganges. The Kaṇvêśvara, Gôpâlakrishṇa and Lakshmîdêvi temples were inspected. The first is situated on the bank of the Kâvêri and appears to be a structure of great antiquity. In the *navaranga* there are two niches at the sides of the *sukhanâsi* entrance which contain figures of Gaṇapati and Mahishâsuramardini as usual. In another niche to the right is a fine figure of

Umâmahêśvara flanked by Gaṇêśa and Subrahmaṇya, the mungoose being shown as the vehicle of Umâ. The temple is called Kannêśvara in an inscription dated A. D. 1114; and since reference is made in another inscription, of A. D. 1118, to a grant made to the temple by Kannara, *i.e*, the Râshṭrakûṭa king Krishna, there is ground for supposing that this may be the Kannêśvara temple mentioned in the Kaḍaba plates (Gubbi 61), of A. D. 812, as having been built by the Râshṭrakûṭa king Kannara or Krishna I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old records, Krishnarajapete 31-34, which are incompletely printed. These have now been fully copied. Krishnarajapete 35 was found to consist of 3 separate inscriptions engraved on 3 separate pillars. Estampages were taken of all these records. As the temple will be submerged when the reservoir is completed, it is earnestly hoped that these old epigraphs of considerable historical importance will be preserved in the new temple of Kaṇvêśvara which, I hear, is proposed to be built somewhere else.

13. The Gôpâlakrishna temple is a large structure, about 100 yards by 60 yards, being a mixture of the Dravidian and Chalukyan styles It is a symmetrical building of considerable architectural merit enclosed by two *prâkâras*. The *mahâdvâra* or outer gate has verandas on both sides. To its right and left are the *yâga-'sâle* and kitchen, both in ruins. There is also a second *mahâdvâra* with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Sômanâthapûr. Around the inner *prâkâra* are 46 shrines—17 on the south side, 12 on the west and 17 on the north—the west ones having also an open *sukhanâsi*. The shrines contain figures of the 24 *mûrtis* and 10 *avatâras* of Vishnu besides others such as Brahma, Sarasvati, Harihara, Hayagrîva, Jalaśayana, etc., the names of the deities being engraved in characters of the Hoysaḷa period on the lintels of the door-ways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the *sukhanâsi* and the other in front. The temple, situated in the middle of the courtyard, consists of a *garbhagriha* or adytum, a *sukhanâsi* or vestibule, a *navaranga* or middle hall and a *mukha-maṇṭapa* or front hall. In the last, which consists of 13 *ankanas* and 2 empty cells, each *ankaṇa* has a flat ceiling panel with some ornamentation. But the ceilings of the *navaranga*, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kêśava. The south cell, containing a figure of Gôpâlakrishṇa, appears to be a later addition. The three south *ankaṇas* of the *navaranga* in front of it have been converted into a *sukhanâsi* and two dark side rooms. The image of Gôpâlakrishna is beautifully carved. It stands under a *honne* tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high At the sides of the image are shown cows eager to listen to the flute; above these come *gôpas* or cowherds, *gôpis* or cowherdesses, gods and sages, and above these again are sculptured around the head of the image the 10 *avatâras* of Vishnu. The cloths on a few of the *gôpi* figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the Garuḍa-gamba of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Sômanâthapûr. This temple is said to have been enlarged by Râja Oḍeyar's son Narasa Râja Oḍeyar, who is also said to have died here. I hear that the Gôpâlakrishna temple also will be submerged. Though it may not be possible to rebuild the whole temple in some other place, it is very much to be desired that in the interests of archæology the 9 *ankaṇas* of the *navaranga* together with the cells of the two gods and the *sukhanâsi* at least will be preserved and rebuilt. Two new records were discovered in this temple, one on the wall to the right of the outer gate and the other on the *balipîtha* Under the original labels in the shrines of the *prâkâ a* a few modern ones giving the names of the images subsequently set up were also found. The name of the king in Krishnarajapete 28 was found to be Ballâla III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A. D. 1300.

14. The Lakshmîdêvi temple is a modern structure, built in A. D. 1818. It has 3 cells standing in a line, with Mahâlakshmi in the middle and Sarasvati and Mahâkâḷi in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with *prabhâvale* or glory. Mahâkâḷi is well carved. She has a crescent on the crown and holds a noose, an elephant-goad, a *kalaśa* or water vessel

and a rosary in her hands. These attributes are peculiar. In Krishnarajapete 25 reference is made to the Mahâkâḷi of Ujjain, and it is stated that the Mahâkâḷi of Kannambâḍi was made on the model of the one at Ujjain. Mahâlakshmi holds lotuses in two of her hands, while Sarasvati plays on the *vîṇâ* or lute with two hands and holds a book and a lotus in the others. A figure of A'vêśadamma, who built and endowed the temple, is kept in a niche to the right in the *nararanga*. An inscription in the temple states that she was a virgin of the fourth (or S'ûdra) caste, named Nanjamma; that the goddess Mahâkâḷi became manifest in her, which accounts for her name A'vêśadamma which means a "possessed woman;" and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out. It is said that on her fame reaching the capital, Krishna Raja Odeyar III sent for her and made a grant for the temple founded by her. Six new inscriptions were found here, 1 on the temple car, 3 on brass-plated door-ways and 2 on bells.

The Hiridêvate temple was also visited. A *jâtre* on a large scale takes place here every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval the villagers cry out *balige jîva bantu*, which means "the victim has revived," and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

15. I went over to the other side of the river where the work in connection with the Cauvery Reservoir was being conducted with great activity. Mr. Subba Rao, Superintending Engineer, kindly explained to me the work that was being done. I spoke to him about the desirability of preserving the old inscription stones of the Kaṇvêśvara temple and of removing the *navaranga* of the Gôpâlakrishna temple with the cells of the two gods and the *sukhanâsi* and rebuilding the same in some other place. While going over the place I came across a stone containing a Persian inscription. It is close to the spot where the water engine is working. The epigraph refers to an anikat or embankment, about 70 feet high, built across the Cauvery at considerable expense by Tippu Sultan in A. D. 1797. People say that the *prâkâra* of the Kaṇvêśvara temple was demolished by Tippu in order that he might easily procure stones for the embankment. This inscription stone should be preserved.

16. From Kannambâḍi I went to Bannur, inspecting on the way Arakere and Maṇḍyadakoppal. A new inscription was copied at Arakere and two at the other village. The temples at Bannûr were examined and two new epigraphs discovered, both in the Hanumantêśvara temple, 1 on the wall to the left of the south entrance and 1 on the base below. Two more records were copied at Attahalli, a village about a mile to the south of Bannûr. Seshachala Jois of Bannur produced a palm leaf copy of an inscription, said to be at Honaganhalli, Malvalli Taluk, recording a grant of land to one of his ancestors by the Vijayanagar king Virûpâkshа. A copy was made of this. During my visit the *jâtre* of the goddess Hêmâdramma was being celebrated at Bannur. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conchshell in two hands, while the other two are in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. Tradition has it that the original image of the goddess was being worshipped by Vidyâraṇya who, on becoming a *sanyâsi*, handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted. The image is kept in the Taluk Treasury and is handed over to the party concerned at the time of the annual *jâtre*. The *jâtre* commences on the 13th lunar day of the bright fortnight of Mâgha and continues for 5 days. One curious incident in the *jâtre* is worthy of note. The goddess is worshipped by the Brâhmans, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeya quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified

Bannûr

A *jâtre*.

on the following day by the Brahmans. This privilege of the Holeyas is said to have been procured thus:—The goddess had taken her abode at a place about 3 miles from Bannur, and, on being invited to go to Bannur, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender cocoanuts might be offered in place of the heads. In this manner she was brought to Bannur. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

Malvalli.

17. The next place visited was Malvalli. The Amritêśvara, Arkêśvara, Gangâdharêśvara, S'ârṇgapâṇi, Bîrêdêva and Mâri temples were examined. On the west base of the first temple 2 fragmentary records, 1 in Tamil and 1 in Kannada, were found. Several inscription stones in this town had to be excavated for procuring complete copies of the epigraphs. Over the lintel of the *sukhanâsi* entrance in the S'ârṇgapâṇi temple is a representation of the coronation of Râma with fine figures in mortar. In a shrine to the left in the *navaranga* is kept the *utsava-vigraha* of the Narasimha temple at Mârehalli, a village about a mile from Malvalli. A Christian epitaph, dated 1869, was found near Kunnîrkaṭṭe. I hear that the inscriptions in the Malvalli Taluk had been copied before the Archæological Department was formed. This very well accounts for the inaccuracy and incompletness of many of the printed inscriptions of the taluk. Nor are there impressions available in the office to check the printed copies, the only solitary exception being Malvalli 31 out of a total of 122 records in the taluk. Almost every other printed inscription has appended to it the remark "further portion illegible," but on examination *in situ* a large number of them was found to be perfectly legible. A thorough re-survey of the taluk is therefore indispensable before a revised edition of the first volume of the inscriptions in the Mysore District could be issued.

The places surveyed in the neighbourhood of Malvalli were Mârehalli, Kannahalli, Emmadûr and Râgibommanhalli. The Narasimha temple at Mârehalli appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A. D. 1014, the temple is called Râjâśraya-viṇṇagaram. As Râjâśraya was a title of the Chola king Râjarâja (985-1012), we may perhaps conclude that the temple was founded by him or during his reign. Altogether 22 new inscriptions, 4 Tamil and 18 Kannada, were discovered in this temple. One of them is of some interest as being engraved on a festoon consisting of brass plates so fashioned as to resemble mango leaves. A new epigraph was also copied at Kannahalli. The inscription at Emmadûr, which is incorrectly printed as Malvalli 68, was correctly copied, the king mentioned in the record being Nîtimârga Permânaḍi.

Sivansamudram.

18. I then proceeded to Sivansamudram and inspected the Ranganâtha, Sômêśvara, Vîrabhadra and Mâri temples The first is a large structure in the Dravidian style but without a *gôpura*. The god, known as Jaganmôhana Ranganâtha, is very much smaller in size than the one at Seringapatam. The figure of the goddess Kâvêri is found here also (see para 7). The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the *navaranga*. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and a conch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about $2\frac{1}{2}$ feet high. There is also a well-carved image of Anjanêya, about 4 feet high, in the first niche to the right. No inscription was found in the temple. Sivansamudram is called Madhya-Ranga in contradistinction to Seringapatam and Srirangam, which are respectively known as A'di-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Ranganâtha. Seringapatam is also called Paschima-Ranga as being in the west in relation to the other two places. The Sômêśvara temple is also a large structure with a lofty and well executed *mahâdvâra*. The latter faces west, but the god inside faces east. There is also another plain, though lofty, *mahâdvâra* on the east; but this is now walled up. Two *mahâdvâras* for the same temple in front of and behind the god are not very common. The god Sômêśvara was the tutelary deity of the Ummattûr chiefs, who had their principal fortress on the island of Sivansamudram. In the *navaranga* of this temple are good figures of Gaṇêśa and Subrahmaṇya to the right

and left. The latter stands under a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Daṇḍâyudhapâṇi of the Kâḷamma temple at Seringapatam (see para 9). There are also figures of Sûrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, 4½ feet × 2 feet, sculptured on it. In the shrine of the goddess Mînâkshi is a fine four-handed figure, about 4½ feet high, with a discus and a conch in two hands, the other two being in the boon-conferring and fear-removing attitudes. An inscription in Grantha characters was copied in this shrine. In a small shrine in the *prâkâra* is a seated figure in an attitude of meditation with rosaries, a Rudra-vîṇâ and what looks like a book for its attributes, which perhaps represents Dakshiṇâmûrti. The basement of the *garbhagriha* of the Sômêśvara temple consists of about 30 inscribed stones, the characters used being Tamil. The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other structures. Two of these fragments are printed as Malvalli 112. But now all the 30 fragments have been copied. Only a few of them, however, can be pieced together. A lofty *maṇṭapa* supported by 4 pillars stands in front of the Ranganâtha temple. Another *maṇṭapa* at some distance with 12 lofty pillars presents an imposing appearance. A large inscription stone was found buried on the road leading to the pumping station, but as no help could be had from the Jahgir authorities in the matter of getting the stone excavated, the epigraph was left uncopied. Judging from the size of the stone, the inscription must be a pretty long one. It deserves examination. The English inscription, which records the completion of the bridge over the Cauvery here in A. D. 1832, was copied. Two inscriptions were found in the Mâri temple, 1 in Tamil and 1 in Kannada, on a slab built into the ceiling. The hill to the west of Sivansamudram is known as Prétanabeṭṭa, because, according to tradition, it was here that Râma offered *piṇḍa* or balls of meal on hearing of his father's death.

19. From Sivansamudram I went to Talkâḍ, inspecting on the way Beḷakavâḍi and Boppagauḍanapura. Three new records were copied at Beḷakavâḍi, two near the Mâri temple and one near the Holagêri or quarters of the Holeyas. The *maṭha* of Maṇṭesvâmi at Boppagauḍanpura was visited. It has a hall supported by lofty ornamental wooden pillars, with paintings on the walls representing scenes from the Râmâyaṇa and S'aivapurâṇas. The Svâmi is a member of the Arasu community, aged about 25 years, who was seated with a shirt on along with his mother who appeared to command much influence. He has, I am told, a very large number of disciples and is in receipt of a respectable income. A large number of *gadduges* or tombs was found to the east of the village, as also at Muṭṭanhalli. In fact there are several villages in this taluk and elsewhere containing *gadduges* of Maṇṭesvâmis, which are objects of worship. At Talkad the Vaidyêśvara, Pâtâḷêśvara and Maraḷêśvara temples, containing three of the well-known *panchalingas*, the remaining two being Arkêśvara at Vijayâpura and Mallikârjuna at Muḍukudore or Beṭṭahalli, were examined. The Vaidyêśvara temple is a handsome structure, built of granite, in the Dravidian style. It faces east and has the outer walls ornamented with sculptures. The *dvârapâlakas*, about 10 feet high, are the tallest that I have seen in the temples of the State. The sculptures on the outer walls consist of miniature turrets, pilasters and figures of gods, etc. There is a fine porch in front of the south entrance with two sculptured pillars; and two beautiful pilasters, resembling those of the Sômêśvara temple at Kuruḍumale (last year's *Report*, para 48), at the sides of the *dvârapâlakas* of the same entrance. In the *prâkâra* there are figures of Dakshiṇâmûrti and S'aktiganapati, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Subrahmaṇya lying in the *prâkâra*. The *navaranga*, which consists of 12 *aṅkaṇas*, has ordinary ceiling panels except the central one which is carved with figures representing S'iva-lîlas. There is a big seated figure of Sarasvati with a large nimbus in the *navaranga*. The goddess of the temple, known as Manônmanyambâ, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. The *mahâdvâra* is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it. The fragments printed as T.-Narsipur 6-12 are here. No. 6 was found to consist of 3 separate fragments, lines 1-7

Talkad temples.

forming one fragment and lines 8-11 and 12-13 forming the other two. Numbers 6 and 7 are on the west wall of the *yâga'sâle* and No. 8 contains only the first two lines of the upper fragment on its north wall. Several more Tamil fragments were copied at the *mahâdvâra* as well as one on the south wall of the Panchalinga shrine to the east. Two Kannada inscriptions were also found in the temple, 1 in the shrine of Bhôgêśvara to the right and 1 on the pedestal of the metallic image of Tândavêśvara. It is strange that the Vaidyêśvara temple does not possess any old inscription, though the *Sthalapurâṇa* attributes a very great antiquity to it. The Pâtâḷêśvara and Maraḷêśvara temples appear to have been recently excavated. They say that many temples here are buried in sand. It was only a few years ago that the two temples, A'nandêśvara and Gaurîśankara, were unearthed. Four fragmentary records were found on the outer walls of the Pâtâḷêśvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The A'nandêśvara temple is said to have been built by one Chidânandasvâmi, a contemporary of Hyder. A story is related of the Svâmi that he once crossed the Cauvery in full flood seated on a plantain leaf and that Hyder who witnessed the miracle greatly honored him and made a grant of land for the temple founded by him. A Tamil inscription was copied at this temple as also one in Kannada at the Gaurîśankara temple. The latter epigraph tells us that this temple was built during the reign of the Mysore king Chikka Dêva-Râja-Odeyar (1672-1704).

20. Among the other temples at Talkad, the Vaikunṭhanârâyaṇa, which contained T.-Narsipur 15 and 16, is no longer in existence, having been dismantled some time back with the object of rebuilding it in some other place. Not a vestige of the temple is now left on the site. A small shrine for the god was built by some one to the north of the travellers' bungalow with some of the old materials, but being left in an unfinished state by his death, the image is now kept in the Anjanêya temple. An inscription was found on a slab built into the wall of this shrine, which appears to have belonged to some Jaina temple. Another was copied near the ruined Kâḷamma temple. The site on which a Jaina temple once stood has now become a private garden attached to a house and the images were, I hear, removed to Mysore. Two old inscriptions were discovered near the Gaṇêśa temple, one of them, dated A. D. 913, being the oldest now available at Talkad, if we leave out the earlier record of the place, namely, T.-Narsipur 1, which is now in the Jubilee Institute, Mysore. At Dâsikere Oḍḍu near the same temple were copied 4 Tamil fragments, 2 of them being portions of Râjâdhirâja's inscriptions. T.-Narsipur 19, which is said to be in the Vîrabhadra temple, was not found. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Ṭa̤la and Kâḍu after whom, according to the *Sthalapurâṇa*, the place was named Talkad. The *maṇṭapa* in front of this temple is supposed to be built over the spot where the body of the wife of Tirumalarâya, the last Vijayanagar Viceroy at Seringapatam, was cremated. It was she that uttered the well-known curse and died here. The original of T.-Narsipur 20, which is printed from an incorrect copy supplied by the villagers, was found behind the Kaṇṭhêśvara temple and correctly copied. But T.-Narsipur 21 and 22 are not forthcoming. There is a Liṅgâyat *maṭha*, known as the Hattikeri *maṭha*, near this temple. An inscription was also found near the Anjanêya temple. Several records of the place register grants to a temple named Râjarâjêśvara which is not now in existence. It may have been founded by the Chola king Râjarâja or built during his reign. We have an inscription of this king at Taḍimâḷingi. In fact Talkad itself was named Râjarâjapura after him. The large number of inscribed stones strewn over the place and put to various uses bears testimony to the existence at one time of several more temples at Talkad. And it is quite possible there are also many buried under sand.

21. The Kîrtinârâyaṇa temple is the only structure at Talkad which is built in the Chalukyan style. It is, however, mostly buried in sand, only the tower over the *garbhagṛiha* and the top of the front portion being visible. The sand near the entrances is removed so that people may enter into the temple. The temple consists of a *garbhagṛiha*, a *sukhanâsi* and a *navaraṅga*. The figure of Kîrtinârâyaṇa, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a conch in two hands in front, the other attributes being a lotus and a mace. Such figures of Vishnu are known as Nambinârâyaṇa among the S'rîvaishṇavas. We have a similar figure in the Lakshmînârâyaṇa temple at Tonnur near French Rocks. The pillars of the *navaraṅga* are well executed and all the beams without any exception are ornamented with either scroll-work or rows of animals or bead work. The

ceilings are mostly flat and oblong as in the Hoysaḷêśvara temple at Halebid, only 4 of them being deep and artistically executed. The *navaranga* has now only two entrances, one in the east and one in the north with verandas on both sides It had also an entrance in the south with verandas, but this has been walled up and converted into a cell for the goddess, whose temple in the south-west of the *prâkâra* lies buried in sand along with the *prâkâra* itself. The north entrance is known as *Svargada bâgilu* or heavenly entrance as in the Kêśava temple at Belur. The *navaranga*, which appears to have been originally left open as at Belur (last year's *Report* para 28), has subsequently been walled up with brick and mortar. These walls conceal the inscriptions on the sides of some of the pillars. There are 2 niches at the sides of the inner entrance, one of them containing a standing figure of Vishvaksêna and the other being empty. Standing figures of Vishvaksêna are uncommon. There are also stout seated figures of Śaṭhakôpa and Lôkâchârya in the *navaranga*. The former was a saint, also known as Nammâḷvâr, who composed the Tamil work called Tiruvâymoḷi. The latter was a great theologian, who flourished in the early part of the 13th century. Three new Tamil records were discovered on the walls and pillars. A few more were also found on other pillars, but these are fragmentary, the portions on the sides of the pillars being concealed, as I said above, by the newly erected wall. An important correction was made in T.-Narsipur 3. There is nothing in this record to support the theory of the derivation of the word *Karṇâṭa* from the Sanskrit words *karṇa* and *aṭa*. It merely tells us that Sarasvatî-kaṇṭhâbharaṇa-dêva was the name of the poet who composed the verses of the inscription. The record is engraved in beautiful Grantha characters. But it is to be regretted that an unfinished Kannada inscription incised on it renders the first line partly illegible. The tower of this temple, though built of brick, is in plan exactly like the stone towers of Châlukyan temples. The *mahâdvâra* in the east which, I hear, had no *gôpura*, is now buried in sand. The *utsava-vigraha* of Kirtinârâyaṇa has been removed from the temple and kept in a house at some distance for greater safety. The stone containing the inscription T.-Narsipur 5 stands to the right of this house Parts of the stone have scaled off and the middle portion from top to bottom, both in front and on the back, is rendered illegible owing to the oil that is constantly poured over it in the belief that some of the oil in contact with the stone, when rubbed on the abdomen of a parturient woman, has the power of inducing an easy delivery.

Excavations.

22. So far only the interior of the temple has been described, the sand dunes around the temple preventing us from getting a glimpse of the exterior. A close examination of the temple led me to think that there might be inscriptions on the outer walls and the basement, but these could only be got at by the removal of the dunes. The magnitude of the task to be done, the length of the stay to be made and the heaviness of the outlay to be incurred, all combined, however, to dissuade me from attempting excavations on a large scale in view of the problematical nature of the result. But an old servant of the temple assured me of the existence of an inscription on the steps in front of the east entrance. So I made up my mind to have this portion at least excavated. The work went on for two days and on the 3rd day a Kannada inscription on the steps was exposed. The top lines of a Tamil inscription also revealed themselves on one of the pillars. Encouraged by this result, I continued the excavations near the pillar till a portion of the inscribed basement of the temple was reached at a depth of about 15 feet The epigraph was in two lines. The exposed portion of the 2nd line referred to the consecration of the god Kirtinârâyaṇa by Vishṇuvardhana. It was thus a record of very high value historically and I resolved upon procuring a complete copy of it. The digging was carried on vigorously with a large number of coolies, both male and female. Removing the whole sand was out of the question as it would involve an expenditure of several thousands of rupees. I therefore hit upon the plan of cutting a narrow passage by the side of the temple to allow of the inscription being copied and estampages prepared. But this was not an easy task, as the passage became refilled in a short time with streams of sand from the adjacent heaps The work was however, persevered in, till we came to the end of the inscription near the north entrance More than half of the record, which was to the right of the east entrance, had yet to be exposed. But very serious difficulties confronted us here. The sand dunes to the south of the temple were nearly 50 feet high and sloped towards it. No sooner was the passage made than it became refilled by the

subsidence of the superincumbent heaps. Planks were used to prevent the upper sand from falling, but they were of no use whatever. We had therefore to remove the whole of the upper layer of sand to the south of the temple before attempting to cut a passage. Water was also continually poured over the sand hill to prevent a possible slip over the coolies working below. In spite of these precautions 3 coolies were about to be engulfed in sand owing to the unexpectedslip of a big upper heap. On several occasions the passage made with the greatest difficulty in the morning was filled up in the afternoon, so that the digging had to be done over again. In the face of these almost insuperable difficulties the work was proceeded with, exposing day by day further portions of the record, till at last the beginning was reached near the south entrance. Several more epigraphs also came to light one by one. It was necessary to be very alert in copying, and taking impressions of, the epigraphs or portions of them as soon as they were exposed. Because unexpected slips soon blocked the passage and we had to wait for hours together for a favorable opportunity. At the place where the beginning of the epigraph was revealed the sand bank was more than 20 feet high and with all our alertness and promptitude our attempt to copy the portion was frustrated more than once. It was indeed tantalising to be in full view of the inscription and yet not to be able to procure a copy of it. Success, however, attended our persistent efforts at last. The excavations were carried on for 14 days and 12 inscriptions in all, 8 in Tamil and 4 in Kannada, were brought to light. Of these, the one relating to the consecration of the god by Vishnuvardhana is the most important. It is a long inscription engraved in Grantha characters with a poetical introduction in Sanskrit. It tells us that the king, having rooted out Adiyamân, the Chola Viceroy, took possession of Talkad and set up the god Kîrtinârâyaṇa in A.D. 1117. This was also the year in which he set up the god at Belur. Tradition attributes to him the consecration of 5 images of Nârâyaṇa at different places, namely, Belur, Talkad, Melkote, Toṇṇûr and Gadag, though according to one account Gundlupet comes in for the honor instead of Gadag. Hitherto there was epigraphical confirmation of the traditional account with regard to only one of the places, namely, Belur. The present inscription bears out the tradition with regard to Talkad also.

23. After excavation the features of the exterior of the temple revealed themselves to our view. The temple is Chalukyan in style, though there are no sculptures on the outer walls. A railed parapet runs round the front *maṇṭapa* with flowers in panels between single columns. At the north and east entrances are left on both sides only the bases on which 2 tower-like niches or pavilions once stood as at Belur and other places. The same appears to be the case at the south entrance also, though we did not excavate the whole of that portion. This temple deserves to be fully excavated and conserved. Altogether the number of new records discovered at this temple was 18. Old people of the place assured me of the existence of inscriptions to the right of the south entrance, near the temple of the goddess and the *mahâdvâra* and at a place known as Majjanadakaṭṭe. But all these are buried beneath sand-hills at a depth of not less than 40 or 50 feet and it is not easy to determine the exact spots in some cases. A trial is, however, worth making, and the work of excavation requires my presence here for at least a month. As I had already spent 18 days at Talkad in connection with the excavations and the inscriptions in and around the place, I had to reserve this work for future consideration in view of the work to be done in other taluks.

24. There is a Smârta *maṭha* of the Bhâgavata-sampradâya at Talkad, presided over by a *sannyâsi* of the name of Bâlakrishṇânanda-svâmi. A village named Koppâḷa, a few miles from Talkad, belongs to this *maṭha*; and from this circumstance the *maṭha* is sometimes called Koppâḷa *maṭha*.

The Koppâḷa *maṭha*.

The Svâmi is said to be descended in spiritual succession from Padmapâdâchârya, the immediate disciple of Śaṅkarâchârya, the three Svâmis that came after Padmapâdâchârya being Vishṇusvâmi, Kshîrasvâmi and Krishṇânanda-svâmi. In apostolic succession to the last, after a long interval, came Abhinava Bâlakrishṇânanda-svâmi, whose disciple was Bâlakrishṇânanda-svâmi. The disciple of the latter is the present Svâmi. The god worshipped in the *maṭha* is Gopâlakrishṇa. The agent of the *maṭha* showed me a manuscript containing the Sthalapurâṇa and certain quasi-historical matters relating to Vijayanagar, the Talkad chiefs and the Mysore kings. He also gave me two pâlm leaves containing copies of two inscriptions which register grants to the *maṭha* by

Mâdhavamantri and by a Talkad chief named Chandraśêkhara Oḍeyar in S'aka 819 and 916 respectively. The former inscription is printed as T.-Narsipur 47. There is an *anikat* or dam across the Cauvery near Talkad which is known as Mâdhava-mantri-kaṭṭe, the Madhavamantri who built it being supposed to be Vidyâraṇya. The manuscript referred to above contains a verse giving S'aka 816 as the date of the construction of the dam by Mâdhava-mantri, nearly 500 years before Vidyâ-raṇya's time! The verse runs thus—

S'âkê shôḍaśa-miśritâshṭa-śatakê hy A'nanda-samvatsarê |
Vaiśâkhê sita-saptamî-Bhṛigu-dinê lagnê cha simhôdayê ||
sêtum Mâdhava-mantri-râṭ Karivanê' badhnât Kavêrâtmajâm |
pratyutthâm udadhim Daśâsya-ripuvad dêva-dvijânâm kṛitê. ||
(Kari-vana = Gajâraṇya = Talkad).

The Mâdhava-mantri who built the dam is probably identical with the Mâdhava-mantri of the Goa plates (see *Report* for 1909, para 91), who was a contemporary of Vidyâraṇya. With regard to the Talkad chiefs, the manuscript informs us that the first chief Sômarâja Oḍeyar, who received a few districts as an *umbali* from Vidyâdêva-Râya of A'negondi, ruled from S'aka 785 to 837! It was the second chief, Chandraśêkhara Oḍeyar, who is said to have ruled from S'aka 838 to 915, 78 years, that made the grant to the *maṭha* in S'aka 916. Other Talkad chiefs are stated to have reigned for 91, 86, 84, 76, 85 and 87 years each. The above statements are enough to show the worthlessness of such manuscripts for historical purposes.

A jâtre.

25. During my stay at Talkad, the *jâtre* of Baṇḍarasamma was celebrated. Baṇḍarasamma is a village goddess whose temple is situated opposite to the travellers' bungalow. There are also several other seated female figures in the temple, which are said to be her associates. On the first day three country carts with solid wheels, adorned with flags, festoons, etc., are driven through the village with different pairs of bullocks yoked to them at short intervals. These carts are sacred to the goddess and are not allowed to be used for any other purpose. After the *jâtre* is over they are preserved in some safe place to be taken out again at the next *jâtre*. In fulfilment of vows taken hundreds of people bring new pots and prepare *made* (*i.e.* rice boiled with jaggory) in the temple compound and the adjacent fields for the goddess. On seeing the carts they offer the *made* to the goddess and carry home the pots with their contents for distribution as *prasâda* among the members of their families. On the second day thousands of people carry torches and move around the temple in the small hours of the night also in fulfilment of vows. The *utsava-vigraha* is brought in procession. By that time people have in readiness for sacrifice numbers of sheep, goat and fowl, and, as soon as the *tumadi* or worshipper of the goddess sprinkles *tîrtha* or holy water on the victims, their heads are cut off and the carcasses are at once removed by the owners to their houses. All this takes place before sunrise. The procession with torches is a very fine sight. On the third day a large pit is sunk at some distance in front of the temple and filled with water. People dance in joy around the pit and throw their friends into it in merriment. This sport is kept up the whole day and the *jâtre* ends.

Sthala-purâṇa.

26. It may not be out of place to give here in brief the Purânic account of Talkad as found in the manuscript of the Koppâḷa-maṭha (para 24.) Sage Sôma-datta and his disciples were directed by the god Viśvêśvara of Kâśi to go to Siddhâraṇya-kshêtra and perform penance there. On their way they were attacked and killed by wild elephants; and, as their last thoughts were about the elephants that killed them, became elephants themselves. Meanwhile the god Viśvêśvara, accompanied by Maṇikarṇikâ, came over to Siddhâraṇya-kshêtra and abode at the foot of a *sâlmali* or silk-cotton tree. Maṇikarṇikâ became Gôkarṇa-tîrtha. Sôma-datta and his disciples, now metamorphosed into elephants, also came over to Siddhâraṇya-kshêtra, by virtue of their former penance. Every day they bathed in the Gôkarṇa-tîrtha, plucked lotuses from there and threw them at the foot of the silk-cotton tree. Two hunters, named Taḷa and Kâḍa, who observed this, began to fell the tree out of curiosity, when a stroke of the axe falling on the *linga* at the foot of the tree caused a stream of blood to flow from it. The hunters stood amazed, when a heavenly voice bade them to dress the wound with the leaves

of the tree. They did accordingly and the flow of blood ceased. Further, the blood that had flowed formerly changed into milk. As directed by the god the hunters drank the milk and instantly became members of the Pramatha-gaṇa or Siva's hosts; and the place was thenceforward known as *Taḷakâḍu* after their names. The elephants did likewise and were transported to Kailâsa, the place having acquired a second name, *viz.*, Gajâraṇya-kshêtra, after them. As the god treated himself for the wound caused by the hunters, he became known as Vaidyêśvara. The same god manifested himself as Arkêśvara on the bank of the *uttaravâhini* (flowing northward) Kâvêri and was worshipped by the sun; as Vâsukîśvara or Pâtâḷêśvara on the bank of the *pûrvavâhini* (flowing eastward) Kâvêri and was worshipped by Vâsuki, the king of serpents; as Saikatêśvara or Maraḷêśvara on the bank of the *dakshiṇavâhini* (flowing southward) Kâvêri and was worshipped by Brahma; and as Mallikârjuna on Sômagiri or Muḍukaḍore-betta on the bank of the *paschimavâhini* (flowing westward) Kâveri and was worshipped by Kâmadhênu or the cow of plenty. These five *lingas* represent the five faces of Siva. The positions of the *lingas* are given in the following verse—

Arkanâthas tu puratah Pâtâḷêśas tu dakshiṇê |
paschimê Sikatânâtha uttarê Mallikârjunah ||
Vaidyanâthas tu bhagavân madhyê Kailâsa-nâyakah |

The day on which a visit to the five *lingas* confers the highest merit is specified in a verse which runs thus.—

Kârtikasyâsitê pakshê tv amâyâm indu-vâsarê |
darśanam môkshadam viprâh kîṭasthê cha divâkarê ||

The Gôkarṇa-tîrtha mentioned above is a pond to the north of the Vaidyêśvara temple.

27. Besides the inscriptions mentioned in connection with the temples, there were also some others discovered at Talkad. One of these was in a mound in Kôṭikanyâdânam Narasimhacharya's wet land to the east of the village; 3 near Turukittipâla in the same direction; 2 in front of Tammadi Channabasavaiya's house; 1 in the *koḍagi* field of Anjanêya, and 1 in the bathing *ghât* of the Mâdhavarâya canal. This canal is drawn off from the Cauvery near the Mâdhava-mantri dam and is said to have been made by Mâdhava-mantri himself (para 24). The bathing *ghât* is built of the architectural members of ruined temples. The same is the case with some of the bridges across the canal and elsewhere. Altogether the total of new records copied at Talkad was 50, of which 34 were in Tamil.

Places around Talkad

28. The villages surveyed around Talkad were Tadimâlingi, Kaliyûr, Mâvinhalli, Hemmige, Muḍukadore or Beṭṭahalli, Vijayâpura, Akkûru, Jâlahalli, Marḍîpura, Kâvêripura, Hongalvâḍi, Sargûr and Sônahalli. Two new epigraphs were copied at the 7th village, 3 each at the 9th and 12th, and 1 each at the 8th, 10th, 11th and 13th. Taḍimâlingi is called Jananâthapura in the inscriptions. The Janârdana and Mallikârjuna temples at the place were examined. The Chola inscriptions here gave much trouble owing to the basement on which they are engraved being deeply buried. Besides, it was very difficult to find out where the further portions of the records were continued. Around the above two temples excavation to a depth of several feet had to be made. Complete copies were thus procured of T.-Narsipur 33, 36 and 38. The further portion of T.-Narsipur 32 could not be found, though a thorough search was made. Six new epigraphs, 1 in Kannada and 5 in Tamil, were copied at the Janârdana temple and four Tamil ones at the Mallikârjuna temple. One more record was found in a field to the west of the village. At Kaliyûr 4 new inscriptions were discovered and T.-Narsipur 42 completely copied. The stone containing the important inscription T.-Narsipur 44, which gives an account of a battle in A. D. 1006 between the Hoysalas and the Chola general Apramêya, has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors etc, representing a spirited battle scene. Four new records were copied at Hemmige, one of them being an inscription of the Ganga king S'rîpurusha. T.-Narsipur 50 and 51 were not found. Muḍukaḍore gave us 15 new records, 7 in Tamil and the rest in Kannada. Of these 12 were found at the Mallikârjuna temple on the hill, 1 in Loḍḍaṇṇa's field to the east of the village, 1 in the grove near Kaṇṇirkaṭṭe and 1 near the tank bund. The hill is not

very high, but the temple on it with its *gôpura* presents a pretty appearance when viewed from belowa. The *linga* here, known as Mallikârjuna, is one of the *pancha lingas* of Talkad (para 26) In the *prâkâra* is a *maṇṭapa*, said to have been built some 70 years ago, which. is known as Chitra-maṇṭapa on account of the paintings on its walls, which represent scenes from the S'aiva-purâṇas There are also Kannada passages explaining the scenes as well as labels g ivng the names of indivdual figures. A *jâtre* on a grand scale is held here every year in the month of Mâgha, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an *âgamika* from Mysore discharges the duties of the officiating priest, though at other times a *tammaḍi* of the Lingâyet sect worships the *linga*. The image representing the consort of Tâṇḍavê'svara is brought from the Vaidyêśvara temple at Talkad and kept here during the *jâtre*. On the last day a bull race takes place, the winner receiving a garland from the *archak* in the presence of the god. He has also the privilege of being taken to S'rîparvata in the Kurnool District. Excellent bulls are brought from various places to compete in the race. The village contains a large number of *maṇṭapas* built by charitable people for the accommodation of pilgrims during the *jâtre*. The Arkêśvara temple at Vijayâpura was inspected. The *linga* of this temple is also one of the *pancha-lingas* of Talkad. In front of the temple is a small shrine containing a figure of Sûrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Sûrya shrine has T.-Narsipur 28 on the under-surface and T.-Narsipur 29 on the back ; while those forming the right and back walls have respectively T.-Narsipur 56 and 55 on them. T.-Narsipur 29 was found to be an inscription of Râjendra-Chola, with the Tamil introduction written in Kannada characters. Three new epigraphs were copied at the temple, one of them being an inscription of the Ganga king S'ivamâra, engraved on a slab built upside down into the west wall of the *garbhagṛiha*. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall was discovered another Ganga inscription of the time of Ereyappa. In another part of the fort were seen two Jina images lying half buried in the earth I was told that a few other images from here were removed to Mysore. In the inscriptions the Arkêśvara temple is said to belong to Kirunagara, which is apparently identical with Kinnâgara, a *bêchirâkh* or ruined village to the wests. The name Pelnagara, in contrast to Kirunagara, also occurs in them. This may perhaps refer to Talkad itself, situated only about 2 miles to the west. T.-Narsipur 57 and 58 do not belong to Vijayâpura, but to T.-Narsipur. Venkaṭanarasimhâchârya, the Patel of Vijayâpura, who is a lineal descendant of Kôṭikanyâdânam Venkatavaradâchârya, the recipient of the copper grant T.-Narsipur 23 of S'aka 1585, gave me nine original Nirûps for examination. He also produced the above copper grant. Seven of the Nirûps were issued by the Mysore kings and two by the Belur chiefs. They mostly belong to the 18th century.

29. I then went to T.-Narsipur, inspecting on the way Mâdâpura, Hiriyûr and Hosapura. A new inscription was found in the second village and another in the third. The stone containing the latter was almost completely buried in the earth and the work of excavation occupied nearly two hours. The Gunjânarasimha and Mûlasthânê-śvara temples were inspected. The former is a pretty large structure in the Dravidian style with a *gôpura* and a fine four-pillared *maṇṭapa* in front. At the sides of the outer entrance two inscriptions were found on two lamp pillars. Near the *bali-pîṭha* in the front *maṇṭapa* are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands, which are said to represent the Mûgûr chief and his brother who built that portion of the temple A similar figure near the *mahâdvâra* is said to represent another Mûgûr chief who built the *gôpura*. In the *prâkâra* there are several small shrines containing figures of Râma, Krishna, Varadarâja, A'ṇḍâl, etc. In the shrine of the goddess there is a fine figure of Hanumân to the right. The top parapet around the temple contains fine mortar figures of the *mûrtis* and *avatâras* of Vishnu with, in some cases, labels below giving their names. There are also figures representing the sports of Krishna. A few comical figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha: one issuing out of a pillar, another fighting with the demon Hiraṇyakaśipu, another tearing out his entrails,

T.-Narsipur temples.

another in the posture of meditation, another with Lakshmi seated on the lap, another showing grace to Prahlâda, another with one arm round the neck of a woman—the label calls this *Sûlagittivallabha, i.e.*, favorite of the midwife (?), another standing alone, and the last with eight hands having Prahlâda in front. The meaning of the seventh figure is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumân's hand resting on the thigh and Lakshmaṇa standing to the right with folded hands. The label calls this Ekântarâma. Twelve such labels were found on the parapet. The god of the temple is known as Gunjânarasimha, because he bears in the right hand between the thumb and fore-finger a berry with its stalk of the *gunjâ* plant (Abrus precatorius), which is supposed to indicate the superiority of T.-Narsipur to Kâśi by that much of weight in sanctity. Two more records were copied at the temple. To the left of the temple at a little distance is a small shrine containing a well carved image of Janârdana. To the west of it is a small building known as Parhlâda-maṇṭapa built in 1855. It is said that Janârdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narasimha temple. A new inscription was found at the Mûlasthânêśvara temple, another at the Mâri temple and three more on the steps of the middle bathing *ghât*. A panel containing a seated Jina figure flanked by a Yaksha and a Yakshi was found lying in front of the Taluk office.

Places near T.-Narsipur.

30. The places visited near T.-Narsipur were Tirumakûḍalu, Gargêśvari Sôsale, Benakanhalli, A'lgôḍu and Nilsôge. The temples at the first village were inspected. The Agastyêśvara temple is a large structure. In front of it is a lofty *tôraṇa* or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to but loftier than the above two, with an iron framework on the top for placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastyêśvara is a *saikata-linga* or *linga* formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled, the excess water flows through an aperture below which is called the *nâbhi* or navel of the *linga*. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a *linga*, directed Hanumân to bring one from the Narmadâ within one *muhûrta*, but the latter did not return within the appointed time. So, Agastya fashioned a *linga* out of sand and worshipped it. Soon after Hanumân returned with the *linga*, and, seeing what had happened, flew into a rage and resolved upon rooting out the *linga* of sand. But his efforts proved abortive, though a few marks of violence were left on the *linga*, the cavity at the top being one of them. The *linga* brought by him was apparently set up in another temple at the place known as Hanumantêśvara. In the *navaranga* of the Agastyêśvara temple is a fine figure of Subrahmaṇya. There are also figures of Súrya and Gaṇêśa. The latter, though mutilated, is being worshipped, I am told, in accordance with the wish of the god as revealed in a dream. In the *prâkâra* there is a figure of Aśvatthanârâyaṇa, about 2 feet high, in a dancing posture with 8 hands—6 of them holding a discus, a conch, a mace, a lotus, a noose and an elephant-goad, the 7th raised like that of Tâṇḍavêśvara and the 8th in the fear-removing attitude—flanked by two drummers. There are also figures of the sheep-headed Daksha with 4 hands and of Dakshiṇâmûrti, seated in the posture of meditation with matted hair under a Baniyan tree, on a pedestal containing sculptures of the *saptarishis* or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a Rudra-vîṇâ. The goddess of this temple, known as Pûrṇamangaḷa-Kâmâkshi, is a very fine figure, about 4 feet high. Two new records were copied at the temple, 1 on the south wall of the *garbhagriha* and 1 on the pedestal of the *utsava-vigraha*, called Manônmani, of the temple of the goddess. A few fragments were also found on the east walls of the kitchen and the *prâkâra*. In the Vîrabhadra temple is kept a fine figure of Mahishâsuramardini, said to have been recently unearthed. A new inscription was also copied at the Hanumantêśvara temple. There are two more *lingas* besides Agastyêśvara in the Agastyêśvara temple, *viz*, Sómêśvara and Mârkaṇḍêyêśvara; these three, together with Hanumantêśvara and Gârgyêśvara of Gargêśvari, form the *pancha-lingas* of Tirumakûḍalu. Aśvattha-Nârâyaṇa, *i.e.*, Nârâyaṇa in the shape of the holy fig tree, was visited. It is said that the tree has been

in existence from time immemorial and that it was originally worshipped by Brahma. Only one branch is now visible. They say that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nâga stones set up by people wishing for offspring. In the *prâkâra* there are several images of Hanumân and a few *lingas*. One of the former is said to have been set up by Vyâsarâya, a Mâdhva guru of the 16th century, who founded a *maṭha* at Sôsale, about 2 miles to the east, known as Vyâsarâya-maṭha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions were found on the steps of the bathing *ghât* to the west. The name Tirumakûḍalu is a corruption of Tiru-mu-kkûḍal, the holy confluence of the three, namely, the Kâvêri, the Kapilâ and Sphaṭika-sarôvara, the last being a pond supposed to be situated in the bed of the Kâvêri. The Bhikshêśvara and A'nandêśvara temples on the other side of the Cauvery were visited and a new record discovered at the former. The latter is said to have been built by the same Sachchidânandasvâmi that built the A'nandêśvara temple at Talkaḍ (para 19). The Gârgyêśvara temple at Gârgêśvari and the Janârdana, Honnâdêvi and Vîrabhadra temples at Sósale were inspected, but no inscriptions were found. Two inscriptions were copied at Benakanhalli, 1 in Tamil and 1 in Kannada, and one more at Nîlsôge. In the Siddhêśvara temple at A'lgôḍu two slabs containing old records of the Ganga period, one of them of S'rîpurusha, were found built into the ceiling. There was also another inscribed stone built into the wall. In the Chennigarâya temple an old inscription was found on the basement. The image of Chennigarâya or Kêśava is well carved, the *prabhâvaḷe* or glory being sculptured with figures of the 10 *avatâras* of Vishnu. Another old record was copied at the Basava temple. Similar records, but fragmentary, were also discovered in the houses of Puttarâje Urs and another individual. Two more were found near the tank, 1 on the sluice and 1 on a pillar. T.-Narsipur 69 is incomplete, breaking off obruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. A'lgôḍu appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered there, though fragmentary, are engraved in characters of the Ganga period. The village was evacuated at the time of my visit. It is likely there are several other inscribed stones in the houses of the villagers put to various uses.

31. While at T.-Narsipur I paid a visit to the present Svâmi of the Vyâsarâya-maṭha, who was staying at Tirumakûḍalu owing to the plague at Sôsale, and requested him to send me for examination all the copper plates in the *maṭha*. The Svâmi kindly agreed to do so. I also asked the Amildar to assure the Svâmi that the plates would be carefully returned to him as soon as they were done with. After this assurance 14 plates containing 12 inscriptions in all were received. They are engraved in Tamil, Telugu, Nâgari and Kannada characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nâyak of Madura, 2 by the Sêtupatis of Râmnâd, 1 by a Zamindar of S'ivagiri, 1 by a chief of Kôḷûr and 2 by guilds of merchants. None of these is printed. I also sent for the 2 sets of copper plates in the Taluk Treasury, T. Narsipur 64 and 94, for examination and checked the printed copies. The plates of No. 64, which measure $10\frac{3}{4}''$ by $5\frac{3}{4}''$, are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of No. 94, which measure $5''$ by $1\frac{1}{2}''$, are strung on a ring bearing a seal on which stands to right an animal looking like an elephant with a raised tail.

32. I then proceeded to Châmarâjanagar, stopping for a few hours at Mûgûr

Mûgûr temples.

The Dêśêśvara temple at Mûgûr is a large building with a fine *gôpura* and a lofty lamp pillar in front. Opposite to the south *navaranga* entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple. The *Pancha-linga* shrines in the *prâkâra* have well-carved door-ways and lintels. There is a well executed sugar cane mill in stone which was formerly used to get sugar cane juice for the *abhishêka* or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyêśvara temple at Talkad. A number of modern inscriptions on brass-plated door-ways, vehicles and bells was found in the Tibbâdêvi or Tripurasundari temple. T.-Narsipur 88, which was found to be an old Jaina epitaph, was correctly copied. The top parapet round the temple contains mortar figures of various forms of Pârvati, Lakshmi and Sarasvati, as also figures of the *ashṭa-dikpâlakas* or regents of the directions, the 10 *avatâras* of Vishnu, the *Saptamâṭṛikâh*, etc., with labels below giving their names.

Several of the labels have, however, become illegible, the number of the legible ones being 57. In front of the temple is a beautiful *maṇṭapa* built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Dêvaraja Urs to the left of the temple is a quaint old structure. Two records, 1 in Tamil and 1 in Kannada, were copied at the Nârâyaṇa temple. Other discoveries in the village were an inscription on a *vîragal* near the entrance and another on the pedestal of the goddess in the Dubbalamma temple to the north.

Châmrâjnagar temples.

33. The temples at Châmrâjnagar were inspected. The Châmarâjêśvara temple is a large structure in the Dravidian style built in 1826 by Krishna Râja Oḍeyar III in memory of his father Châma Râja Oḍeyar. Inside there are 3 cells standing in a line, the central one having a *linga* named Châmarâjêśvara after Krishna Râja Odeyar III's father, the left one a figure of Pârvati named Kempananjamâmbâ after his mother and the right one a figure of Châmuṇḍêśvari, the tutelary goddess of the Royal Family. To the right and left in the *navaranga* there are 6 cells with *lingas* named after the 6 other queens of Châma Râja Odeyar. At the inner sides of the *navaranga* entrance are figures Sûrya and Chandra. Inside the *prâkâra* there are small shrines all round containing images or *lingas*. The south shrines have figures of the 63 S'aiva devotees, the north ones figures of Siva representing his 25 *lîlâs* or sports and the west ones *lîngas*, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the doorsway and every brass-plated door-way has an inscription on it. Altogether 50 such labels and 33 such inscriptions were found. Some of the *lîlâ-mûrtis* of Siva are well executed. In a shrine to the right are found statues as well as metallic figures of Krishna Râja Oḍeyar III, his four queens and Nanjarâja Bahadur, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on its pedestal. The top parapet round the temple contains mortar figures representing varieties of Gaṇêśa, etc., with labels below. Altogether 56 such labels were noted. Among other discoveries in the temple may be mentioned an inscription near the *mahâdvâra*, another on a beam over the Nandi-maṇṭapa and a few others on the *dhvaja-stambha* or flag-staff, doors, bells, etc. In the Vîrabhadra temple stands a big figure of Vîrabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakâḷi, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangâdharêśvara temple at Seringapatam (para 8). There is a seated figure of Pârśvanâtha in the Pârśvanâtha temple, with his Yaksha Dharaṇêndra seated in a separate niche and his Yakshi Padmâvati standing in a separate cell to the left. The latter is said to have been brought from Terakaṇâmbi. There is also another standing figure of Pârśvanâtha canopied by the seven hoods of a serpent, said to have been brought from Haraḷakôṭe. A new record was copied at this temple. Another in Tamil was found on the basement of the Lakshmîkânta temple, and one more on an oil-mill near the Chatra. The structurek nown as *janana-maṇṭapa*, built to commemorate the birth in A.D 1774 of Châma Raja Oḍeyar, father of Krishna Râja Oḍeyar III, at Arikoṭâra, the former name of Chamrâjnagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Doḍḍê Arasinakoḷa, which supplies drinking water to the town, was built by Kaṇṭhîrava Narasa Râja Oḍeyar (1638-1659) and named after his father-in-law Doḍḍê Urs of Arikoṭâra.

Haradanhalli temples.

34. The temples at Haradanhlli, a village about three miles from Châmarâjanagar, were visited. The village has a ruined fort and appears to have been once a place of some importance. The Divyalingêśvara temple is an old structure with a big *gôpura* and a stout lofty lamp pillar in front. The ceiling of the *mahâdvâra* has in the middle an oblong trough-like concave panel, which I have not seen in other temples. In the *naraṇanga* there is a fine figure of Vîrabhadra in a shrine to the right. Near the *drâvapâlakas* is a large ceiling panel containing figures of *ashṭadikpâlakas* with Tâṇḍavêśvara in the centre. At the right inner side of the entrance is a figure of Sûrya In the *prâkâra* there is a shrine of Sarasvati. To the right of the shrine of Kâmâkshi, the goddess of the temple, is a figure of Subrahmaṇya with only one face, seated on a peacock. The front ceilings of the *linga* shrines in the west have paintings, at least one hundred years old, representing scenes from S'aiva-purâṇas. One of the *maṇṭapas* in the *prâkâra* is said to have been dismantled and the materials removed to Châmrâjnagar for building the

Janana-maṇṭapa (see previous para). The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a *kaḍita* (*i. e.*, a book of folded cloth covered with charcoal paste) produced by the shanbog, were carried away to the *tôshikhâne* or treasury at Seringapatam in A. D. 1787 by order of Tippu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tippu. The *kaḍita* also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. Altogether eleven new records were copied in the temple—five on the pillars, three in the Kâmâkshi shrine, two on the pedestals of images and one on a trough. It was at this village that the Lingâyat guru Gósala-Channabasava had his *maṭha*, where Tóṇṭada Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the Víra-saiva faith. It is said that Chikka-Dêva-Râja-Odeyar dismantled the *maṭha* and built the Gópâlakrishṇa temple with the materials. Some of the pillars in the latter have Saiva figures on them. An inscription was also found on one of them recording a grant to the Lingâyats. The figure of Gôpâlakrishṇa is well executed. In the *nâṛâyaṇa* there are figures of Varadrâja, S'rînivâsa, S'aṭhakopa, Râmânujâchârya and Vishvaksêna, as also two standing figures of Lakshmi in two separate cells. In a shrine in the *prâkâra* are lying in confusion several figures of the A'lvârs or S'rivaishṇava saints. A new epigraph was also found in Ramanna's backyard.

Terakaṇâmbi temples.

35. From Châmrâjnagar I went to Guṇḍlupet, inspecting Terakaṇâmbi on the way. The temples at Terakaṇâmbi, several of which are in ruins, were examined. The Lakshmivaradarâja temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishna Râja Oḍeyar III, who is said to have removed the original image to the Prasannakrishṇasvâmi temple built by him at Mysore. The temple has metallic images of Child Krishṇa and Child Balarâma and of Yasôdâ suckling Krishṇa. In the Haṇḍe Gópâlasvâmi temple the god is a fine tall figure canopied by the 7 hoods of a serpent. Usually the god is represented as standing under a *honne* tree as at Kamambâḍi (para 13). The Râmabhadra temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dâsakêsava-seṭṭi, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 6' × 5' × 4', carved out of a single stone. In the Sugrîva temple there is a large figure of Sugrîva, about 6 feet high. The pillars of the verandah in front of the Hanumanta temple are beautifully sculptured. The stone images of the Râmabhadra temple, now kept in the Lakshmivaradarâja temple, consist of seated figures of Râma, Lakshmaṇa, Bharata, S'atrughna, Sitâ and Vibhishaṇa. It is said that the metallic image with consorts of the Baṇḍikêri S'rînivâsa temple was also removed to the Prasannakrishṇasvâmi temple at Mysore and the metallic image with consorts of the Lakshmîkânta temple at Kûtanûr Mallayyapura sent instead. An inscription, of 1489, in the Râmabhadra temple records a grant of land to a temple of A'lvâr. There is a tradition among the S'rivaishṇavas that the image of S'aṭhakopa or Nammâlvâr of A'lvârtirunagari in Tinnevelly District was kept at Terakaṇâmbi for some time. I am not sure if the reference is to this A'lvâr. The village has a ruined fort. Three new inscriptions were copied here—one on the north outer wall of the Lakshmivaradarâja temple, one near the Hanumanta temple and one near Rangasetti's field to the south.

Guṇḍlupet temples.

36. The temples at Guṇḍlupet were inspected. The Vijayanârâyaṇa temple is a small structure. The image, which is much smaller than those at Belur and Talkad, holds a tiny lotus with its stalk between the thumb and forefinger of the right hand. There is a tradition that this god also was set up by Vishṇuvardhana. The images of the Paravâsudêva temple, now in ruins, are also kept here. Paravâsudêva is seated on the coils of A'diśêsha with his consorts standing at the sides.

The goddess of the Paravâsudêva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Ananta, Garuḍa, Vishvakṣêna, Hanumân and a number of Âḷvârs. The *utsava-vigraha* of Paravâsudêva is a handsome figure, with the usual discus, conch and mace in the 3 hands, the 4th being in a peculiar attitude, neither boon conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This attitude is called the attitude of granting deliverance to Brahma-kapâla and is said to be found nowhere else. The image is said to have been originally at Hastinâvati. It was then removed to Śrîvaṇsamudram whence it was brought to this place There is also another mutilated metallic image, called Varadarâja, which is said to have originally belonged to the temple of Varadarâja or Allâḷanâtha at Maddur and to have subsequently become the *utsava-vigraha* of the Paravâsudêva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are also said to have been taken to the Prasannakrishnasvâmi temple at Mysore. Three new records were copied at this temple—1 on a stone to the left of the front veranda and 2 on the pedestals of images. The Paravâsudêva and Râmêśvara temples, situated about a mile to the east, are in ruins. The former was built by Chikka-Deva-Râja-Oḍeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the *navaraṅga* are sculptured on all the 4 faces and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The door-ways likewise show good work. The *mahâdvâra* is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Râmêśvara temple close by also shows pretty good work. The inscriptions on its basement are engraved in excellent Kannada characters. Three new epigraphs were found here—2 on the south basement and 1 to the right of the east entrance. Gundlupet has a ruined fort. It is called Vijayâpura in the inscriptions.

37. The last place visited during this tour was Nanjangud. The Śrîkaṇṭhêśvara temple here is a large building in the Dravidian style with a fine *gôpura* and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object of giving more light to the interior of the temple. In the *navaraṅga* there are cells to the right and left, as in the temple at Châmarâjnagar, containing *liṅgas* set up by the queens and relatives of Krishna Râja Oḍeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishna-Râja Oḍeyar III and his four queens, standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal. In the *prâkâra* we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Śiva, the west ones *liṅgas* and the north ones figures of Śiva representing his 25 *lîlâs* or sports. Many of the figures here are, however, much better carved than those at Chamarajnagar. Pârvati, the goddess of the temple, is a fine figure, as is also Nârâyaṇa with his consorts. In a shrine in the north is a figure of Subrahmaṇya, the Daṇḍâyudhapâṇi variety (para 9), with a bare head, seated on a peacock and sheltered by the 7 hoods of a serpent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions were found on brass-plated door-ways, vehicles, etc. The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones, such as the Gajaratha, Kaḷâsa and Turaga (horse), are fine pieces of workmanship These have wheels and can be easily moved, the Gajaratha being drawn by an elephant. The larger vehicles are all gifts from Krishna Râja Oḍeyar III. The top parapet round the temple has mortar figures, as at Mugur and Chamrajnagar representing varieties of Gaṇapati, etc., with labels below giving their names. The total of such labels is about 25. An inscription of the 15th century was discovered on the *bali-pîṭha* I returned to Bangalore on the 8th of March.

Nanjangud temple.

38. On the 29th of May 1912, I went to Mysore in connection with a meeting of the Board for the management of the Local Examinations to be held there on the 30th of May. While in Mysore I inspected all the temples in the town and also a

Mysore temples.

few places in the neighbourhood. In the Prasannakrishnasvâmi temple, which was founded by Krishna Râja Odeyar III in 1829, a dozen modern inscriptions were found on brass-plated door-ways, vehicles, silver vessels, etc. Labels were also found on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given. We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 9 in number, on the pedestals. The Varâhasvâmi temple gave us 6 records, 3 on the pedestals of images and 3 on *prabhâ-vaḷes*, etc. One of them mentions Chikka Dêva Râja Odeyar (1672-1704) as the donor. The labels on two of the above images show that they belong to the Prasannakrish-nasvâmi temple. Varâhasvâmi had been set up at Seringapatam by Chikka Dêva Râja Odeyar, but as the temple was demolished by Tippu, the image was brought to Mysore and set up again in 1809. The Varâhasvâmi temple is a fine structure, especially the shrine of the goddess, which has a finely carved door-way and well executed pillars. The towers show good work. In the *navaraṅgas* there are stucco niches at the sides of the entrance. Four inscriptions were found on the vessels and jewels of the Lakshmîramaṇasvâmi temple. This temple was in existence before 1499, since an epigraph of that date found in Cole's Garden registers a grant of land to it. A few modern records were also found in the Kôṭe Venkaṭaramaṇa, Triṇayanêśvara and Prasannananjuṇḍêśvara temples. In the garden below Doḍḍa-kere, called Madhuvana, which contains the *brindâvanas* or tombs of the deceased members of the Royal Family, about 15 epitaphs were noted, but only one of them is dated. An inscription was also discovered on the ornamental stone cot kept in the Oriental Library. The cot, which measures 7½' by 6', is well carved and orna-mented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gouda of Magadi. Two sets of copper plates were procured, not, however, without some difficulty, from Gundal Pandit Lakshmanachar and Lakshminarayana Jois of Mysore. One of them is a long grant, consisting of 10 plates, issued by Chikka-Dêva Râja Odeyar in 1674; while the other, consisting of 3 plates, records a grant by Doḍḍa Dêva Râja Odeyar in 1665. I have to acknowledge here the assistance rendered by Messrs. Ketanahalli Nar-asimhachar and Kalale Rangasvami Iyengar in procuring the plates for examination.

Places near Mysore

39. The places that were visited near Mysore were the Châmuṇḍi Hill, Kuk-karhalli, Taṇasikoppal, Haḷê Bôgâdi, Cole's Garden and Belavatta. At some distance above the foot of the Châmuṇḍi Hill is a *maṭha* to the left, known as Annadânappa's *maṭha*, with a spring at the back. A new inscription was copied here. Further up is a huge bull, carved out of granite, and artistically executed with rich ornamentation. The figure, which is 23 ft. long, 10 ft. broad and 11 ft. high, is seated on a terrace facing south. The head is at a height of more than 15 ft. from the ground level. It is said that the bull was caused to be made in 1664 by Doḍḍa Dêva Raja Odeyar. The building of the steps, 1,000 in number, is likewise attributed to him. The Châmuṇḍêśvari temple on the top is a pretty large building with a fine *gôpura*. About 13 inscriptions were found on the temple vessels and jewels. One of the gold jewels, called Nakshatramâlike, a present from Krishna-Râja Odeyar III, is of interest as having 30 Sanskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple, namely, the temple at Uttanhalli. We have also here in a shrine statues of Krishna Râja Odeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the *prâkâra* of the Mahâbalêśvara temple two old epigraphs of the Ganga period were discovered near a Bilva tree. Five inscriptions were also found on the temple vessels and brass-plated door-ways. Further discoveries were a Tamil record near the *mahâdvâra* and a Kannada one on a rock to the south-west. The oldest record hitherto discovered on the hill was Mysore 1[illegible], of 1127. The two epigraphs now copied are at least 150 years older. The stone containing the inscription of the Châlukya chief Narasingayya, noticed in para 38 of my *Report* for 1908, was not found at Kukkarhalli. The villagers say that there was an inscribed stone in the Tôṭi's field to the west of the village and that it might lie buried in the bund of the canal newly dug in the field. There is, however, an impression of the record in the office. Maṇalevâḍi, the village granted by Narasingayya in this inscription, is now a *hêchirâkh* village situated be-tween Taṇasikoppal and Kannêgauḍankoppal. The Îśvara temple at Haḷê Bôgâdi

was inspected. In the *navaranga* are figures of Bhairava, Durgâ and Sûrya, the last flanked, as usual, by female figures armed with bows. There is also a slab here containing in the upper panel a figure on horse back with an uplifted sword in one of the hands, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of *Saptamâtrikâh*. Impressions were taken of the old inscriptions here, namely, Mysore 14 and 15. The inscription in Cole's Garden of Narasa, father of Krishna-Dêva-Râya of Vijayanagar, noticed in para 66 of my *Report* for 1908, and the inscriptions at Belavatta, Mysore 5 and 6, were examined and impressions taken. The former records a grant in 1499 for the god Lakshmîramana of Mysore (Maisûrpurâdhivâsâya Lakshmîkântâya) and gives the name Maisûr just as it is pronounced and written in the present day. I returneed to Bangalore on the 5th of June.

Harihar temple.

40. On the 24th of June I made a tour to Davangere and Tarikere Taluks to inspect the Harihara-êśvara temple at Harihar and the Amritêśvara temple at Amritâpura. The former is a large temple in the Chalukyan style of architecture, built in 1224 by Pôlâḷva, a general of the Hoysala king Narasimha II. It has a *garbhagriha* or adytum, a *sukhanâsi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. The image of Harihara, which is about 4 feet high, stands without any *prabhâvale* or glory, the left half representing Vishnu with the Vaishnava attributes, the discus and conch and the right half Siva with the Saiva attributes, the trident and rosary. The head wears a crown on the Vishnu side and matted hair and a crescent on the Siva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pârvati and Ganapati and the left one figures of Lakshmi and Rishyaśringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 1½ feet high, called Chikka Hariharêśvara; and that subsequently it was pieced together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The door-way of the *sukhanâsi* entrance has ordinary screens at the sides with pairs of *dvârapâlakas* below, the left pair holding a discus and a conch and the right pair a drum and a trident. The *navaranga* has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the *navaranga* are well executed. The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of *ashṭadikpâlakas*. The middle space of the latter is now vacant, the panel containing a figure of Harihara-êśvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The *mukha-mantapa* is a grand structure with three entrances in the three directions and a high veranda running all round. There are also two narrow entrances in the north and south at the ends of the *navaranga* front wall. This is peculiar. The ceilings are similar to those of the *navaranga*. Around the *mukha-mantapa* outside runs a railed parapet, about 5½ feet high. At the bottom of this comes a freze of fine scoll-work with well-carved figures in every convolution; above this runs a frieze of elephants, horses and camels, with riders, horses or camels coming between elephants; above this again come figures between pilasters surmounted by miniature turres and finally runs a rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the *sukhanâsi* and *garbhagriha* outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures between pilasters with turrets above. Over the eaves runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front *mantapa* has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Saracenic door-way said to have been made by the Muhammadans into the dome over the image of the god (*Epigraphia Carnatica*, Vol. XI., *Introduction*, page 32) is no longer in existence, having been removed when the temple was repaired. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the

three directions with pairs of elephants at the sides. There are two *mahâdvâras*, one opposite the east entrance and the other opposite the south porch of the *navaranga*. It is said that there was likewise a *mahâdvâra* opposite the north porch; but now we have a cell of Kâlabhairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east *mahâdvâra* stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kêdârêśvara and Kaiṭabhêśvara temples at Belgâmi and Kuppatur. To the left of the temple stands the shrine of Lakshmi, consisting of a *garbhagriha* and a front *maṇṭapa*. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Gaṇapati and the other a Nâga stone. In the adytum we have instead of the original Lakshmi a marble figure of Mahishâsuramardini, about 1½ feet high, with eight hands, said to have been set up by Subêdâr Lakshmana Hari during the time of the Peshwas. Around the *maṇṭapa* outside runs a *jagati* or railed parapet, about 6 feet high, which has no friezes at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between double columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pârvati to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

41. A number of new inscriptions was discovered at the temple: one on the wall to the left of the entrance, two on the wall to the right, two on a huge wooden box in the *mukha-mantapa*, two on the left pillar of the south porch, one on the right pillar, one on the west base of the *garbhagriha*, one on a stone near the west outer wall of the Lakshmi shrine and one below Davangere 40. A few more were also found on the bells kept in the temple store-room. One more record was copied at the Durgi temple, which belongs to the *Paṭṭêgârs*. Three sets of copper plates were procured from Sahukar Chinnappa Têrkar of Harihar for examination. It appears that these were unearthed some years ago when digging the foundation of an old house site adjoining the fort wall. Two of them register grants by the Vijayanagar king Harihara and the third belongs to Dêva-Râya II. The records are fine specimens of Sanskrit composition. My thanks are due to Mr. R. Mahadeva Rao, retired Assistant Commissioner, for his help in getting these plates. The shanbog of Harihar, Srinivasa Sitarama Kulakarani, showed me some old records relating to the temple, one of which says that Tippu broke the images (a large number named) of the temple, carried away its belongings and converted a portion of it into a mosque. The shanbog also give me for examination 5 Marâthi *sanads*, 3 issued during the time of Peshwa Balaji Rao and 2 by Krishna Râja Odeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868. In Davangere 40 more than 50 lines have been newly copied. The structure which contained Davangere 46 and 47 has been demolished. The stone containing Davangere 41 lies on the ground broken into 5 pieces. Davangere 58 and 65 are not forth coming. The stones containing Davangere 30 and 59 have at the top a figure of Harihara as in the temple, flanked by Nandi and Garuḍa on the right and left. The stone containing Davangere 39, about 15 feet high, is perhaps the tallest of the inscribed slabs that I have seen set up. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions Harihar seems to be called Kûḍâlûr as being at the confluence of the Tungabhadrâ and the Haridrâ.

Nanditâvare temple.

42. The Îśvara temple at Nanditâvare, about 8 miles from Harihar, was inspected. It is a small neat structure in the Chalukyan style. The *garbhagriha* and *sukhanâsi* are intact, but the *navaranga* has been restored with mud walls. The god is named Amritalingamâṇikêśvara in Davangere 69, of 1220. The temple appears to have been built at about that period. The lintel of the *sukhanâsi* door-way has a figure of Tâṇḍavêśvara in the middle flanked by Brahma and Vishnu on the right and left. In a niche to the left of this door-way is a good figure of Mahishâsuramardini. There is now no niche to the right, though a mutilated figure of Gaṇapati, which once occupied it, is lying there. Other figures found in the *navaranga* are Sarasvati and Saptamâtrikâh to the right, and

Subrahmaṇya, Umâmahêśvara and Nâgadampati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing *chauris* and the other, pitchers. Beyond the female figures there is also on the right a figure of Garuḍa and on the left a figure of a man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of *ashṭadikpâlakas*. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the *garbhagriha* and *sukhanâsi* have scriptures on them. A row of large figures, mostly mutilated, runs round in the middle. The figures are 35 in number, 14 being female. The gods represented are Siva, Gaṇapati, Vîrabhadra, Hanumân and the robed Dakshiṇámûrti with his companion Môhini. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharêśvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the *garbhagriha* are 3 fine niches in the three directions with turrets above and female chauri-bearers at the sides. The north niche has a broken figure of Durgâ, the other two being, empty. In this temple is kept an ornamental wooden frame, named *Ele-chattu* mounted on small wheels and decorated with five knobs at the top. It is a board, about 3½' by 2', with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc., to the *pûjâri*; and that in fulfilment of the row they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the *pûjâ* or worship is over the leaves are said to be distributed among the villagers. They say the worship of the frame takes place almost every year.

43. From Harihar I went to Davangere. The Îśvara temple at Anekoṇḍa, a village about 2 miles from Davangere, was visited. It is a small neat temple in the Chalukyan style, restored recently with mud walls and plastered. Originally it had 3 cells, though there are only 2 at present, the south cell being no longer in existence. The north cell is now empty. The main cell has a *sukhanâsi* and a *navaranga*. The *garbhagriha* door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The *sukhanâsi* door-way, which is also good, has ornamental screens at the sides and a figure of Siva on the lintel flanked on the left by Vishnu and Subrahmaṇya and on the right by Brahma and Gaṇapati with *makaras* beyond these on both the sides. At the sides of the door-way are 2 fine niches with female chauri-bearers on either side, the right one containing a figure of Sarasvati and the left one, of Mahishâsuramardini. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular under surface of the hanging central piece figures of *ashṭadikpâlakas* in the particular directions, while the central one has a figure of Siva as Gajâsuramardana flanked by Brahma and Vishnu. The four pillars of the *navaranga* are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the *navaranga* are verandas on both sides with three beautiful pillars on either side, the front pair being of special design rarely seen in other temples. Outside, a railed parapet, about 4½ feet high, runs round the front portion up to the plastered walls of the *navaranga*. At some distance from the bottom runs a frieze of Yakshas, seated in niches, every alternate figure being placed a little inward. Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance. It is in praise of one of the sculptors named Bavôja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers call Gangâmbikâ. On an elevation close by is the temple of a four handed goddess known as Maraḍamma. At Davangere a new epigraph was copied at the entrance to the

Anekoṇḍa temple.

Anjanêya temple. Anekonda appears to have been a place of some importance at one time. Till recently small gold coins used to be picked up there after heavy rains. One of these was shown to me at Davangere by Sahukar Virupakshappa, the builder of the Chatram near the Railway Station. The coin was very small, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pâṇḍyas of Uchchangi, which is only 6 miles from Davangere.

44. I then went to Tarikere. At the entrance to Purnaiya's Chatram in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarikere Pâḷegâr's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who holds a sword. The Pâḷegâr's palace in the town is an old dilapidated structure, which, I am told, was sold by public auction some years ago to some Sahukar in Bangalore. It has a tiled porch with a well carved wooden door-way and some old-fashioned wooden screens on the upper floor. Haḷeyûr, a village about 2 miles from Tarikere, was inspected and 2 new inscriptions discovered in the ruined Kêśava temple. The image of this temple appears to have been removed to Tarikere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Haḷeyûr we learn that Tarikere, otherwise called Amarâvatipura, was an *agrahâra* brought into existence by Lakumarasa-daṇḍanâyaka, a general of Ballâḷa II (1173-1220), before 1180, the year in which the image of Kêśava was set up at Haḷeyûr.

Tarikere

45. The Amritêśvara temple at Amritâpura, about 6 miles from Tarikere, was visited. It is a very fine specimen of Chalukyan architecture, built in 1196, with some features which are unique in design and execution (see Plate I). It consists of a *garbhagṛiha*, a *sukhanâsi*, a *navaranga* and a *mukha maṇṭapa*, and stands in the middle of an extensive courtyard enclosed by a stone wall, about 7 feet high, with *mahâdvâras* in the east and west. The *garbhagṛiha* door-way has a figure of Gajalakshmi on the lintel and small finely carved *dvârapâlakas* at the bottom of the jambs. The *sukhanâsi* door-way has ornamental screens at the sides and fine figures of Manmatha and Rati on the jambs, the lintel having a figure of Tâṇḍavêśvara in the middle flanked by Brahma and Vishnu and by *makaras*. All the 9 ceilings of the *navaranga*, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tâṇḍavêśvara sculptured on its circular under surface, while the one to its north has a finely carved conch-shell hanging down from the top. The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the *navaranga* are figures of Gaṇapati, Saptamâtrikâḥ, Sarasvati and Nâgadampati (*i.e.*, Nâga couple); and to the left, figures of Virabhadra and Subrahmaṇya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The *navaranga* has also an entrance in the south with a fine porch. The *mukha-maṇṭapa* is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the *navaranga* by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Malitama, Padumaṇṇa, Baluga and Malaya. Altogether fifteen such labels were copied. The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining surface. Outside the front hall runs round a *jagati* or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures here and there. The rail here takes the place of the Purâṇic frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the Bhâgavata-purâṇa, chiefly of its 10th *Skandha* which treats of the boyish sports of Krishna, the last incident illustrated being Kamsavadha or the killing of Kamsa. One of the sculptures represents Vasudêva, father of Krishna, as falling at the feet of an ass. This incident is not mentioned in the Bhâgavata but is based on a vulgar tradition, which says that Kamsa had kept an

Amritâpura temple.

ass near the room where Dêvaki, wife of Vasudêva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudêva fell at the feet of the ass entreating him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1196, the year in which the temple was built. To the right of the north entrance begins the story of the Mahâbhârata, ending with the acquisition by Arjuna of the Pâśupatâstra from Siva. On the south or right side of the hall the story of the Râmâyaṇa is completely delineated. The sculptures on the rail are all well carved. The turrets arround the hall are of two sizes: the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man, standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the *garbhagriha*, *sukhanâsi* and *navaranga* the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where I have seen similar bands is the S'ântîśvara temple at Jinanâthapura near Sravan Belgola. Around the *garbhagriha* in the three directions the turrets are flanked by pairs of scroll-work bands. The exterior of the wall opposite the north entrance of the *navaranga*, has a fine turret in relief flanked on either side by seven gradually receding scroll-work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by *simhalalâṭas* or lion's heads. This too is peculiar. In front of the tower we have the Hoysaḷa crest, adjoining which there is a very fine figure of Gajâsuramardana, carved out of black stone, with a *prabhâvaḷe* containing figures of the regents of the directions. The original *kala'sa* having disappeared, a brass one has been substituted. The front hall has gigantic drip-stones all round in place of the ornamental eaves of the other parts; and above the drip-stones runs a parapet with well executed figures, some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harihar and A'nekoṇḍa. Opposite the north entrance of the front hall is a structure in ruins, known as Sûḷe (the dancing girls') maṇṭapa, which appears to have been a *mahâdvâra* once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the *garbhagriha* is a beautiful temple, also in ruins, said to be of Sarasvati, with elephants at the sides of the entrance. It has a *garbhagriha*, a *navaranga* and a narrow veranda in front. A fine *jagati* or parapet runs round the last. It is worthy of mention that a single beam, measuring $24' \times 1\frac{1}{2}' \times 1\frac{1}{4}'$, is carried over all the 4 pillars of the veranda. The door-way of this temple is an exquisite piece of workmanship. The stone *prâkâra* or compound wall is now in ruins. It had on the top all round thick stone discs, about $1\frac{1}{2}$ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The *prâkâra* must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals. A new inscription was found at the east entrance of the front hall.

46. This temple is by no means inferior in workmanship to the temple at Halebid. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable. The temple ought to be conserved and prevented from lapsing into further ruin. It is a pity that *pîpal* plants have rooted themselves over the tower and other parts. Arrangements have to be made to destroy these as early as possible by means of the scrub eradicator, as otherwise this gem of architecture will be no

more in a few years. The exterior of the front hall is disfigured by a number of rough stones used to prop up the huge drip-stones; these have to be replaced by dressed pillars. The roof has to be made water-tight by a coat of concrete where necessary. A compound wall is urgently needed. The old stone wall is already there; it has to be repaired and the top discs put in their places. The restoration of this wall will considerably add to the beauty of the temple. The employment of a watchman is also necessary. There is a well in the temple enclosure and persons visiting the place sometimes cook their meals, I hear, in the front hall. This ought not to be allowed. If the Sûle-maṇṭapa is made water-tight, people can cook there and the front hall will be saved from injury. I returned to Bangalore on the 2nd of July.

47. Pandit Venkannachar was sent out to Melkote to bring impressions of all the new inscriptions discovered there by me in 1907 and 1908 and also of a few printed inscriptions. He was also instructed to inspect a few villages in the neighbourhood where, I was told, there were some new records. He visited six villages in Seringapatam Taluk, two in Krishnarajpete Taluk and one in Nagamangala Taluk and copied nearly twenty seven new inscriptions. One of the printed inscriptions of Melkote, Seringapatam 93, of which an estampage is now available, takes us back to the time of Vishnuvardhana, with whose assistance Râmânujâchârya is said to have built the Nârâyaṇasvâmi temple. Ten of the inscriptions brought by Pandit Venkannachar are epitaphs, mostly dated in the first half of the 19th century, found on the *brindâvanas* or tombs of Sepoys at French Rocks, the language used being Tamil or Telugu.

48. T. Namassivayam Pillay, the Photographer and Draughtsman of the office, brought impressions of three new records from Halebid, where he had gone to take photographs of the temples. The stones containing these records were under water at the time of my visit to Halebid. He also brought an impression of a new epigraph at Aḍigûr near Halebid.

49. Other records examined during the year under report were three sets of copper plates. One of them, received from Annayyasetti of Gummareḍḍipura, Srinivaspur Taluk, is an important Ganga record, issued in the 45th year of Durvinîta's reign. I am indebted to Mr. G. Venkoba Rao of the Madras Archæological Department for giving me information of the existence of this grant. The second set was received from the Amildar of Hole-Narsipur, who discovered it in the possession of Pûjâri Rangaiya of Gavisômanhalli, Hole-Narsipur Taluk. The third was found by me in the possession of a beggar, named Sîtârâmâ Bairâgi, who belongs to Chingarhalli, Devanhalli Taluk.

50. Altogether the number of new records copied during the year under report was 535, exclusive of labels below figures in stone, copper or mortar and inscriptions on a number of temple bells, which together make a total of 400. Of the 535 records, 483 belong to the Mysore District, 27 to the Chitaldrug District, 18 to the Kadur District, 5 to the Hassan District, and one each to the Kolar and Bangalore Districts. According to the characters in which they are written, 91 are in Tamil, 14 in Telugu, 11 in Nagari, 5 in Marathi, 1 each in Persian and English, and the rest in Kannada. In almost every village visited the printed inscriptions were also checked by a comparison with the originals. Complete and accurate copies have thus been procured of a large number of them, especially in the Mysore District.

51. My thanks are due to Mr. Rajakaryaprasakta Rao Bahadur D. Shama Rao, Superintendent, Mysore Revenue Survey, for sending me transcripts and translations in Kannada of the Marâthi *sanads* received from Srinivasa Sitarama Kulakarani, shanbhog of Harihar, (para 40).

52. In connection with the revised edition of the Coorg volume of inscriptions, which he is bringing out in England, Mr. Rice sent to me for decipherment estampages of two inscriptions found at Bhâgamaṇḍala and Pâlûr (Coorg 8 and 9). The task of decipherment involved considerable labour extending over several days, at the end of which transcripts and tentative translations of the records were sent to Mr. Rice. The first epigraph tells us that while Mechpuṇḍi Kunniyarasan was ruling the *nâḍu*, Bôdharûpa Bhagavararasu of the assembly of Purushôttama gave a copper plate grant, apparently to the temple of Mahâdêva. The second informs

us that a *'silâ-'sâsana* was set up for the god Mahâdêva by Bôdharûpa Bhagavarapâlayya, no doubt the same as the one mentioned in the first, and adds that he was a disciple of Avidyâmṛityu-bhaṭṭâraka of the assembly of Purushôttama. The inscriptions are not dated, but may belong to about the 12th century. The characters of the records are a mixture of Grantha, Malayâḷam, Tamil and rarely Vaṭṭeḷuttu. The language, though mostly Tamil, has some Tuḷu and Malayâḷam words, besides a few which are used in a technical sense on the West Coast. Nearly a half of both the records consists of peculiar imprecations not met with in other inscriptions. The Pâlûr inscription says that the grant is placed under the protection of the S'rîvaishṇavas, the Vaḷanjiyar (merchants) and the "armed several thousands," of the 18 countries, and of the Brahmans of the 18 *nâḍus*.

Office work.

53. Besides the gold coin examined at Davangere (para 43), 830 coins, consisting of gold, silver and copper, received from the Deputy Commissioner, Shimoga, were examined. These were found to consist of Vijayanagar coins of Krishna Dêva Râya, Achyuta-Râya and Sadâśiva-Raya, Mysore coins of Hyder, Tippu and Krishna-Râja Odeyar III, and coins of the East India Company. There was also a solitary Vîrarâya *paṇam* of the West Coast.

54. The printing of the Kannada texts of the revised edition of the Sravana Belgola volume was completed. The Roman portion was in the press. The printing of this was not taken in hand owing to the accented letters not having arrived from England. The translations were being got ready for the press.

55. The printing of the revised edition of the Karṇâṭaka S'abdánuśásanam has made some progress during the year, 64 pages having been printed. A portion of the revised copy of the S'abdánuśásanam, consisting of 32 printed quarto pages, having been somehow lost in the press, the work of revision had to be done over again at considerable inconvenience.

56 The work in connection with the General Index to the volumes of the Epigraphia Carnatica made fair progress during the year, words beginning with the letters D to L having been written out and made ready for the press. There was, however, some interruption caused by the absence of the temporary clerk for a period of 5 months, being the interval between the expiry of the sanctioned period of his services and his re-entertainment according to a subsequent Government Order.

57. The Photographer and Draughtsman prepared photographs and facsimiles of a number of copper plates and coins. He accompanied me on tour to the Mysore and Chitaldrug Districts, took photographs of a large number of temples and sculptures, and sketched the plans of a few temples. He went to Halebid and took photographs and sketches of several architectural details of the temples there. He went out on tour in connection with the Ethnographic Survey and prepared a number of photographs for that department. He developed a large number of negatives brought from tour and printed photographs.

58. The Architectural Draughtsman completed 7 plates illustrating the temples at Sravana Belgola, Chaṭachaṭ-ahalli, Halebid, Hárnahalli, Kóramangala and Jávagal. He went to Halebid and took sketches of the temples there in connection with the architectural portfolio He was engaged for over a month on the special work of drawing in color the *Gaṇḍabhêruṇḍa* jewels of the Palace.

59. A list of the photographs and drawings prepared during the year is given at the end of this part of the Report.

60. During the year under report the following works were transcribed by the two copyists attached to the office;— (1) Bhujabali-charitre, (2) Uttarapurâṇa (in part) and (3) Jainéndra-vyákaraṇam (in part).

61. Messrs V. P. Madhava Rao, B. A., C.I.E., Rajadharmapravina Dewan Bahadur A. Ramachandra Iyer, B A., B L , Dewan Bahadur L. D. Swamikannu Pillai, M.A., B.L., L.L.B. (London) of Madras, J. S. Chakravarti, M.A., F.R.A.S., Har Bilas Sarda and Gauri Shankar, Barrister-at-Law of Ajmer, and Professor K. Rangasawmi Iyengar, M.A., F.R. HIST. S. of Trivandram visited the office during the year under report and inspected among other things the antiquities unearthed by me at Chitaldrug.

62. The office staff have discharged their duties to my satisfaction.

List of Photographs.

No.	Size	Description	Village	District
1	12×10	Gumbaz, north view	Ganjam ...	Mysore
2	do	Do south view	do ...	do
3	10×8	Do south door-way	do	do
4	12×10	Darya Daulat, west view	Seringapatam ...	do
5	do	Do north-west wall	do ...	do
6	10×8	Do north-east wall	do ..	do
7	do	Do south-east wall	do ...	do
8	12×10	Swinging Bridge	do ...	do
9	do	Ranganathaswami Temple, east view	do	do
10	$6\frac{1}{2}\times4\frac{3}{4}$	Brindavana in Ranganathaswami Temple	do ...	do
11	do	Elephant at the entrance of Ranganathaswami Temple.	do ...	do
12	10×8	Wooden car of Siva Temple	do ...	do
13	do	Elephant in front of Kali Temple ...	do ...	do
14	12×10	Muhammadan Mosque, south-east view	do ...	do
15	10×8	Gopalakrishna Temple, east view	Kannambadi ...	do
16	$8\frac{1}{2}\times6\frac{1}{2}$	Do stone inscription	do ...	do
17	$6\frac{1}{2}\times4\frac{3}{4}$	Do pillar in the compound ...	do ...	do
18	12×10	Kaveri river with the bridge	Sivasamudram ...	do
19	do	Bharchukki water-fall (top)	do ...	do
20	do	Do (bottom)	do ...	do
21	do	Somesvara Temple, front view	do ...	do
22	do	Stone inscription at Kirti Narayanaswami Temple ...	Talkad ...	do
23	10×8	Kirti-Narayanaswami Temple, north-east view ...	do ...	do
24	do	Do north-east corner with base	do	do
25	do	Kirti-Narayanaswami Temple, east view	do ...	do
26	$8\frac{1}{2}\times6\frac{1}{2}$	Stone inscription near Ganapati Temple	do ...	do
27	10×8	Vaidyeswara Temple, east view	do	do
28	do	Do figure of Ganapati	do ...	do
29	do	Do south view	do ...	do
30	do	Do south-east mantapa	do ...	do
31	do	Do south mantapa	do ...	do
32	$6\frac{1}{2}\times4\frac{3}{4}$	Do south panel	do ...	do
33	do	Do do	do ...	do
34	10×8	Do dwarapalaka in front .	do ...	do
35	do	Two pillars in front of Siva Temple	Tirumakudlu ...	do
36	10×8	Lamp pillar in front of Siva Temple	do ..	do
37	12×10	Narasimha Temple, front view with steps	T.-Narsipur ...	do
38	do	View of Tirumakudlu village with the Kapini and the Kaveri.	do ...	do
39	$8\frac{1}{2}\times6\frac{1}{2}$	Arkeswara Temple, stone inscription ..	do ...	do
40	10×8	Figure of Janardana	do ...	do
41	do	Deseswara Temple, front tower	Mugur ..	do
42	do	Do door-way	do ...	do
43	12×10	Hanumanta Temple, front view	Terakanambi ...	do
44	$6\frac{1}{2}\times4\frac{3}{4}$	Pillar in front of Vishnu Temple	do ...	do
45	10×8	Dakshinamurti	Chamrajnagar ..	do
46	do	Sankaranarayanamurti	do ...	do
47	do	Markandeyara prasanna-murti	do ..	do
48	do	Somaskandamurti	do ...	do
49	$6\frac{1}{2}\times4\frac{3}{4}$	Chakradanamurti	do ...	do
50	do	Vishakanthamurti	do ...	do
51	10×8	Divyalingesvara Temple, front tower	Hardanhalli ...	do
52	12×10	Paravasudeva Temple, front mantapa	Gundlupet ...	do
53	do	Do pillar in front mantapa ...	do ...	do
54	$6\frac{1}{2}\times4\frac{3}{4}$	Do North tower	do ...	do
55	12×10	Nanjundesvara Temple, front tower	Nanjangud ...	do
56	do	Dakshinamurti	do ...	do
57	$6\frac{1}{2}\times4\frac{3}{4}$	Pillar in front mantapa	do ...	do
58	do	Ekapadamurti	do ...	do
59	do	Seal of copper plates	Mysore ...	do
60	$8\frac{1}{2}\times6\frac{1}{2}$	Hoysalesvara Temple, Ashta-dikpalakas ..	Halebid ...	Hassan
61	do	Do Indra on an Elephant ...	do ..	do
62	do	Do Kamsasura-samhara .	do ...	do
63	do	Do Krishna and the hunchback ...	do .	do
64	do	Do Krishna and Indra	do ...	do
65	do	Do Krishna and Kalasura ...	do ...	do
66	do	Do A figure with a long coat and kamarband.	do ...	do
67	do	Do Mosale and Hamsa	do ...	do
68	do	Do Scene of a battle between Karna and Arjuna.	do ...	do
69	do	Do Scene of a battle between Karna and Arjuna.	do ..	do
70	do	Do Scene of a battle between Arjuna and Isvara.	do ...	do
71	do	Do Girijakalyana	do ...	do
72	do	Do music	do ...	do
73	do	Do Shanmukha and Surapadma ..	do ...	do
74	do	Do Isvara-natana	do ...	do
75	do	Do Figures wearing ornaments ...	do ..	do
76	do	Do Prahladacharitre	do ..	do
77	do	Do do ...	do ...	do
78	do	Do A figure in the agni-konda ...	do ..	do
79	do	Do Narasimha and Hiranya-kasipusamhara.	do ...	do
80	do	Do Ravana and Rama on spring-wheels.	do ...	do
81	do	Do Scene of a battle between Arjuna and Karna.	do ...	do
82	do	Do Dussasana vadhe	do ..	do
83	do	Do Pushpaka . .	do ...	do
84	do	Do Scene of a battle between Arjuna and Isvara.	do ...	do
85	do	Do Figures wearing ornaments ...	do ...	do
86	do	Do Scene of a battle between Arjuna and Karna.	do ...	do

List of Photographs.—*contd.*

No.	Size	Description	Village	District
87	$8\frac{1}{2}\times6\frac{1}{2}$	Hoysalesvara Temple, Scene of a battle between Arjuna and Bhishma.	Helebid ...	Hassan
88	do	Do Figures wearing ornaments ..	do ...	do
89	do	Do Scene of a battle between Drona and Bhima.	do ...	do
90	do	Do Vaisampayara tank ..	do ...	do
91	do	Do Dussasana vadhe ...	do ...	do
92	do	Do Bhagadatta's elephant killed by Arjuna and Krishna.	do ...	do
93	do	Do Scene of a battle between Bhima and Yekanga	do ...	do
94	do	Do Scene of a battle between Karna and Arjuna a soldier using a telescope.	do ...	do
95	do	Do A seated figure of Dakshinamurti wearing a long coat with buttons.	do ...	do
96	do	Do Figures of Brahma, Vishnu, Shanmukha and Ganapati.	do .	do
97	do	Do Figures wearing ornaments...	do ...	do
98	do	Do Dohala vriksha	do ...	do
99	do	Do Mosale and Hamsa ...	do	do
100	do	Do Mosale with figures ..	do ..	do
101	10×8	Do South niche with base ...	do ...	do
102	do	Copper plates from Hole-Narsipur	...	do
103	12× 0	Harihareswara Temple, North view .	Harihar ..	Chitaldrug
104	do	Do North mantapa	..	...
105	do	Do South porch	do ..	do
106	10×8	Do Lamp pillar	do ..	do
107	do	Do South west corner with parapet.	do ..	do
108	do	Do South-east corner with inscriptions.	do ...	do
109	do	Virabhadra temple, door-way	do .	do
110	do	Amman temple, south view	do ...	do
111	$6\frac{1}{2}\times4\frac{3}{4}$	Copper plates from Harihar ..	do ...	do
112	12×10	Isvara Temple, South view	Nanditavare ..	do
113	do	Do South niche with base .	do ...	do
114	10×8	Do Plank for betel leaves with ornaments.	do ..	do
115	do	Isvara Temple North side mantapa with base ...	Anekonda ...	do
116	do	Do Pillers in front	do ...	do
117	do	Do Door-way inside	do ...	do
118	12×10	Amritesvara Temple, North tower	Amritapur ...	Kadur
119	do	Do North side wall with parapet ...	do ...	do
120	do	Do Noth-east base with towers ...	do ...	do
121	do	Do East base with towers ...	do ...	do
122	do	Do North side view ..	do ...	do
123	do	Do Figure in front of tower .	do ...	do
124	10×8	Do South side base with towers ...	do ...	do
125	do	Do South side base with towers .	do ...	do
126	do	Do South side panel with ornaments	do ..	do
127	do	Do Figure of Bhairava in the compound.	do ...	do
128	do	Do Door-way of a ruined temple in the compound.	do ...	do
129	do	Do Outer view of north compound wall with parapet.	do ...	do
130	do	Copper coins from Shimoga	...	Shimoga
131	do	Do do		do
132	do	Do do		do
133	do	Do do		do
134	$6\frac{1}{2}\times4\frac{3}{4}$	Gold coins do		do
135	do	Do .. do		do
136	12×10	Copper plates from Gummareddipura	...	Kolar
137	do	Do do . ..	...	do
138	do	Copper plates and seal from Gummareddipura ..		do

List of Drawings.

No.	Description	Village	District
1	Pillar in Somesvara Temple	Harnohalli	Hassan
2	Elevation of Chamundaraya Basti . ..	Sravanabelgola	do
3	Do of Buchesvara Temple ..	Koramangala	do
4	Ground plan of Siva Temple	Chatchathalli	do
5	Do of Vishnu Temple .. .	Jaygal ..	do
6	Hoysalesavara Temple, ornamental base	Halebid	do
7	Bastihalli ceiling	Do	do

PART II.—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

1. Epigraphy.

63. Most of the new records discovered during the year under report can be assigned to specific dynasties such as the Gangas, Cholas, Hoysalas, Pâṇḍyas, Vijayanagar and Mysore. There are also a few inscriptions which relate to the Nâyaks of Madura, the Sêtupatis of Râmnâḍ, the Mahrattas, and to the Ummattûr, Yalahanka, Belur, Talkad, Sôlûr and Kârugahalli chiefs, besides two more which refer to the minor chiefs of Kôḷûr and S'ivagiri. Among the discoveries of the year the plates of Durvinîta and the old epigraphs copied at Talkad, Hemmige, Vijayâpura and A'lgôḍu, all in T.-Narsipur Taluk, deserve special mention as they supply some new items of information about the Gangas. Several records found in T.-Narsipur and Seringapatam Taluks are also of importance as giving some interesting information about the Hoysala and Vijayanagar kings and their feudatories. The plates of Harihara display considerable literary merit, while those of Chikka-Dêva-Râja-Oḍeyar contain the longest record copied during the year.

THE GANGAS.

64. About a dozen records copied during the year are assignable to the Ganga kings. A few more may be of the same period though they do not name the reigning king. The most important of these records is a set of copperplates of the Ganga king Durvinîta.

Durvinîta.

65. The plates of Durvinîta (see Plate II) mentioned above are 5 in number, each measuring $8\frac{3}{4}''$ by $2\frac{1}{4}''$, the first plate being inscribed on the inner side only, while the last plate is inscribed on both the sides. They are strung on a circular ring which is 3" in diameter and $\frac{1}{4}''$ thick, and has its ends secured in the base of an oval seal measuring $1\frac{1}{4}''$ by 1". The seal bears in relief an elephant standing to the right. The plates, which are in a good state of preservation, are engraved in excellent Haḷa-Kannada characters. They were in the possession of Aṇṇayya-seṭṭi, a resident of Gummareḍḍipura, Srinivaspur Taluk. Mr. G. Venkoba Rao, B.A., of the Madras Archæological Department gave me intimation of the existence of these plates in a letter which he wrote to me from Kolar on the 1st September 1911.

66. The language of the inscription is Sanskrit throughout, and, with the exception of the five imprecatory verses at the end, the whole is in prose. It is mostly identical with Dodballapur 68 as regards the genealogy and the details about the various kings. But, with regard to Durvinîta, the present inscription gives more details than are to be found in Dodballapur 68, Tumkur 23 and others. It says of him that he was the son of Jyêshṭhâ; that he was adorned with, among others, the title *Avinîtasthira-prajâlaya*; that he was equal to Krishṇa, the ornament of the Vrishṇi race; that he was of the lineage of Krishṇa; and that he was an abode of matchless strength, prowess, glory, modesty, learning and magnanimity. It then proceeds to record that Durvinîta, in the 40th victorious year of his reign, on the 12th lunar day in the dark fortnight of the month Mâgha, on a Wednesday, on the day of the *nakshatra* under which he was born, at the celebration of the anniversary of his birth-day, granted, with pouring of water, exempt from the thirty-two (imposts), the village named Koduñjeruvu in the Pudalnâḍa-râshṭra to the Brâhmaṇas Bhava-śarma and Agni-śarma of the Bhâradvâja-gôtra, residents of Koṭaṭṭûra, who were well versed in the science of sacrifices (*yajña-vidyâ*), devoted to the study of the *shaḍangas*, incessant drinkers of the Sôma juice (*avichchhinna-sôma-pîthâbhyâm*) and strict performers of the six duties. Then follow 5 imprecatory verses at the end of which we are told that the plates were engraved by Kongaṇi Perndaṭṭakâra of the lineage of Kûnâchârya and that land that could be sown with one *khaṇḍuka* of seeds was granted to him. The names Bhavarudra-śarma, Drôṇa-śarma and Skanda-śarma are written below line 33 with marks

Ib

IIa

IIb

IIIa

IIIb

IVa

IVb

Va

Vb

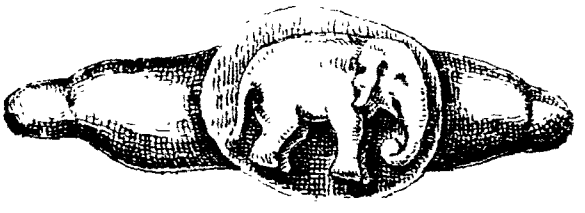


Plate II.

Gummareḍḍipura Plates of Durniuîta. A.D. 550.

(I *b*) 1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-kulâmala-vyômâ-

2. vabhâsana-bhâskarasya sva-khâḍgaika-prahâra-khaṇḍita-mahâ-śilâstambha-labdha-bala-parâkrama-ya-

3. s'asa dâruṇâri-gaṇa-vidâraṇa-ra ôpalabdha-vraṇa-vibhûshaṇa-vibhûshitasya Kâṇvâyana-

4. sa-gôtrasya śrîmat-Kongaṇivarmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-

5. vinaya-vihita-vṛittasya samyak-prajâpâlana-mâtrâdhigata-râjya-prayôjanasya nânâ-śâstrârttha-

(II *a*) 6. sad-bhâvâdhigama-praṇîta-mati-viśêshasya vidvat-kavi-kâñchana-nikashôpala-bhûtasya viśêshatô'py anavaśê-

7. shasya nîti-śâstra-vaktṛi-prayôktṛi-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattakasûtravṛittêḥ praṇêtu

8. śrî-Mâdhava-mahâdhirâjasya putrasya pitṛi-paitâmaha-guṇa-yuktasya anêka-chaturddanta-yuddhâ-

9. vâpta-chatur-udadhi-salilâsvâdita-yaśasa samada-dvirada-turagârôhaṇâtiśayôtpanna-têjasa

10. dhanur-abhiyôga-sampâdita-sampad-viśêshasya śrîmadd-Harivarmmamahâdhirâjasya putrasya guru-gô-

(II *b*) 12. Brâhmaṇa-pûjakasya Nârâyaṇa-charaṇânudhyâtasya śrîmad-Vishṇugôpamahâdhirâjasya putrasya

13. Triyambaka-charaṇâmbhôruha-rajaḥ-pavitrîkṛitôttamâṅgasya vyâyâmôdvṛitta-pîna-kaṭhina-bhuja-dvayasya

14. sva-bhuja-bala-parâkrama-kkraya-kkrîta-râjyasya kshut-kshâmôshṭhapiśitâśana-prîtikara-niśita-dhârâsê

15. Kaliyuga-bala-paṅkâvasannna-dharmma-vṛishôddharaṇa-nitya-sannaddhasya śrîman-Mâdhava-mahâdhirâjasya putrasyâ-

16. vichchhinnâśvamêdhâvabhṛithâbhishikta-śrîmat-Kadamba-kula-gagana-gabhastimâlina śrî-Krishṇavarmma-mahâdhirâjasya

(III *a*) 17. priya-bhâginêyasya janani-lêvatânka-pariyanka êvâdhigata-râjyâbhishêkasya vijṛimbhamâṇa-śakti-

18. trayasya parasparânavamarddênópabhujyamâna-trivargga-sârasya asambhramâvanamita-samasta-sâmanta-

19. maṇḍalasya nirantara-prêma-bahumânânurakta-prakṛiti-varggasya vidyâvinayâtiśaya-paripû-

20. tântarâtmana Kârttayugina-râja-charitâvalambina anêka-samara-vijayôpârjjita-vipula-yaśaḥ-

21. kshirôdaikârṇṇavikṛita-bhuvana-trayasya niravagraha-pradâna-śauryyasya avishahya-parâkramâ-

(III *b*) 22. krânta-prati-râja-mastakârppitâpratihata-śâsanasya vidvatsu prathama-gaṇyasya śrîmat-Kongaṇi-mahâdhirâ-

23. jasya Avinîta-nâmnaḥ putrêṇa Punnâṭa-râja-Skandavarmma-priya-putrikâ-janmanâ sva-guru-guṇânugâminâ pi-

24. trâ'para-suta-samâvarjjitavâpi Lakshmyâ svayam abhipratyâliṅgita-vipula-vaksha-sthalêna vijṛimbhamâ-

25. ṇa-śakti-trayôpanamita-samasta-sâmanta-maṇḍalêna Andariya A'lattûra Poruḷarea Pernnagarâdya-

26. nêka-samara-mukha-makhâhûta-prapâta-śûra-purusha-paśûpahâra-vighasa-vihastîkṛita-Kṛitântâgni-mukhêna

(IV*a*) 27. S'abdâvatâra-kârêṇa Dêvabhâratî-nibaddha-Vaḍḍakathêna Kirâtârjunîyê pañcha-daśa-sargga-ṭîkâkârêṇa

28. Durvvinîta-nâmadhêyêna samasta-Pânnâḍa-Punnâḍâdhipatinâ Vaivasvatênêva Manunâ varnnâśramâbhira-

29. kshiṇâ dakshiṇân diśam abhigôptum paryyâptavatâ prâtijanînêna suprajasâ sammatêna sutarâm

30. Jyêshṭhâ-tanayêna anupama-bala-parâkrama-dyuti-vinaya-vidyâdhâraprabhâva-guṇa-gaṇa-nilayênâ-

31. vinîta-sthira-prajâlaya-prabhṛity-anêka-guṇa-nâmâṅkôpaśôbhitêna sakala-kakum-maṇḍala-vyâpta-yaśasâ

IV*b*) 32. Vṛishṇi-kula-tilaka-Kṛishṇa-samêna Kṛishṇa-kuḷêna Koṛaṭṭûra-vâstavya-Bhâradvâjasa-gótrâbhyâm prâvacha-

33. na-kalpâbhyâm yajña-vidyâ-pâragâbhyâm shâḍanga-vidîm vṛittim âsthitâbhyâm avichchhinna-sóma-pîthâbhyâm sha-

34. ṭkarmma-nirata-sampad-upapannâbhyâm Bhavarudra-śarmma-Drôṇaśarmma-Skanda-śarmma-Bhava-śarmmâgni-śarmma-brâhmaṇâbhyâmm âtmanaś chatvârimśad-vijaya-

35. saṃvatsarê Mâgha-mâsa-Kṛishṇa-paksha-dvâdaśyâm Budha-vârê sva-nakshatrikâyâm varsha-varddhana-mahâ-maha-sa-

36. mavâyê dvâtrimśat-parihâra-samanvitam udaka-pûrvvan dattaḥ yaś châtma-kulê sâkulaḥ Pudalnâḍa-râshṭrê

(V*a*) 37. Koḍuñjeṛuvu-nâma-grâmaḥ lôbhât pramâdâd vâ'paharêt nnâ sa pañchamahâ-pâtaka-saṃyuktô bhavati

38. api châtra Manu-gîtâḥ ślôkâḥ sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭim varsha-sahasrâṇi ghôrê

39. tamasi varttatê | bhûmi-dânât paran dânam na bhûtan na bhavishyati tasyaiva haraṇât pâpaṃ na bhûtaṃ na bhavishyati

40. adbhir ddattam tribhir bhuktam sadbhiś cha paripâlitam êtâni na nivarttantê pûrvva-râja-kṛitâni cha | bahubhir vvasudhâ

41. dattâ bahubhiś châbhipâlitam yasya yasya yadâ bhûmis tasya tasya tadâ phalam brahmasvan tu visham

(V*b*) 42. ghóram na visham visham uchyatê visham êkâkinam hanti brahmasvam putra-pautrikam Kûnâchâryyânva-

43. yêna Koṅgaṇi-Perndaṭṭakârêṇa likhitam tasmâd êka-kaṇḍuka-vapêtkshêtran dattam‖

Plate III.

Stone Inscription of S'ivamâra at Vijayâpura near Talkad.

1. svasti śrî-Koṅguṇi-Muttarasara S'iva-
2. mâra pṛithuvî-râjyam kiye Maṇale-arasa
3. Kûmbaḍi Kiḷale-nâḍ âḷe Kuḷattûr Oḍa-
4. di Kiṛupeḷnagar âḷe Kiṛupe-
5. nnirvvarkkam punpulam ella pattondi vi.
6. idan aḷippon pañcha-mahâ-pâtaka...
7. ntan okkal kula-nâsam aṛuvon ida...
8. yav âḷde gauṇḍanam âmûḷûṛe ‖
9. Piriyân Gaṇḍan varedôn ava
10. kaḷ-kuḍâdongam aduve

Stone Inscription of Nîtimârga II at Talkad.

1. svasti śrî S'aka-nṛipa-kâlâtî.
2. saṃvatsaraṅgaḷ eṇṭu-nûṛa-ayvatta-ê-
3. ḷane pravarttise Vijayam emba saṃ-
4. vatsaramum âge Nîtimârgga-Permma-
5. nâḍigaḷ pṛithuvî-râjyam geye A'-
6. sayuja-mâsadoḷ Taḷekâḍa ma-
7. hâ-nagaramuṃ Paṭṭaṇavasantara Ma-
8. ñchayyanu ippatta-ayvaru keṛe-
9. ya....besake trivarggadavaru
10. sa...dravyama koṭṭu chandrâdi-

11. na bittuvâṭama paḍedu
12. brahma-dêya guttage
13. kâṛa bâda.
14.

Tamil Inscription of Vishnuvardhana on the base of the Kîrtinârâyaṇa temple at Talkad.

Vishṇuvaddhana-Poyśaḷa-Dêvar Hêmaḷambi-saṃvarsarattu Márgaḷi-másattu pûrva-pakshattu Veḷḷikkiḷamaiyum trayôdaśiyum perṛa Viśákattu náḷ Adiyimánai nirmmûlittu Taḷaikkáḍu koṇḍu śri-Kîrttinârâyaṇa-pperumâḷai-ttiru-pritishṭhai-paṇṇi-y-inná

PLATE IV.

Harihar Plates of Dêva-Râya II. A. D. 1426.

(1 *b*).

1. śrî-Sarasvatyai namaḥ | śrî-Gaṇâdhipatayê namaḥ | śrî-Narasiṃhâya
2. namaḥ | śrî-Gôpâlakrishṇâya namaḥ | êtad râjâdhirâjasya trâ-
3. tur ambhôdhi-mêkhaḷâṃ | saṅgrâmê Târakârâtér Dêva- Râjasya śâ-
4. sanaṃ | avyâ tvâm ânanê hastî dṛishṭyâ yasya dayâ-duhâ | nadî-
5. mâṭṛikatâṃ yânti narâṇâm kâya- nivṛitaḥ | kalyâṇâni karê
6. karôtu vasudhâṃ vârâkarâd uddharan daṃshṭrâ-kânti-tatir ya-
7. tô diśi diśi vyâtanvatî chandrikâṃ | lôka-grâma-vidhâna-
8. lôlupa-dhiyâ krôḍîkṛitê Vêdhasâ sûtê vyômani sûtra-pâ-
9. ta-sushamâṃ sô'yaṃ Kiri-grâmaṇîḥ | dhâtrî putrîśvarôtsaṅga-bhû-
10. shâ pushṇâtu vaḥ śriyaṃ | anubaddhêva yâ sindhôḥ sîkaraiḥ
11. svêda-bindubhiḥ | asti chûḍâmaṇiḥ S'ambhôr ambhôrâśês tanûbha-
12. vaḥ | Mahêndra-nagarî-nârî-magalya-sthâpanaushadhaṃ | tatô Ya-
13. dor abhûd vaṃśô bhajan parvabhir unnatiṃ | yaśô-dhauta-diśâṃ râja-
14. ratnânâṃ yatra saṃbhavaḥ | tatrâbhûd Bukka-bhûpâlô Vṛitrâri-sa-
15. ma-vikramaḥ | krîḍâ-putrîkṛitârâtiḥ kîrti-śâkhâ-mahî-
16. ruhaḥ || pâlayan yaḥ prajâḥ sarvâḥ pakshapâta-parâṅmukhaḥ |
17. vyatanôd viratotkaṇṭhâṃ dharitriṃ chakravartishu | putrô'bhû-
18. d asya puṇyêna mahîbhâjâṃ mahîyasâ | râjâ Hariha-
19. rô nâma nâmaśêshîkṛitâhitaḥ | arthânubandhinî Tuṅgabhadrâ
20. yad-dâna-dhârayà | parjanyôpajña-saubhâgyâḥ pratyâdi.
21. ti nimnagâḥ | bhadrâ yad-râjadhânî maṇi.nivaha-ma

Gavisômanhalli (Hole-Narsipur Taluk) Plates.
A. D. 1474.

1. śrî śubham astu nirvvighnam astû
2. namas tuṅga- śiras-stumbi- chandra-
3. châmara-châravê trailôkya-nagarâ-
4. rambha-mûla-stambhâya S'am-
5. bhavê || svasti śri-jayâdbhudaya-
6. S'âlivâhana-S'aka-varusha 1395
7. sanda varttamâna-Jaya-saṃvatsarada
8. Kârttika 12 lu śrîmat-mahâ-sâvan-
9. tâdhipati mûvaru-râyara- gaṇ-
10. ḍa gaṇḍa- bhêruṇḍa gaja-siṃhva Sô-
11. vaṇṇa-Veḍeyarû Gaviya Tiru-
12. mala-dêvarige koṭṭa dharmma-śâsanada

13. kramav ent endare namage Dêva-Râya-
14. mahârâyaru amarada nâya-
15. ka-tanakke pâlisida Sâti-grâmada
16. staḷakke saluva Teraṇeyada
17. staḷada Sôvanahaḷi-grâma | Karu-
18. ganahaḷi-grâma | ubhaya grâma-
19. nû Udvâna-dvâdaśeyalli sa-
20. heraṇṇyôdaka-dâna-dâra-pûrvva-
21. tavâgi Gaviya Tirumala-dêva-
22. rige dâreyan eṛadu ko-

Stone Inscription at Ganji-makân, Doḍḍa-Kirangur, Seringapatam Taluk.

Bismillâh ir rahimân ir rahîm
dar t' âlluqai dârus saltanat
ek qite zamîn dar tûl
panj sad dira dar arz
panj sad dira barâye qubûr
ahile Islâm az huzûr
Bâdshâi zamân Tîpû
Sultân khalladallâhu mulkohû
va saltanatahû mukarrar farmûda
tauliyate ân ba shafaqqatt
Shâhe darvêsh istikhrâr
yâfta panjum mâhe Rabbî-
us-Sâni san 1207 Hijri
mutâbikhe shashume mâhe Zâkarî
sâle Sahar san 1220 Muhammad.

Labels over doorways in the Gôpâlakrishnasvâmi temple at Kannambaḍi.

S'rî-Kêśava.
S'rî-Trivikrama.

indîcating that they should precede the names of the donees. These are no doubt intended to represent the three ancestors of the donees, who appear to have been brothers The meaning of another epithet applied to the donees, namely, *prâvachana-kalpâbhyâm*, is not clear. Of the places mentioned in the record, Pudalnâḍu is mentioned in an inscription of Râjarâja (Mulbagal 123), of A. D. 1003, as being situated in the Ganga 6000 District. I am unable to identify the other places. It is not likely that Kottûr of Srinivaspur and Mulbagal Taluks is identical with Koṛaṭṭûr.

67. This inscription is of considerable importance in other ways also, as it enables us to interpret correctly some of the expressions occurring in other Ganga plates.

(*a*). From the expression—S'abdâvatâra-kâra Dêva-bhâratî-nibaddha-Brihatvathah—in Tumkur 23 it has been supposed that Durvinîta had Pûjyapâda, the Jaina author of S'abdâvatâra, for his teacher. But the corresponding portion of the present record which runs

S'abdâvatâra-kârêṇa Dêvabhâratî-nibaddha-Vaḍḍakathêna Kirâtârjunîyê pañchadaśa-sarga-ṭakâ-kârêṇa Durvinîta- nâmadhêyêna

makes it quite plain that Durvinîta himself was the author of a S'abdâvatâra, as also of a Sanskrit version of the Paiśâchî Vaḍḍakathâ or Brihatkathâ and a commentary on the 15th *sarga* of the Kirâtârjunîya, so that there is no ground at all for connecting Pûjyapâda with Durvinîta. We can now confidently correct the expression in Tumkur 23 thus :—S'abdâvatâra-kârô Dêvabhâratî-nibaddha-Bṛihatkathah. That Durvinîta was the author of the third work had long been known, but his authorship of the other two works is learnt for the first time from this record. It is interesting to know that the Brihatkathâ had been rendered into Sanskrit centuries before Sômadêva and Kshêmêndra wrote their versions. In case this king is identical with the Durvinîta mentioned in the *Kavirâjamârga* as a great Kannada prose writer, his many-sided scholarship is really worthy of admiration.

(*b*). The expression—pitrâ' para-suta-samâvarjitayâ'pi Lakshmyâ svayam abhipratyâlingita-vipula-vakshasthalêna—which also occurs in Bangalore 141, Maddagiri 110 and Dodballapur 68, can only mean " Though the father, Avinîta, had intended the crown for another son (*apara-suta*), the goddess of sovereignty came of her own accord to Durvinîta ". This is a fact of some historical importance, which appears to derive support from Chikmagalur 50 which tells us that Nirvinîta's younger son was placed on the Kongaṇi throne by Kâḍuvaṭṭi (*i.e.*, the Pallava king) and Vallavarasa (*i.e.*, Ballaha or the Râshṭrakûṭa king). Nirvinîta here stands for Avinîta and his younger son is no other than Durvinîta. It is remarkable that centuries later we find a repetition of the same incident, though under different circumstances, in the case of another Ganga king, S'ivamâra II, who was crowned by kings of the same two dynasties, namely, Nandivarma and Gôvinda III.

(*c*). The present record agrees with Dodballapur 68 and Tumkur 23, though the latter does not name the king, in stating that Durvinîta was the son of the daughter of Skandavarma, king of Punnâṭa, Punnâṭa-râja-Skandavarma-priya-putrikâ-janmanâ, and adds that her name was Jyêshṭhâ. The expression *sva-guru-guṇânugâminâ*, which is also found with some variations in Maddagiri 110, Bangalore 141 and Dodballapur 68, simply means " following in the footsteps of his father (*guru*) ".

68. The inscription is not dated. According to Mr. Rice, who gives A. D. 517 as the date of Dodballapur 68, which was issued in the 35th year of Durvinîta's reign, the date of the present record, which was issued in the 40th year, would be A. D. 522. But I venture to think that the word *vijaya* in Dodballapur 68, on which his date is based, does not represent the cyclic year of that name, but merely means "victorious". This becomes evident when we compare *panchatrimsad-vijaya-samvatsarê* of that record with *chatvârimsad-vijaya-samvatsarê* of the present inscription, inasmuch as both the 35th and 40th years cannot be Vijaya. In this connection the expression *prathama-vijaya-samvatsaram* of Palkad may also be compared. The same remark also applies to the word *vijaya* of Dodballapur 67, taken as Jaya by Mr. Rice, on which his date A. D. 459 is based. It will thus be seen that the specific dates for Avinîta and Durvinîta derived from Dodballapur 67 and 68 have no strong base to stand upon. Nagar 35, of 1077, which gives the genealogy of the Gangas

exactly as it is found in the copper plates, appears, however, to give us a clue to the period of Durvinîta. In describing Durvinîta it tells us (lines 28-29) that he seized Kâḍuveṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne. I venture to think that the reference here is to the Chalukya king Jayasimha, grandfather of Pulakêśi I, who is said to have been at war with the Pallavas and to have been eventually slain by a Pallava king. If he was the daughter's son of Durvinîta, as stated in the above inscription, this synchronism ought to help us in determining Durvinîta's time. His period may therefore be taken broadly as the first half of the 6th century.

69. As far as I can see, there are no indications that would lead one to suspect the genuineness of the present record. Its language is not corrupt; the orthography is mostly unexceptionable and the palæography free from blunders with regard to the test letters *ba*, *kha*, etc. The plates are beautifully engraved and appear to be a genuine record of the 6th century.

S'rîpurusha.

70. Two inscriptions copied at A'lgôḍu and Hemmige, both in T.-Narsipur Taluk, belong to this reign. The former, on a stone built into the ceiling of the Siddhêśvara temple, cannot be completely read. It appears to record that while S'rîpurusha-mahârâja was ruling the earth Mâdigo....granted some land, and ends with this imprecatory sentence—May the family of him who destroys the grant perish. The other record, which is on a stone near the Kannada School at Hemmige, tells us that while Konguṇi-mârâja was ruling the earth and Permanaḍi-gaḷ was governing Pemoge, the residence of the queen (*arasiya baseti*), Dêva ... made some grant. This Konguṇi-mârâja is apparently S'rîpurusha, who had the title Prithvî-Kongaṇi, and Permanaḍi his son S'ivamâra. It is also likely that the names represent S'ivamâra I and S'rîpurusha, who were the first to assume the titles Prithvî-Kongaṇi and Permanaḍi respectively. Pemoge is the village Hemmige itself. A fragmentary Sanskrit inscription on a stone brought from some other place and built into the north outer wall of the Pâtâḷêśvara temple at Talkad, which mentions Permanaḍi and a Noḷamba king, may also belong to the reign of S'rîpurusha. None of the three records is dated.

S'ivamâra.

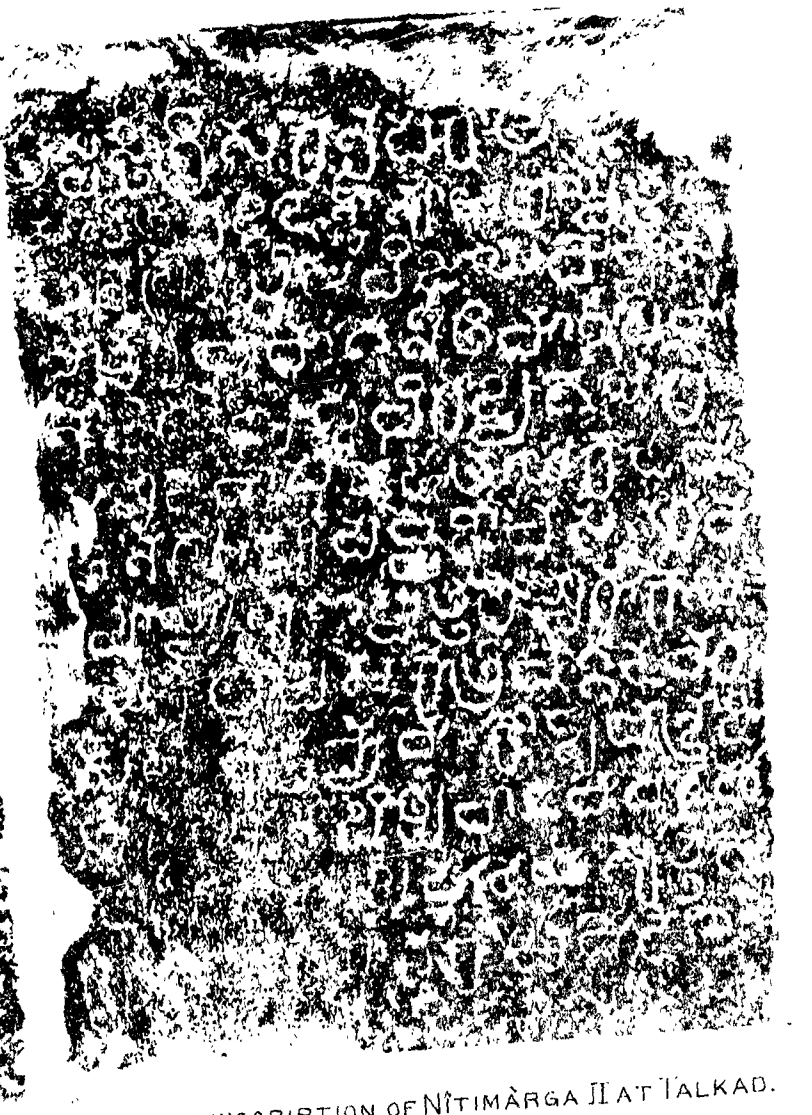
71. There is only one inscription of this reign. It is engraved on a stone built upside down into the west wall of the Arkêśvara temple at Vijayâpura near Talkad (Plate III). The stone is damaged on the left side. The epigraph, which contains no date, tells us that while Konguṇi Muttarasa's [son] S'ivamâra was ruling the earth and while Maṇale-arasa and Oḍedi of Kuḷattûr were governing respectively Kûmbaḍi (?) Kiḷaleṇâḍu and Kiṟupeḷnagara, some grant was made to the Twelve of Kiṟupeḷna [gara]. The engraver was Piriyân Gaṇḍân.

Ereyappa.

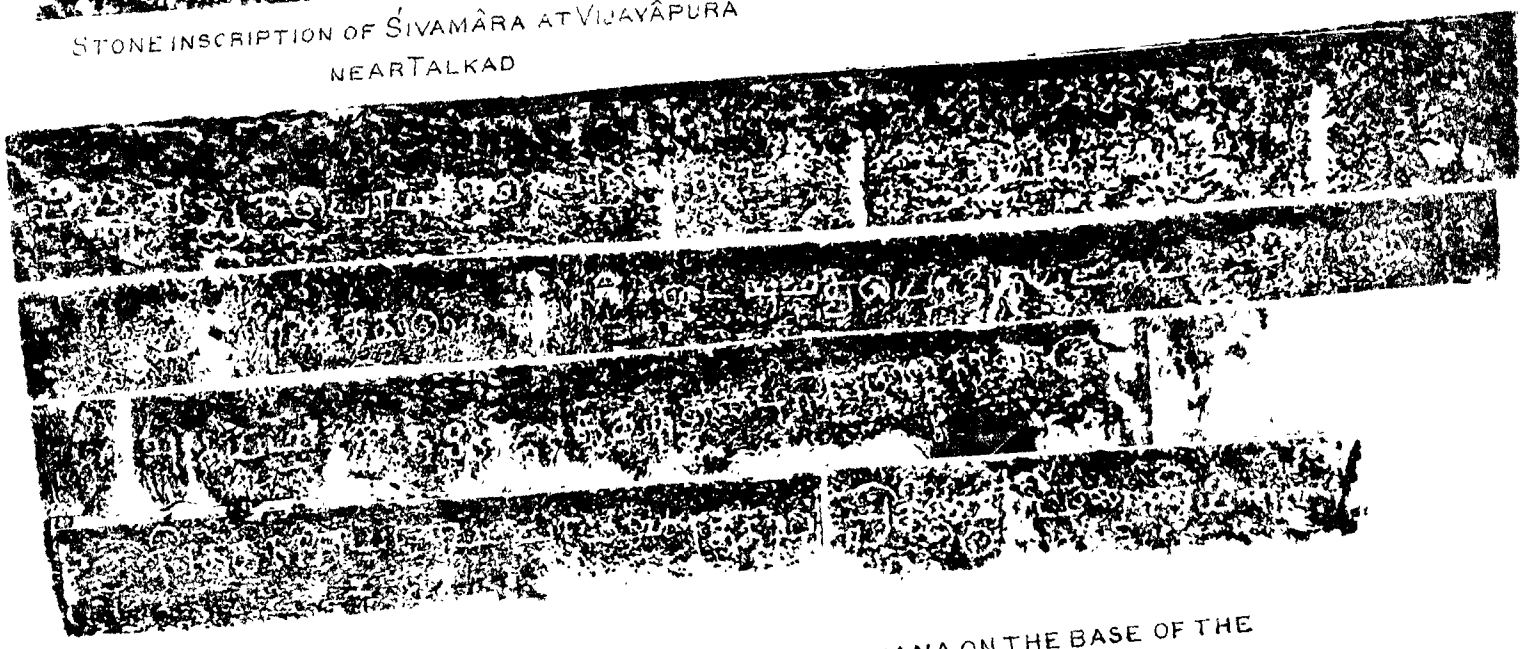
72. An epigraph of this king was copied in the ruined fort to the south of Vijayâpura near Talkad. The meaning of portions of this record is not quite clear. It says that while Ereyappor was ruling the earth and S'aucha-Maṇaleyar and Nanni-Malalûr were governing ? Santâna, a grant of money in the shape of taxes was made to the Twelve of Kiṟuvelnagara with the ? consent (*samâdhi*) of Raṇa pârar and Maṇaleyarasar. A further grant of 25 *kandugas* of paddy was also made. The lands of the Brahmans were to be exempt from taxes. After mentioning another grant by Arasaṇṇa, the first portion of the record ends with the statement that he who levies taxes shall be childless and the seeds sown in his fields shall not sprout. Then follows a supplementary grant recording the gift of a sluice and some lands to Noyyavâlarayyamman. The epigraph is not dated; but the mention of Maṇaleyarasa and the Twelve of Kiṟuvelnagara may well lead us to suppose that the date of the present inscription cannot be far removed from that of the inscription of S'ivamâra referred to in the previous para. And this supposition also derives support from the fact that only the square form of *ba* is used in the record. If this be so, the Ereyappa of this inscription cannot be indentical with Ereyappa, son of Bûtuga, who ruled at the beginning of the 10th century. He is in all probability the son of S'ivamâra mentioned in Seringapatam 16 and Nelamangala 60. In my *Report* for 1909, para 53, a Raṇapâkarasa, who probably lived at about A.D. 800, is mentioned. He is no doubt identical with the Raṇapâra of this record, *k*



STONE INSCRIPTION OF ŚIVAMÂRA AT VIJAYÂPURA NEAR TALKAD



STONE INSCRIPTION OF NÎTIMÂRGA II AT TALKAD.



TAMIL INSCRIPTION OF VISHNUVARDHANA ON THE BASE OF THE KÎRTINÂRÂYANA TEMPLE AT TALKAD

there being an excusable mistake on my part for *r*, the two letters being very similar in old Kannada records.

Nîtimârga I.

73. An inscription at Emmadûr (Malvalli 68), which has now been correctly copied, is a record of this king. It tells us that while Nîtimârga-Konguṇivarma-dharma-mahârâjâdhirâja, lord of the excellent city of Kovaḷala, lord of Nandagiri, śrîmat-Permanaḍigaḷ was ruling the earth, a grant of paddy was made to the 99..... Its date may be about 860.

Nîtimârga II.

74. An inscription of this king (Plate III) was found on a stone forming one of the steps of the canal in front of the Gaṇapati temple at Talkad. The letters are worn on the right side at the bottom of the stone. It records that while Nîtimârga-Permanaḍigaḷ was ruling the earth, in the S'aka year 857, the year Vijaya, (*i.e.*, A.D. 933), in the month of A'śvayuja, the *mahâ-nagara* of Taḷekâḍu, Paṭṭaṇa-vasantara Manchayya and the Twenty-five, having paid money for the repair of the tank, received *bittuvâḍu*. The Nîtimârga of this epigraph is Ereyappa, son of Bûtuga. Another inscription found on the sluice of the tank at A'lgôḍu, T.-Narsipur Taluk, probably belongs to the same reign. It records that during the reign of Satya-vâkya Permâḍi Govindara's *pergeḍe* Châmuṇḍayya built the sluice, and ends thus—May there be longevity and prosperity; may all be well. But it may be objected that the king's name does not occur here at all. As Channarâyapaṭṇa 251, which applies the title Satyavâkya-Permanaḍigal to Ereyappa, mentions a Gôvindarasa under him, who may be identical with the one in the present record, the latter has been assigned to that king. T.-Narsipur 69, found at the same place, mentions a Gôvinda, who was a contemporary of Mârasimha, and a Châmuṇḍa, his grandson. From this it may naturally be concluded that the king meant was Râchamalla Satya-vâkya Permanaḍi IV. But it is not likely that Gôvinda's grandson would be mentioned as his *pergeḍe*.

75. A few other inscriptions which, judging from their palæography, appear to belong to the Ganga period, may also be noticed here. On a pillar near the tank at A'lgôḍu, T.-Narsipur Taluk, is an inscription, dated in A.D. 992, which records a grant by Mêcha-gâvuṇḍa. An inscription on the *gômukha* of the image of the village goddess Dubbalamma in a temple to the north of Mûgûr, T.-Narsipur Taluk, says that it was caused to be made by Chingidgaṇḍa-Mâḷakka. Another at Mùgûr (T.-Narsipur 88), now correctly copied, is a Jaina epitaph. It records that Ami [ta]bbe-kantiyaḷ, senior disciple of Toyvabbe-kantiyar of Sivalayya's *basadi* at Môgûr who was endowed with all the ascetic qualities, expired by the rites of *sallêkhana*, and that her disciple Ayyabbe-kantiyar set up the stone. Two more records near a Bel tree in the *prâkâra* of the Mahâbalêśvara temple on the Châmuṇḍi Hill near Mysore, which also appear to be Jaina epitaphs, record the death of some women and the setting up of the memorial stones. The place is named Mabbela-tîrtha. In Mysore 16, of 1127, it is called Marbaḷa-tîrtha. The present name Mahâbala is very likely an adaptation of the old name Mabbela or Marbaḷa. The epitaphs bear testimony to the antiquity of the place.

The Cholas.

76. A number of records of the Chola dynasty was copied at Talkad, Taḍimâlingi and Bommûr Agrahâra near Seringapatam. Those copied at Talkad are all fragmentary as the stones which contain them have been removed from ruined temples and put to various uses or have been brought from other places and built into temples at the time of their renovation. Some are printed inscriptions which have now been corrected and completed by a comparison with the originals. Most of the epigraphs are in Tamil, only a few being in Kannada. One of them has the Tamil introduction written in Kannada characters. For other instances of such records see para 67 of my *Report* for 1910.

Râjarâja.

77. Three records of this king, two of them fragmentary, were copied at Taḍimâlingi near Talkad. All of them are engraved on the basement of the Janârdana temple, which they call Iravikulamâṇikka-Viṇṇagar, *Viṇṇagar* being the Tamil form of *Vishṇugriha* or a temple of Vishnu. They include T.-Narsipur 35 which

has now been corrected and completed. This record appears to be dated in the 20th year of Râjarâja's reign (*i.e.*, A.D. 1004); the others also may be of about the same period. After the usual historical introduction in which the destruction by the king of the ships at Kândaḷûr-S'âlai and his conquests of Vengai-nâḍu, Gangapâḍi, Nuḷambapâḍi, Taḍigaivaḷi, Kuḍamalai-nâḍu, Kollam, Kalingam, Îla-maṇḍalam and the Iraṭṭapâḍi Seven-and-a-half lakh country are mentioned, T.-Narsipur 35 proceeds to say that in the? 20th year of the reign of śrî-Kôv-Irâjakêśarivanmar *alias* śrî-Râjarâja-Dêvar, Vaśava-gâmuṇḍan and other citizens of Mâyilangai in Iḍai-nâḍu on the southern bank (of the Cauvery) of.... ...pâḍi, having received 100 *kaḷanju* of gold from the temple treasury out of the *pon* that had been paid from the treasury of Periya-Kundavai-âḷvâr to provide for the daily services in the temple of the god Iravikulamâṇikka-Viṇṇagarâḷvâr of the place, sold certain lands of their village to the temple. Periya-Kundavi-âḷvâr was the elder sister of Râjarâja. She is called *Periya* (senior) to distinguish her from Râjarâja's daughter who had also the same name. *Ravikulamâṇikya* was probably one of the titles of Râjarâja. Another epigraph records a similar sale of 13 *vêli* of land to the same temple by Irugamaiyan and other citizens of Mâdêva-chchatuppêdimangalam, who had also received 100 *kaḷanju* of gold from the temple treasury. This sale-deed was written by the village accountant Dêvan Karâḷan and was placed under the protection of the S'rîvaishṇavas. The mention of S'rîvaishṇavas in this old record, engraved long before the birth of Râmânujâchârya, is of some interest, in view of the remarks made by some scholars that the S'rîvaishṇavas came into existence only after his time. The third inscription tells us that the citizens of Jananâthapura in Iḍai-nâḍu granted one *vêli* of land to the same temple to provide for the daily services. This was written by the village accountant Veladêvaiyan.

Râjêndra-Chôḷa I.

78. Two fragmentary inscriptions of this king were copied at Talkad and Taḍimâḷingi. T.-Narsipur 29, 34 and 38 have also been correctly copied. No. 29, which is at Vijayâpura near Talkad, has the usual Tamil introduction written in Kannada characters and is dated in the 6th year of the king's reign (A.D. 1017). The introduction generally gives a list of the king's conquests, which are added to as the regnal years advance. The present inscription, being dated in the 6th year, gives a small list, namely, Iḍaiṭuṟai-nâḍu, Vanavâśi, Koḷḷippâkkai, Maṇṇaikkaḍakkam and Îla-maṇḍalam. It records that in the 6th year of the reign of Kôp-Paragêsarivanmar *alias* śrî-Râjêndra-Pemmaḍi the *garuḍaḍaṇ* of Kiruvennâgara made a grant of land. No. 34 at Taḍimâḷingi, dated in the 10th year (1021), adds a few more conquests, namely, many islands in the sea and the Iraṭṭapâḍi Seven-and-a-half lakh country. It tells us that, in order to provide for a servant to look after the flower-garden of the god Iravikulamâṇikka-Viṇṇagarâḷvâr of Mâyilangai *alias* Jananâthapura in Iḍai-nâḍu on the southern bank (of the Cauvery) of Gangapâḍi *alias* Muḍigoṇḍa-S'ôḷa-maṇḍalam, Kuravan Ulagaḷandân *alias* Irâjêndira-S'ôḷa-Jayamukkâḍâḷvân, the general of the king's great city, deposited 10 *kaḷañju* of gold with the citizens of the place, who pledged themselves to carry out the wishes of the donor for as long as the sun and moon endure. The charity was placed under the protection of the S'rîvaishṇavas. No. 38, also at Taḍimâḷingi, which is dated in the 31st year (1042), gives these further conquests:- Chakragoṭṭam, Madurai-maṇḍalam, Nâmaṇaikkôṇai, Panjappaḷḷi, Mâśuṇi-dêśam, Oṭṭa-vishaiyam, Kôśalai-nâḍu, Taṇḍabutti, Dakkaṇa-Lâḍam, Vaṅgâḷa-dêśam, Uttaṟa-Lâḍam, Gangai, Vijaiyam, Pannai, Malaiyûr, Mâyiruḍingam, Ilangâśôbam, Mâp-Pappâḷam, Mêvilipaṅgam, Vaḷaippandûṟu, Takkôlam, Mâdamaliṅgam, Ilâmuri-dêśam, Mâ-Nakkavâram and Kiḍâram. The inscription records that the citizens of Jananâthapura in Iḍai-nâḍu of Gangaigoṇḍa-S'ôḷa-vaḷanâḍu in Muḍigoṇḍa-S'ôḷa-maṇḍalam made a grant of land for the god S'uttamalliśvaram-uḍaiya Mahâdêvar of their village. Of the new inscriptions, a fragment copied at Tirukittipâḷa at Talkad, which mentions one of the later conquests, namely, Ilâmuri- dêśam, appears to record a grant of land by Mâdêvan and others. The remaining record, found on the north and west bases of the Janârdana temple at Taḍimâḷingi, though dated in the 24th year of the king's reign, contents itself with giving only two of his conquests. It has a short introduction like Kolar III and 149*b* and Hoskote 142, and states that in the 24th year of the reign of Kôp-Parakêśaripanmar *alias* śrî-vîra-Râjêndra-S'ôḷa-Dêvar, who took [the East country], Gangai and Kaḍâram, Uttama-S'ôḷa....raiyan deposited with the citizens

of Jananâthapura 3 Muḍigoṇḍa-S'ôḷan *mâḍai* in favor of the god Iravikulamâṇikka-Viṇṇagarâḷvâr of the same village and that the citizens pledged themselves to apply the interest on the sum to providing special offerings of rice for the god during the festival in the month of Panguni. This grant appears to have been made by order of the queen. The record ends thus—May S'rîvaishnavas protect this charity.

79. To the same reign may belong 3 Kannada inscriptions, dated A. D. 1014, which are engraved on the basement of the Narasimha temple at Mârehalli near Malvalli. One of them on the south base records that in the Śáka year 936, the year A'nanda, Puḷiyamayya's son Basavayya of Ballûr made a grant of 10 *koḷaga* of wet land to provide for the burning of a perpetual lamp before the god of Râjâśraya-Viṇṇagar. Another on the north base records a grant of 8 *koḷaga* of wet land by Dâvayya's Kiriya-Nârâyaṇa to provide for offerings of rice for the same god. It is worthy of note that the Tamil word *tiruc-amudu* is used for offerings of rice. The third inscription, also on the north base, whose beginning is built into, merely gives the details of the date of the god's annual festival. It says that the festival of Râjaśraya-Viṇṇagaratt-âḷvâr falls on the 5th lunar day of the bright fortnight in the month of Phâlguna of the year Pramâdîcha, occurring in the last twenty of the cycle of 60 years and corresponding with the S'aka year 935. Further details given are Rôhiṇî-nakshatra and Kumbha-lagna. As *Râjâ'sraya* was a title of Râjarâja, we may perhaps suppose that the temple was built by, or during the reign of, Râjarâja (985-1012). The details given of the date of the festival appear to indicate that it was celebrated for the first time in that year. Two other points in this record deserve some notice. One is the expression *adhama-vîsiye*, meaning "the last twenty of the cycle of 60 years." The cycle is divided into 3 parts of 20 years each, *uttama* or the first, *madhyama* or the middle and *adhama* or the last, the word *bisiye*, a *tadbhava* form of the Sanskrit *vim'sati*, being added to each. These divisions are taught in the indigenous schools even now and it is of some interest to know that the divisions with the names were also in vogue 900 years ago. The same remark applies to the incorrect form of the name of the year, the conjunctive particle *cha* being added on to it.

Râjâdhirâja.

80. Three fragmentary inscriptions of this king were found on stones built into Dâsikere Oḍḍu to the east of Talkad and on stones lying in front of Tammaḍi Channabasavaiya's house in the new village. They give only a portion of the historical introduction with gaps in the middle and one of them mentions a Vaśava-śeṭṭi of Râjarâjapura or Talkad. Râjâdhirâja's records have a very long introduction giving details of his conquests and other doings. The incidents mentioned in the fragments now copied are:—the cutting off on the battle-field of the head of Mânâbaraṇan, one among the three kings of the South (the Pâṇḍyas); the chasing away to Mullaiyûr of S'undara-Pâṇḍiyan; the killing of the king of Veṇâḍu; the destruction of the army of A'havamalla which was led by Gaṇḍappayya and other generals; and the performance of the horse-sacrifice. The date of these records may be about 1050.

Kulôttunga-Chôḷa I.

81. A Tamil inscription of this king was copied at Bommûr Agrahâra near Seringapatam. It is dated in the 33rd year of his reign (A.D. 1102) and records that Pôman Irâman *alias* Virudarâyabayankara-mârâyan repaired the breach of a tank at S'iṟiya Kalaśattapâḍi *alias* Vânavanmâ lêvi-chaturpêdimangalam in Iḷaiturai-nâḍu, which was governed by Kulôttunga-S'ôḷa's *maṇḍaliha* Vangi...It is also added that the breach had continued for many years without anybody coming forward to repair it. A few Tamil fragments at the *mahâdvâra* of the Vaidyêśvara temple at Talkad mention this king's name and appear to record a grant of land by the merchants of some place. Two more fragments at Turukittipâḷa to the east of Talkad, which record a grant of land for the god Râjarâjîśvaram-uḍaiyâr, may belong to the same reign. The same may be the case with two inscriptions on two pillars in the Janârdana temple at Taḍimâḷingi, which tell us that the pillars were gifts from Aḷagaiyan Vîragâmuṇḍa's son A'ditta-gâmuṇḍan and Iṉjil Nâvaṟkâmuṇḍa's son Vîragâmuṇḍan, both residents of Môgûr *alias* Madurântakaśôḷanallûr in Iḷai-nâḍu *alias* Periya-nâḍu. We learn from the last two epigraphs that Mûgûr was known as Madurântakaśolanallûr in the Chola period.

The Hoysalas.

82. Of the inscriptions copied during the year, a very large number belongs to the Hoysala kings. These begin in the reign of Vishnuvardhana and end in the reign of Ballâḷa III, covering a period of nearly 225 years from 1117 to 1341. Some of them supply interesting information with regard to certain localities in the State. A few printed inscriptions, now corrected and completed, will also be noticed under this section.

Vishṇuvardhana.

83. There are several records of this king. One of them, found on the newly excavated basement of the Kîrtinârâyaṇa temple at Talkad, is of great historical importance as it refers to the consecration of the temple by Vishnuvardhana after rooting out Adiyamân, the Chola Viceroy, and taking possession of Talkad. It is a long Tamil inscription in 2 lines running over the south, east and north bases; and just below it there is another inscription of Ballâḷa II, dated in 1173, the year of his coronation. Both the records appear to have been put on stone in that year, since the first inscription, though it gives 1117 as the date of setting up the god, brings down the genealogy up to Ballâḷa II. After obeisance to Kêśava, the record gives in Sanskrit verses the usual account of the rise of the Hoysalas. Then Vinayâditya is mentioned. To him and his senior queen Kiḷaiyabbe was born Iṟaiyanga, whose son was Vishṇu-Dêva. Of the latter it is stated that he was keenly interested in the discussions of the learned and in Bharata-vidyâ. His son was Narasimha-Dêva. To the *mahâ-maṇḍalêśvara*, Tribhuvanamalla, capturer of Talaikkâḍu Kongu Nangili Koyârṟûr Uchchangi Vanavaśi and Pânungal with Perṭuṟai as the boundary, Bhujabala-Vîra-Ganga-pratâpa-Hoysaḷa Nârasimha-Dêvar and Echchala-Dêviyâr *alias* Paṭṭa-mahâdêviyâr was born śrî-vira-Vallâḷa-Dêvan. After this preface the titles of Vishnuvardhana are given thus—entitled to the band of five chief instruments, *mahâmaṇḍalêśvara*, lord of the excellent city of Dvârâvati, ornament of the Yâdava race, a Nârâyaṇa among *maṇḍalikas*, hunter of *maṇḍalikas*, crest-jewel of *maṇḍalikas*, king of the hill chiefs, champion over the Malaippas, and obtainer of boons from Vâsantikâ-dêvi of Saśakapura. Then comes a good Sanskrit verse in which by a pun on the words a reference is made to his incursions into the Chola and the Châlukya dominions. The verse runs thus :—

śithiḷîkurvan Kâñchîm âkarshan Kuntaḷân ilâ-mahiḷâm |
anubhavasi tvam Vishṇô nishkaṇṭakam êva kathaya katham ||

The epigraph then records that the *mahâmaṇḍalêśvara*, Tribhuvanamalla, capturer of Talaikkâḍu Kongu Nangili Koyârṟur Uchchangi Vanavaśi Pânungal Pulikiṟai Veḷvala Palaśigai and Veḷukkirâma with Perruṟai as the boundary, Bhujabala-Vîra-Ganga-pratâpa Vishnuvardhana-Poysaḷa-Dêvar—on the 13th lunar day of the bright fortnight in the month of Mârgali of the year Hêmaḷambi, on a Friday, under the asterism Viśâkha—having rooted out Adiyamân and taken possession of Taḷaikkâḍu, set up the god Kîrtinârâyaṇa and granted, with pouring of water, 4 villages besides the city of Talkad and a tank with the areca gardens below it to provide for the services in the temple. We thus learn that Vishnuvardhana set up Kîrtinârâyaṇa at Talkad in A. D. 1117, the same year in which he set up Vijayanârâyaṇa at Belur. According to tradition he set up 5 images of Nârâyaṇa at different places (see para 22). Hitherto we had epigraphical evidence in support of the tradition with regard to Belur. The present record confirms the tradition with regard to Talkad also.

84. An inscription at the Kaṇvêśvara temple at Kannambâḍi (Krishnarajpete 31), which has now been correctly copied, says that on hearing from his *mahâ-pradhâna dandanâyaka* Lingapayya and others that a grant had been made to the temple by Kannara-Dêva, Vishnuvardhana confirmed the grant in A.D. 1118 to last as long as the sun and moon. The temple is called Kannêśvara in another inscription at the place, which is dated in 1114. I venture to think that the Kannara-Dêva of this epigraph is the Râshṭrakûṭa king Krishṇa I, and that the Kaṇṇêśvara temple mentioned in the Kaḍaba plates (Gubbi 61) as having been built by Krishṇa I, is no other than the temple at Kannambâḍi. If so, we need no longer assume that the temple built by Krishṇa I has entirely disappeared or that its original name was forgotten and exchanged for another (*Epigraphia Indica*, IV, 337). A close

examination of another inscription in the *navaranga* of the Nârâyaṇasvâmi temple at Melkote (Seringapatam 93) disclosed the important fact that the temple went back to the time of Vishnuvardhana. The record tells us that the *mahâ-pradhâna Heggaḍe* Surigeya Nâgidêvaṇṇa made a grant for the god. From an inscription at Toṇṇûr (see my *Report* for 1908, para 38) we learn that the same man built the front *maṇṭapa* of the temple of the goddess there by order of Vishnuvardhana. Though tradition has it that Râmânujâchârya built the temple at Melkote with the help of Vishnuvardhana, no inscription of that king's time had hitherto been found there, the oldest inscription hitherto known being one of Mâdappa-daṇṇâyaka, a general of Ballâḷa III, dated A.D. 1312 (see my *Report* for 1907, para 24). The present inscription may therefore be taken to confirm in a way the tradition about the connection of Vishnuvardhana and Râmânujâchârya with Melkote.

85. Of the other inscriptions of this king, a *vîragal* at Sunkâtoṇḍanûr, Seringapatam Taluk, records that during the rule of the *mahâmaṇḍalês'vara* Hoysaḷa-Dêva, Mâragavuḍa killed many and fell in the battle of Hiriya...., and that a *koḍige* was granted to his wife Sômavve. A Tamil epigraph on the inner wall of the Kîrtinârâyaṇa temple at Talkad, dated 1141, says that while (with usual titles) Bhujabaḷa-Vîra-Ganga Poysaḷa-Dêvar was pleased to rule the earth, Tiruvarangattalaikkoḷi Petti Varandarumperumâḷ *alias* Kîrtinarâyaṇa-talaikkoḷi, a female servant of the temple, was granted certain honors in the temple for having presented a gold image of the goddess to be fixed on the breast of the god. Another inscription on a pillar of the same temple records that 200 *kuḷi* of land were purchased from Maṇḍalaśuvâmi of the city and presented to the temple for a flower garden by Valandarumperumâl Talaikkoḷi, who was apparently identical with the one mentioned above. A Tamil inscription on the basement of the Narasimha temple at Mârehalli, Malvalli Taluk, which is dated in the cyclic year Vibhava, *i.e.*, A.D. 1148, records the grant by Vishnuvardhana of the village Gânjanûr in Vaḍakarai-nâḍu for the god S'ingapperumâḷ of Jâtigrâma. It is added that the grant includes all that is mentioned in a former inscription within the four boundaries of the village. The introductory portion has a few of the Sanskrit verses of the Talkad inscription (para 83), but they are given piecemeal in a confused order. Among the king's titles are given—a Yudhishṭhira of the Kali age, illuminator of the Hoysaḷa race, worshipper of the lotus feet of Vâsantikâdêvi, a moon to the ocean of the Hoysaḷa lineage, ? *Stambhaka-pratibhaṭa*, a terror to enemies and a patron of the Brahmans; and among his conquests—Kuḍagu, Kôlâhala, Puṟṟûr and Vâṇibhadra. The inscription ends thus—I, Vishnu-Dêva, will bow my head to him who protects this charity. The date 1148 does not fall, however, within the reign of Vishnuvardhana, if we accept 1141 as the date of his death. But there are several other inscriptions of his which bear dates later than 1141, *e.g.*, Nâgamangala 100, 1145; Kadur 34, 1148; and Hassan 65, 1149. From the present inscription we learn that Jâtigrâma was the old name of Mârehalli.

To the same reign may also belong another Tamil inscription on the wall of the Mallikârjuna temple at Taḍimâlingi near Talkad, which appears to be dated in 1117 and records that Nedilvâyuḍaiyân Gaṇavati, the *paṭṭaṇas'uvâmi* of Mâyilangai, deposited with the S'iva-Brâhmaṇas of the temple of S'uttamalliśvaram-uḍaiyâr at Mâyilangai *alias* Jananâthapura in Periyanâḍu *alias* Iḍai-nâḍu 4 *gachchâṇam* with the condition that the interest on the sum should be utilised for burning a perpetual lamp before the god; and an epigraph in the Lakshmînârâyaṇa temple at Aḍagûr near Halebid which records a grant for the god by Ereyamarasa and Echaladêvi.

Nârasimha I.

86. There are one or two records which fall within the reign of this king, though his name is not mentioned in them. One of them, on the newly excavated base of the Kîrtinârâyaṇa temple at Talkad, dated in 1160, says that during the rule of Bhujabaḷa-Vira-Ganga-Poysaḷa-Keḷaḷâḷi-Râya, *sandhivigrahi* Sômaṇṇa's brother (name gone), having purchased [some lands] from the *garuḍugaḷ* of Kiṟunagara, granted the same for feeding Brahmans. The titles applied to Keḷaḷâḷi-Râya are—disperser of hostile chiefs, champion over *janguḷi-maṇṇeyas* (? assembled chiefs), a S'ûdraka on the battle-field, an incarnation of Vîra (*i. e.*, Vîrabhadra), lord of Kâvêri, worshipper of the feet of the god Râmanâtha and vanquisher of hostile armies. A Tamil inscription on the outer wall of the Mallikârjuna temple at

Taḍimâlingi near Talkad, which appears to be dated 1144, mentions the deposit of a certain sum of money with the worshipper of the temple, the interest on which was to be utilised for the maintenance of a perpetual lamp. Another epigraph on the wall of the Iśvara temple at Anekoṇḍa near Davangere (para 43) mentions one of the sculptors who built the temple together with his title. The sculptor was Bâbôja's son Bavôja and his title Sarasvatîgaṇadâsi. He appears to have had a great deal to do with the construction of the temple as his name also occurs in another inscription at the same place (Davangere 7). He may be identical with the sculptor Sarasvatîdâsa, praised as unrivalled in the world in one of the inscriptions at Halebid (last year's *Report*, para 100).

Ballâḷa II.

87. A large number of the inscriptions of this king, both in Kannada and Tamil, was copied during the year. The earliest of them, dated in 1173, is a Tamil epigraph on the newly excavated base of the Kîrtinârâyaṇa temple at Talkad, engraved below the inscription recording the consecration of the god by Vishnuvardhana (see para 83). It tells us that the *mahâmaṇḍalêśvara*, Tribhuvanamalla, capturer of Taḷaikkâḍu Kongu Nangili Koyârrûr Uchchangi Vanavaśi and Pânangal with Perrurai as the boundary, Bhujabala-Vîra-Ganga, unassisted hero, S'anivârasiddhi, Giridurgamalla, a Râma in firmness of character, pratapa-Poysaḷa-vîra-Vallâḷa-Dêvan, on the day of his coronation in the month of S'râvaṇa of the year Vijaya, granted, with pouring of water, exempt from all imposts, the village of Iḷamarudûr in Paḍinâḍu for the god Kîrtinârâyaṇa. Iḷamarudûr appears to be identical with the modern Yaḷandûr. An inscription at Akkûr near Talkad (T.-Narsipur 92), now fully copied, records the grant of the tax on oilmills by Bâcheya-nâyaka and others for the god Chôḷapâṇḍyêśvara of Akkiyûr in 1179 during the rule of Ballala II. A Tamil one in Doddanna's field at Beṭṭahalli near Talkad, dated 1179, states that in the same reign, when Mâchaya-nâyaka was the governor, Pergaḍi Vaichchapa and Irâmaiya made a grant for the god Mallikârjuna on the hill. Another in front of the Mahâlingêśvara temple at Sargûr, Malvalli Taluk, tells us that when (which usual titles) Ballâḷa-Dêva was ruling the earth from his residence at Dôrasamudra, by order of the *mahâ-pradhâna, sarvâdhikâri, mahâ-pasâyita, bâhattara-niyôgâdhipati*, Hiriya (senior) daṇḍanâyaka Lakumayya, Hebâḍagikayya made a grant in 1180 for the maintenance of a perpetual lamp in the Amritêśvara temple at Saragûr. Another on the ruined site of the Chennigarâya temple at Haḷeyûr, Tarikere Taluk, is of some interest as it gives the origin of the town Tarikere. It informs us that in the *agrahâra* of Amarâvatipura *alias* Taṛiyakeṛe brought into existence by the *mahâpradhâna* Lakmarasadaṇḍanâyaka, Heggaḍe Vijayâditya-dêva, the *prabhu* of Taṛiyakeṛe, and his wife Heggaḍiti Dêkavve built a temple and set up the god Prasannakêśava in A. D. 1180; and that on their application to the *mahâjanas* of Taṛiyakeṛe to provide for offerings, festivals, servants and repairs of the temple, the 102 *mahâjanas* of the place made various grants to the temple. The grants include one of Ballâḷa II, being a permanent money grant of 7 *gadyâṇas*. The descent of Vijayâditya is given thus:—Mâdhavarâya; his son, Viśvâmitra; his son, Kâḷidâsa-vibhu; his son, Pampa; his son Rudra; his son, Nârâyaṇa; his son, Sarôjasakha *i. e.*, Sûrya; his son, Mâdirâja; his wife, Mallikabbe; their son, Vijayâditya. The Lakmarsa of this record is the same as the one mentioned above. There are also six more Tamil inscriptions of this reign in the Kîrtinârâyaṇa temple at Talkad, 4 on pillars and 2 on the newly excavated base. One of them, dated 1188, records a grant, on the occasion of a solar eclipse, of certain quantities of rice to Bharatâḷvân, Tirumârâyaṇatâdan and others. Another, of about the same date, mentions a deposit of 4 *gachchâṇam* with the condition that the interest on the sum should be utilised for supplying garlands for the god Kîrtinârâyaṇa of Taḷaikkâḍu *alias* Râjarâjapura. A further grant to provide for special offerings of rice for the same god by the wife of some Pergaḍiyâr is also mentioned at the close. Two more, of the same date, record grants for the same god by Dâmôdara-nâyakkan and the oilmongers of Talkad. The fifth tells us that Pergaḍi-mâman made a grant of 2 *nâḷi* of rice and 2 *pon* for a servant to look after the flower garden of the goddess situated to the north-west of the temple; and the last, dated 1203, says that S'îtaiyâṇḍâḷ's daughter Nâchchiyâḷvâr, a dancing girl of the temple, presented a big metal lamp-stand and paid into the temple treasury 3 *gachchâṇam* for the permanent maintenance of the lamp.

88. Among other inscriptions, a Tamil one on the basement of the *garbhagriha* of the Ranganâtha temple at Seringapatnam, dated in 1210, is of some importance as it affords evidence of the existence of the temple before this date, the earliest of the hitherto known records taking us back to only about 1430. After an introductory Sanskrit stanza in praise of the god Ranganâtha, the epigraph records that, when the refuge of the whole world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of rectitude, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, a Râma in wielding the bow, sole warrior, unassisted hero, S'anivârasiddhi, Giridurgamalla, a Râma in firmness of character, niśśanka-pratâpa-chakravarti śri-Vishnuvardhana-Pôśaḷa-śri-vîra-Vallâḷa-Dêvar was pleased to rule the earth, Varandarum-perumâḷ of the Kâśyapa-gôtra, son of Tiruvarangam-uḍaiyân and Kalpagamkoṇḍâḷ and grandson of Nârâyaṇan of Toṇṇaikûḍu S'rîvu ..mangalam, having purchased Chaturmukhanârâyaṇa-chchaturvêdimangalam, which was a *brahmapura* belonging to the *bhaṭṭas* of Tiruvaranganârâyaṇa-chchaturvêdimangalam, and divided it into 65 *rittis*, granted 53 of them to 88 persons as Aḷagipperumâḷ-puram. Another on a pillar near the tank at Beṭṭahalli near Talkad, of about the same date, tells us that the citizens of Taḷaikkâḍu *alias* Râjarâjapuram in Vaḍakarai-nâḍu of Râjêndra-S'ôḷa-vaḷanâḍu in Muḍigoṇḍa-S'ôḷa-maṇḍalam, having received full payment in gold from Kaṇṇandai Paṭṭaṇasuvâmi, granted to him, as a *kuḍangai*, the tank at Veṭṭanpalli together with the wet lands below it, to be enjoyed by him and his posterity for as long as the moon and the sun endure. Then follow names of witnesses. A third on the outer wall of the Pâtâḷêśvara temple at Talkad, dated 1206, appears to record a grant of land by Mâyidêvan to Kûtapan, son of Gangâdaradêvar and grandson of Râvaḷa-mudeliyâr, the *sthânapati* of the temple of Râjarâjîśvaram-uḍaiyar at Taḷaikkâḍu *alias* Râjarâjapuram. A number of fragmentary records was found on the base of the Sômêśvara temple at Sivansamudram. A few of these, which have been pieced together, inform us that during the rule of Ballâḷa II Kârikuḍikkûttan built the Ulagamuṇḍîśvara, Tillaiyâḷvîśvara and Tillaikkûttaviḍanga temples at Muḍigoṇḍa-S'ôḷapuram *alias* Dêśi-Uyyakkoṇḍa-S'ôḷa-paṭṭaṇam and made grants of land to the same. A few other fragments record grants to the same temples by other individuals. A fragmentary *vîragal* at Chiṭṭanhalli, Krishnarajapete Taluk, mentions a *mahâpradhâna sarvâdhikâri* S'rîkaraṇada-Heggaḍe, the name being defaced. The reference is no doubt to Ereyaṇṇa, a general of Ballâḷa II, who is mentioned with the same epithets in an inscription at Toṇṇûr (see my *Report* for 1908, para 42), only a few miles from Chiṭṭanhalli. The labels giving the names of sculptors in the ceilings of the *mukha-maṇṭapa* of the Amritêśvara temple at Amritâpura, Tarikere Taluk, which have been referred to in para 45, may also be noticed here, as their period must be about A. D. 1196, the year in which, according to Tarikere 45, the temple was built by Amita-daṇḍanâyaka, a general of Ballâḷa II. They are 15 in number, the sculptors named being (1) Malitama, (2) Mali, (3) Malaya, (4) Padumaṇṇa, (5) Subujaga, (6) Baluga, (7) Padumaya and (8) Muḷaṇa. The first and second names occur in 4 places each and the others only once. We are already familiar with the name Malitamma, which occurs below figures in the temples at Nuggehalli, Somanathapur and Javagal (last year's *Report*, para 105). The Malitamma of the Amritêśvara temple (1196) was apparently the grandfather of his namesake who worked at the temples mentioned above which belong to the middle of the 13th century. The 8th name, Muḷaṇa, is engraved in Nâgari characters below a figure in the top parapet over the south entrance. Two more records—a Tamil one near Kaṇṇîrkaṭṭe at Beṭṭahalli near Talkad, recording the grant of a village to a guru named Vâgîśvara-dêvar by Kâḷikuḍi-kkûttan; and a *vîragal* at the entrance to the A'njaneya temple at Davangere, which appears to be dated in 1203 and records a grant of land to the son of a man who died during a cattle raid, by Vâmaśakti-dêva, the senior *sthânapati* and *âchârya* of the Pâṇḍîśvara temple—may also belong to the same reign.

Nârasimha II.

89. There are two inscriptions of this reign, one copied at the Hariharêśvara temple, Harihar, and the other at the Kirtinârâyaṇa temple, Talkad. The former is a small record telling us that the Hariharêśvara temple was caused to be built by the *mahâ-pradhâna* Pôlâḷuva-daṇṇâyaka. The same fact is stated at great

length in another inscription at the place, Davangere 55, dated A. D. 1224. Pôlâḷuva was a general of Nârasimha II. The inscription at Talkad is T.-Narsipur 3, which has now been correctly copied. It consists of two fine Sanskrit verses with an introductory note stating that they were the composition of a poet named Sarasvatî-kaṇṭhâbharaṇa-dêva. It will thus be seen that there is nothing here to support the theory of the derivation of the word *Karṇâṭa* from the Sanskrit words *karṇa* and *aṭa*. Of the two verses, the first is in praise of Ballâḷa II and the second, in praise of his son Nârasima II. The first verse says:—Formerly the birth of tigers was in the mountain caves, but, after Ballala was born, in the breasts of kings. The meaning is that during Ballala's time hostile kings were always afraid of the tiger, which was the Hoysala emblem. The epigraph is no doubt a contemporary record. It is to be regretted, however, that its first line is rendered partly illegible by a later unfinished Kannada inscription being engraved on it. A Tamil inscription on the wall of the Hanumantêśvara temple at Bannur, dated 1228, which records a grant for the god Hanumêśvaram-uḍaiyâr, and a Kannada one at Haleyur near Tarikere, also dated 1228, which registers a grant by Tiruvarasa for the god Prasannakêśava of Amarâvatipura *alias* Tariyakere, may perhaps be assigned to the same reign.

Sômês'vara.

90. Of the records of this king, a Tamil one on the newly excavated base of the Kîrtinârâyana temple at Talkad, dated 1239, tells us that Maṇamili Gôvinda-nâyakkar deposited 7 *gajjâṇam* with the *gâmuṇḍas* of S'iṟuviṇṇagar for the maintenance of a perpetual lamp in the Kîrtinârâyana temple. Another near the Basavêśvara temple at Kannalli, Malvalli Taluk, which is dated 1251, records that Bidiyara Malla-gavuḍa and others of Emmadûr, having assembled, made some grant to the bangle-seller Malli-seṭṭi *alias* Hasiyappa for having converted their village into a town. The villagers had to pay 32 *gadyâṇa* in the year A'nanda, *i.e.*, 1254 and afterwards only the taxes *aḷipu* and *aṅgâya*. The grant was written by *sèṇabôva* Gôpayya. The meaning of the record is not quite clear. It looks as if people willingly taxed themselves for municipal purposes so far back as the middle of the 13th century. It is curious that the Tamil expressions *nañjai*, *puñjai* and *nâl-pâl-ellai* occur in this Kannaḍa epigraph. To the same reign may belong 3 *cîragals* at Kaliyûr near Talkad, all of which appear to be dated in 1241. Among records of this class, these are rather peculiar in their brevity and lack of details. One of them merely states that it is Allôja's *cîragal*; another tells us that it is the *cîragal* of Mârôja, who was a terror to death itself (*maraṇa-bhayaṅkara*); while the third informs us that the second lunar day of the dark fortnight in A'śvayuja of the year Plava was the day on which Ballâḷa fell fighting in the battle of Mâlangi-Mâvinahaḷi. An inscription on the doorway of the south *navaranga* entrance of the Harihareśvara temple at Harihar, which appears to be dated in 1244 and records a grant by Immaḍi Chaladanka A'dimalla-seṭṭi for the supply of garlands of flowers and *tulasi* for the god Harihara, may also be of the same reign.

Nârasimha III.

91. There are several inscriptions of this king. One of them on a stone at the east end of the tank at Halebid is of some interest as referring to a law-suit and its decision by the king. It states that Dêvaṇṇa sold a house site to Bhaṇḍâri A'diyaṇṇa in 1251; and that subsequently his sons Nâgaṇṇa and Sôvaṇṇa, not knowing this, wanted to take possession of the site, whereupon the case went up to Nârasimha-Dêvarasa, who told them that they were in justice bound to carry out the wishes of their father and decided the case in favor of the other party. Another inscription on the base of the Narasimha temple at Mârehalli near Malvalli, which appears to be dated 1259, records a grant of land by Nârasimha-Dêva to the goldsmith Kâḷaji for having done some gold work. Another on the newly excavated base of the Kîrtinârâyana temple at Talkad, dated 1270, says that Tillaiyappan, grandson of Mukkuḍai (triple umbrella) Uḍaiya-gâmuṇḍan of Iḷamarudrû in Padinâḍu, a village endowed to the Kîrtinârâyana temple, made some grant for the god. Ballala II granted this village to the temple on the day of his coronation (para 87). Another Tamil inscription at Talkad, T.-Narsipur 26, which has now been fully copied, records that during the rule of Nârasimha-Dêvan the *sthânapatis* of the 5 *maṭhas* at Talkad granted, with pouring of water, the village Mahâ-

mêruviḍanganpaḷḷi to provide for the expenses of a festival in the temple of Râjarâjîśvaram-uḍaiyâr at Taḷaikkâḍu *alias* Râjarâjapuram, and also the village Maṇalipaḷḷi for conducting the procession of the same god in a palankeen. The epigraph concludes with the statement that he who violates the charity shall be looked upon as a traitor to the king and to the two *samayas* or conventions. Another at Mûgûr, T.-Narsipur 78, which has also been correctly copied, tells us that, while Dêsinâtha was ruling Kumârana-nâḍu *alias* Toṛenâḍu and Śankaṇṇa Vijayaṇṇa of Môgûr in Hiriyanâḍu was the governor, the *prabhus* of Môgûr and all the *gavuḍugaḷ* agreed among themselves to make their village into a town and establish a *santhe* or weekly market in it and gave a *śâsana* to the new town. Those who built houses in the new town were exempted from the payment of taxes during the first year and in the case of outsiders the exemption was continued for two years. This may be taken as an instance of local self-government in the 13th century.

92. Of other records of this reign, a Tamil one on the base of the Nârâyaṇa temple at Mûgûr, T.-Narsipur Taluk, records a money grant by S'anganṇan, apparently the Śankaṇṇa of the above record, to the temple. Another at the same place, dated 1279, tells us that when (with usual titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, raiser up of the Pâṇḍya-kula, the niśśanka-pratâpa-chakravarti Hoysaḷa-bhujabala-vîra-Nârasimha-Dêva was ruling the earth, and when Bommaṇṇa-daṇṇâyaka and Rêchaya-daṇṇâyaka, younger brothers of the adamantine cage to the refugees, the unshaken warrior, *sandhivigrahi* Harihara-Sôvaṇṇa-daṇṇâyaka, were governing Kumârana-nâḍu *alias* Târenâḍu, Bommacha-gavuṇḍa's son Dâḷi-gavuṇḍa of Môgûr, who was the *mahâprabhu* of Hiriya-nâḍu and ruler of Aḷageya-nâḍu, and all the *praje-gavuṇḍugaḷ* made a grant of certain taxes for the god Aḷagaperumâḷ of the Vishṇugriha of Môgûr. Another at Kâvêripura, T.-Narsipur 30, now fully copied, appears to record that on a representation made in 1288 by the *mahâjanas* that the officers of Hongalvâḍi-nâḍu levied taxes on a *sarvamânya* village, the king was pleased to renew the grant and had it engraved on stone, affixing his own signature, *Maḷaparoḷu-gaṇḍu*, to it. The inscription also refers to a former grant by the *mahâ-pradhâna* Kumâra-vîra-Kêtaya-daṇṇâyaka, who was a celebrated general under Nârasimha III. An inscription on the wall of the Hanumantêśvara temple at Bannur, which appears to be dated in 1259, states that Paṇṇamâṇḍa-heggaḍe presented a metal lamp-stand to the Hanumantêśvara temple at Banniyûr and deposited with Gôṇiyajîya Paradêśiyappa's son Ukkaḷavamsôdubhava, the *sthânika* of the temple, 3 *gadyâṇa* with the condition that the interest on the sum, at the rate of a *hâga* per *poṇ*, should be utilised for maintaining the lamp. The weight of the lamp presented is given as 100 *phaḷa*. A few inscriptions at the Hariharêśvara temple, Harihar, which appear to bear the dates 1261, 1265 and 1272 and record money grants by Bomidêva, Tipparasa's daughter Udâdêvi and Viṭṭhaṇṇa of Kuppageḍḍe for the supply of garlands of flowers and *tuḷasi* for the god Harihara, may belong to the same reign.

Ballâḷa III.

93. Of the inscriptions of this king, a *vîragal* at Chiṭṭanhalli, Krishnarajapete Taluk, dated 1303, states that in a battle between Sômeya-daṇṇâyaka of Bematûral kalu and Lenkampela of Hoḷalakeṛe, Sâyaṇṇa, the bearer of the betel-bag (*haḍapa*) of Sômeya-daṇṇâyaka, fought on behalf of his master and fell; and that his elder brother Bhîmaṇṇa set up this stone. Bematûrakalu is the old name of Chitaldrug. It is of some interest to note that Sâyaṇṇa, a resident of Chiṭṭanhalli, had gone all the way to Chitaldrug to serve under Sômeya-daṇṇyâaka. Four inscriptions on the four pillars of the *navaranga* of the Divyalingêśvara temple at Haradanhalli, Chamarajanagar Taluk, dated in 1314, tell us that the pillars were the gifts of certain individuals to the Aṇilêśvara temple at Maggeya in Eṇṇe-nâḍu, the birth place of the *mahâ-pradhâna* Mâdhava-daṇṇâyaka. We thus learn that the *linga* called Divyalingêśvara was formerly known as Aṇilêśvara, that Haradanhalli had once the name Maggeya and that it was here that Mâdhava-daṇṇâyaka was born. The latter was a general under Ballâḷa III and governed the Padinâlku-nâḍu with the seat of his government at Terakaṇâmbi, Gundlupet Taluk. He was the son of Perumâḷe-daṇṇâyaka, the great minister of Narasimha III. Among other inscriptions that mention him are Gundlupet 58, Chamarajanagar 116 and 193. Two epigraphs at

Melkote, Seringapatam 92 and 102, record his grants. The latter, now correctly copied, is a sale-deed executed by the Fifty-two of Yâdavagiri, also called Vaikuṇṭhavardhana-kshêtra and Jñâna-maṇṭapa, in favour of Mâdhava-daṇṇâyaka. He purchased a village belonging to the temple and granted it to provide for certain festivals. For the Fifty-two of Yâdavagiri and the other names of the place see paras 26 and 28 of my *Report* for 1907. An inscription at Kannambâḍi, Krishnarajapete 28, which has now been completed, says that when Ballâḷa-Dêva was ruling the earth from his residence at Aṇṇamale,....da-nâyaka restored [the temple] and made a grant of some taxes to it. Two among the taxes are named Sidayadêva's *hodake* and Kâmeya-daṇṇâyaka's *hodake*. Aṇṇamale is Tiruvaṇṇâmalai in South Arcot District, where Ballâḷa III had his residence for some time. A Tamil one on the base of the Lakshmîkântasvâmi temple at Chamarajanagar, dated 1341, records the construction of a *maṇṭapa* named Nânûṟṟuvan-maṇṭapam at S'iṟuvengûr *alias* Pugalvaṭṭi-chaturvêdimangalam by Vâḷaiyammugiyâr Eḍuttakai Alagiyân of Iṟaivânaraśûr during the rule of Vîra-Vallâḷa-Dêvar. To the same reign may be assigned an epigraph on a pillar in the Narasimha temple at Mârehalli near Malvalli, which tells us that a grant was made to the temple by the *mahâ-sâmantâdhipati* Hedeya-nâyaka's son Chikeya-nâyaka. It appears to be dated 1336. The labels over the doorways of the shrines in the *prâkâra* of the Gôpâlakrishnasvâmi temple at Kannambâḍi (see para 13) and an inscription on the wall to the right of the *mahâdvâra* of the same temple may also belong to the same reign. The former, 46 in number, engraved in characters of the Hoysala period (see Plate IV), give the names of the deities installed in the shrines, which consist of, among others, the 10 *avatâras* of Vishnu and his 24 *mûrtis*, namely, (1) Kêśava, (2) Nârâyaṇa, (3) Mâdhava, (4) Gôvinda, (5) Vishnu, (6) Madhusûdana, (7) Trivikrama, (8) Vâmana, (9) S'rîdhara, (10) Hṛishikêśa, (11) Padmanâbha, (12) Dâmôdara, (13) Sankarshaṇa, (14) Vâsudêva, (15) Pradyumna, (16) Aniruddha, (17) Purushôttama, (18) Adhôkshaja, (19) Narasimha, (20) Achyuta, (21) Janârdana, (22) Upêndra, (23) Hari and (24) Krishna. The other deities represented in the shrines are Sarasvati, Nara-Nârâyaṇa, Yôgamûrti, Gôvardhana, Kâlinga-mardana, Hayagrîva, Harihara and Jalaśayana. The epigraph to the right of the *mahâdvâra* informs us that one of the *aṅkaṇas* in the temple was built by the sculptor Chika-Bâcheya, son of Puṭṭaṇôja.

THE PANDYAS.

94. There are only two records of this dynasty, both copied at Harihar. One of them is Davangere 40, which has been completed by transcribing 60 more lines, and the other, a new inscription at the end of the same epigraph. The former is dated in 1169 and is similar to Davangere 39 in the introductory portion. Then follow a few verses in praise of Vijaya-Hermâḍi-daṇḍanâtha, the great minister of Vijaya-Pâṇḍya-Dêva. He had the title Raṇaranga-Bhairava, was equal to Châṇikya in politics and had the honored name *Kumâra* bestowed on him by his sovereign. We are then told that Vijaya-Pâṇḍya, at the time of making a grant for the god Harihara, addressed Hermâḍi-daṇḍanâtha thus—"You are as a son to me; you also make a grant for the god," and gave him the village Hariharasamudra, otherwise called Gauḍataṭikâ; whereupon Hermâḍi-daṇḍanâtha made a grant of the village to provide for the offerings at the three times for the god Harihara. Then follow details of the boundaries of the village and particulars about the way in which the income of the village was to be utilised. A list is also given of the jewels and vessels presented to the temple with their respective weights. The record closes with a request to present and future kings not to violate the grant in consideration of its acceptance by the god Harihara or out of respect for the Brahmans or out of fear for the sin resulting from the violation of the gifts to gods and Brahmans. The *śâsana* was composed by the poet Dêvârya, son of S'rîdharâmâtya who was an ornament of the Kaśmîra country; and it was written with *baḷapa* (a piece of pot-stone) by *Râyabhâri* S'ankaradêva. The other inscription records that the *mahâ-pradhâna śrîgaṇa-sarvâdhyaksha* A'ditya-daṇḍanâyaka presented certain vessels and jewels to the Hariharêśvara temple. The weight is also given in each case. A'ditya-daṇḍanâyaka was the father-in-law of Vîra-Pâṇḍya, elder brother of Vijaya-Pâṇḍya, the master of Hermâḍi-daṇḍanâtha.

VIJAYANAGAR.

95. There are numerous records relating to the Vijayanagar period, beginning in the reign of Bukka I and ending in the reign of S'rî-Ranga-Raya II. They

cover a period of nearly 310 years from 1354 to 1663. Nine of the records are copperplate inscriptions of Harihara II, Dêva-Râya II, Virûpâksha, Krishna-Dêva-Râya, Râma-Dêva and S'rî-Ranga-Râya II, those of the first two kings being fine specimens of Sanskrit composition. A few of the printed inscriptions, which have now been revised, will also be considered under this head.

Bukka I.

96. A *vîragal* at Hiriyûr, T.-Narsipur Taluk, dated 1354, records that during the rule of Vîra-Bukkaṇṇa-Oḍeyar Râmôja died in a fight with thieves and that Huṇasôja's son Madôja set up the stone.

Chikka Kampaṇṇa-Oḍeyar.

97. A fragmentary record on the base of the Râmêśvara temple to the east of Gundlupet mentions Bukka-chakrêśvara's son and a grant to the temple by a woman named A'lamma. The inscription to the right of the present one at the same place, Gundlupet 32, which is dated in 1372, records a grant during the reign of Bukkaṇṇa's son Chikka Kampaṇṇa-Oḍeyar. The present inscription evidently belongs to the same reign

Harihara II.

98. There are several records of this king. One of them in the Vîrabhadra temple at Pura, Krishnarajapete Taluk, dated in 1402, says that when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-Harihara-mahârâya was ruling the earth, Lakkhaṇṇa made a grant of certain taxes in the two villages Pura and Mâramanahalli for the god Vîrabhadra of Pura. There is also another epigraph at the same place recording the same grant but engraved a few months later than the above. Two more inscriptions mention a Lakkhaṇṇa-Oḍeyar without naming the king. One of them on the outer wall of the Agastyêśvara temple at Balmuri, Seringapatam Taluk, states that by his order Baḷagoḷa Aṇṇa's son Aḷaguvaṇṇa built the front *maṇṭapa* of the temple as Lakkhaṇṇa-Oḍeyar's charity The other at Vijayâpura near Talkad, T.-Narsipur 56, which has been revised, records the grant of certain taxes in Koppahâḷu, a hamlet of Kiṟunâgara, for maintaining a perpetual lamp in the Aṅkanâtha temple, by Nanjinâtha, a subordinate of Lakkhaṇṇa-Oḍeyar. The Lakkhaṇṇa-Oḍeyar of these epigraphs appears to be identical with the Lakkhaṇṇa mentioned above. We may therefore take the cyclic years Chitrabhânu and Iśvara mentioned in them to represent A.D. 1403 and A.D. 1397. Chamarajanagar 120, now revised, records a grant for the god Aṇilêśvara when Peddarasa was the customs-officer; and from Chamarajanagar 114, also revised, we learn that he held the same post in 1397 during the rule of Harihara II. The year Dhâtu of No. 120 has therefore to be taken for A.D. 1396. The first 13 lines newly copied of Chamarajanagar 119 mention Harihara II as the reigning king.

99. Two copper-plate inscriptions of Harihara II were received from Sahukar Chinnappa Terkar of Harihar. These are said to have been found when digging the foundation of an old house site near the fort wall at Harihar. One of them consists of 3 plates, each measuring $10\frac{3}{4}''$ by $7\frac{3}{4}''$, but the third plate has no writing on it. The other consists of 5 plates, each measuring $8\frac{1}{2}''$ by $5\frac{1}{2}''$. Both are engraved in Nâgari characters. They had neither ring nor seal when they came to me. After obeisance to S'iva and invocation of the Boar incarnation of Vishnu, Gaṇêśa, the goddess earth, Sûrya and Chandra in separate verses, the former proceeds to give the genealogy of Harihara II thus:—In the race of the Moon S'ambhu became incarnate as Sangama to clear the times of the taint of Kali. To him, as Râma to Daśaratha, was born Bukka-mahîpati. When his strong arm bore the burden of the earth, there was a dispute between Vishnu and S'iva for the possession of A'diśêsha, the one wishing to have him for his bed while the other wanted him for his ornament. His son was Harihara. The inscription then records that the râja-paramêśvara, sole lord of the eastern, western, southern and northern oceans, a *bhujaṅga* to kings who break their word, *suratrâṇa* of the Hindu kings, punisher of the wicked, worshipper of the feet of the *râjarâjaguru-Pitâmaha* Kriyâśakti-dêva who was the worshipper of the feet of Svayambhu Triyambaka-dêva, performer of the 16 gifts, śrî-vîra-Harihara-mahârâja, on the 12th lunar day of the bright fortnight of Vaiśâkha in the year Bahudhânya which corresponded with the S'aka year 1320, (*i.e.* in A.D. 1398), in the presence of the god Virûpâksha of the Bhâskara-kshêtra at Pampâ, on the southern bank of the Tungabhadrâ, granted, with pouring of water, the village

Bâgavâḍi, naming it Pratâpavijayahariharapura, with all the usual rights, to Viṭhalâchârya of the Gautama-gôtra and Rik-śâkhâ, son of A'nandârâma-yôgîndra. Then follow details of the boundaries of the village in the Kannada language and the usual imprecatory verses. The record concludes with obeisance to Kumârânandârâma-Nrisimha-guru and bears the signature of the king—*Śrî-Virûpâksha*—in Kannada characters. The other inscription of 5 plates, which is dated in 1399, is mostly identical with the above in the introductory portion, genealogy and titles applied to Harihara, the recipient of the grant being also the same individual. Unlike in the other grant, it is stated here that Vishnu became incarnate as Sangama in the race of the Moon. The inscription records that on the 12th lunar day of the bright fortnight of Kârtika in the S'aka year reckoned by the moon, the eyes, the fires and the moon (*i.e.*, 1321), which was the cyclic year Pramâthi, in the presence of the god Virûpâksha, etc., the king granted, with pouring of water, the village Elavige, also called Vyâghraṭaṭâka, naming it Dharmamûrtihariharapura, with all the usual rights, to Viṭhalâchâryâ; and that the latter, forming the village into 120 *vṛittis*, retained 25 for himself and bestowed the rest on Brahmans of various gôtras and sûtras. Then follow, as in the other grant, details of boundaries in the Kannada language, imprecatory verses and the king's signature. The apportionment of the 25 *vṛittis* retained by Viṭhalâchârya is given thus:—For himself 8 *vṛittis*, for his younger brother 8, for his son Dêvaṇâchârya 5 and for his other son A'nandârâmâchârya 4. Besides the 8 *vṛittis* mentioned above, rice-land, measuring 2 *khâri*, was also given to Viṭhalâchârya for his share as *yajamâna*. We are also told that Viṭhalâchârya and other *mahâjanas*, being pleased with the tank and village built by Tripurâri-bhaṭṭa's son Nâgadêva-bhaṭṭa, granted to him, for (maintaining) a palankeen, rice-land measuring 1 *khâri* and 5 *kuḍuva*. Kriyâśakti-dêva, mentioned in these records as the guru of Harihara II, is apparently identical with his namesake mentioned in Shikarpur 281 as the guru of Mâdhava-mantri. The latter is not to be confounded with Mâdhavâchârya, brother of Sâyaṇa (see my *Report* for 1909, para 91). Both were contemporaries. Some of the works such as *Sûtasaṃhitâ-tâtparya-dîpikâ*, which are ignorantly attributed to Mâdhavâchârya, are by Mâdhava-mantri, disciple of Kriyâśakti, as is evidenced by the colophon at the end of the work.

100. A few other records which may also belong to the same reign may be noticed here. One of them on a pillar in the Kaṇvêśvara temple at Kannambâḍi, which appears to be dated in 1399, says that Sa... ruti Saṅkara-nâyaka, having purchased some land from Râma-gauḍa, made it over to the Kaṇvêśvara temple. Another on a sluice to the east of Haravu, Seringapatam Taluk, tells us that it was built by Sîtârâma of Chennarâmasâgara as a charity of Piriyaṇṇa-Oḍeyar. Another in a field to the west of Taḍimâlingi near Talkad records that when Saṅgaṇṇa was carrying off to Mûgûr the cattle of all the *praje-gavuḍugaḷ* of Halli-Hiriyûr, the cattle were rescued by the payment of 80 *gadyâṇa* lent by Malleya Mâra-gavuḍa of Kalavûr, and that, as the money had not been returned to him, the *mahâjanas* of S'rîrangapura *alias* Mâyilange granted to his son Chavuḍappa 4,000 *kamba* of land in lieu of it and gave him a *s'âsana*. The period of the last two records may be about A.D. 1400.

Virupaṇṇa-Oḍeyar.

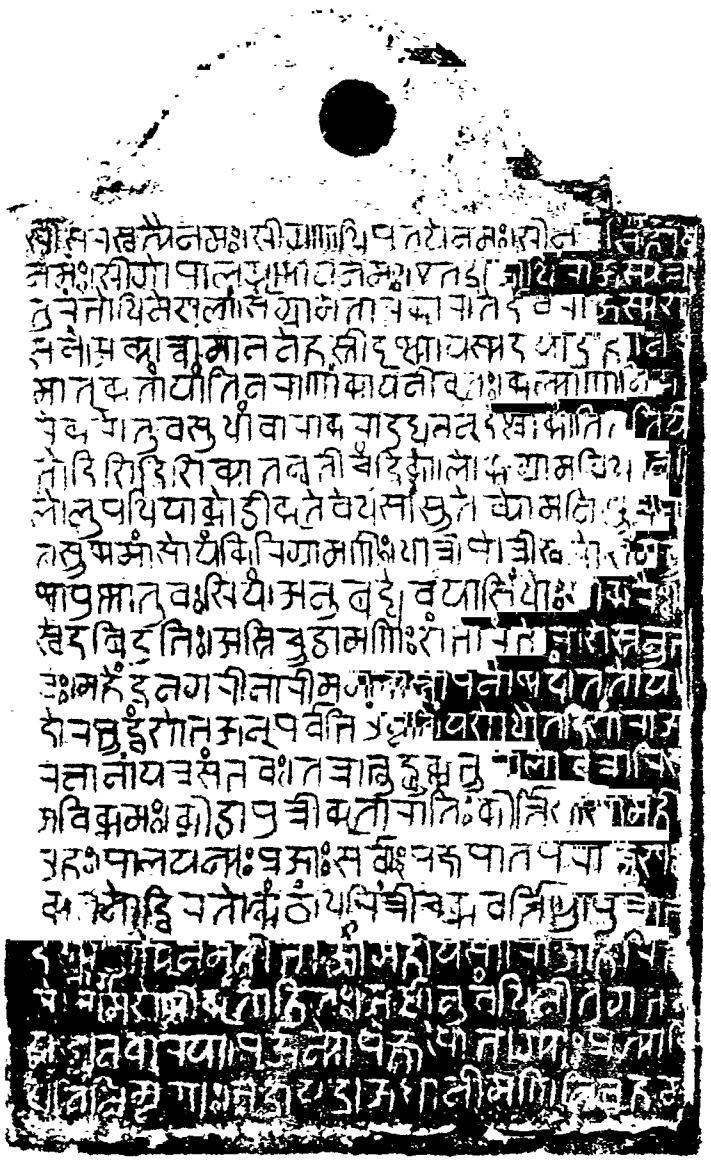
101. An epigraph at the back of the Mallikârjuna temple on the hill at Beṭṭahalli or Muḍakadore, which appears to be dated 1384, records a grant for lamps in the temple as a charity of Virupaṇṇa-Oḍeyar. Another grant of certain taxes by the customs-officer Narahari-dêva and Lingarasa-Oḍeyar is also mentioned. This Virupaṇṇa-Oḍeyar is probably the son of Harihara II.

Bukka II.

102. An inscription of this king at the *mahâdvâra* of the Narasimha temple at Mârehalli near Malvalli, dated 1406, says that when the *mahâmaṇḍaleśvara* vira-pratâpa-Harihara-mahârâya's son pratâpa-Bukka-mahârâya was ruling the earth, Heggappa of the A'trêya-gôtra, the *mahâ-pradhâna* of the palace, and Mallarasa made some grant for the god Lakshmînârasimha of Jâtigrâma, also known as Chôḷêndra-chaturvêdimaṅgala. They may have built the *mahâdvâra* itself. The temple was known as Râjâśraya-Viṇṇagara during the Chola period (see para 79).

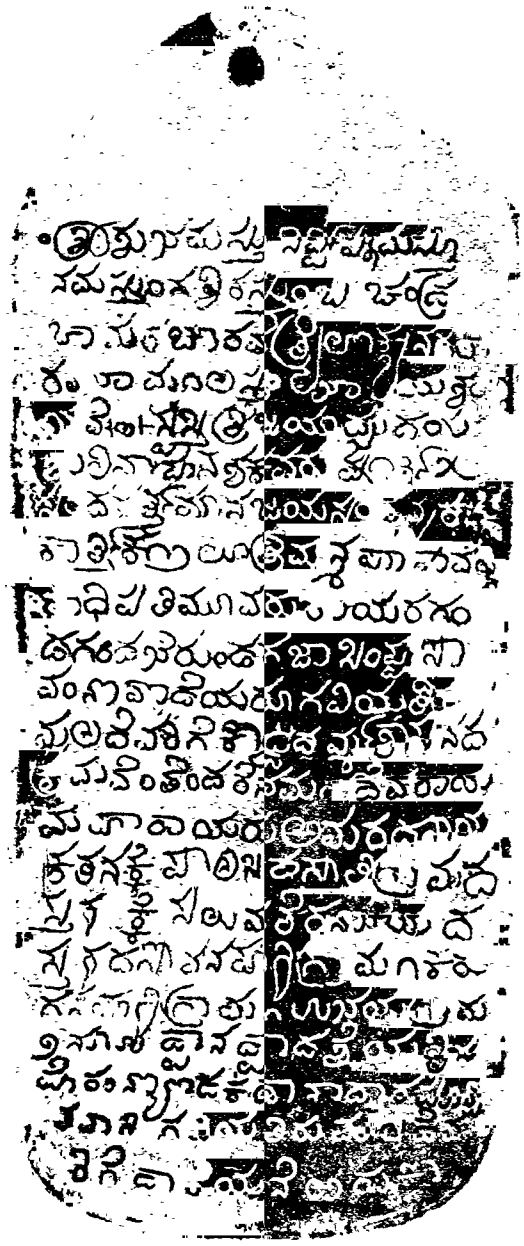
Dêva-Râya I.

103. There is only one record of this reign. It is engraved in the shrine of the *utsava-vigraha* in the Divyaliṅgêśvara temple at Haradanhalli, Chamarajanagar



HARIHAR PLATES OF DÊVARÂYA II

A.D. 1426.

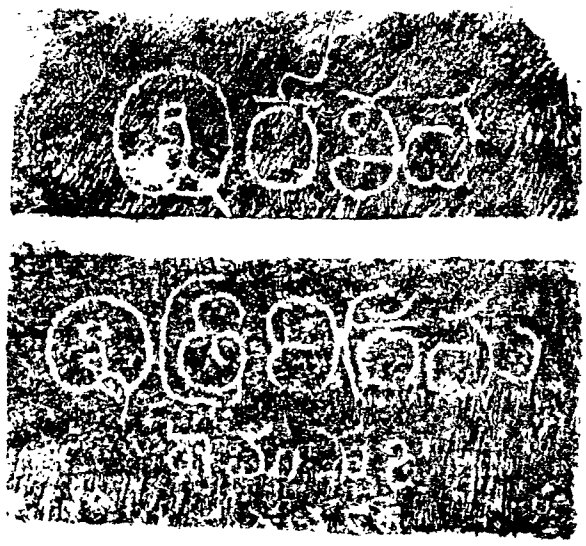


GAVISÔMANHALLI (HOLE-NARSIPUR TALUK) PLATES

A.D. 1474.

STONE-INSCRIPTION NEAR GANJI MAKÂN,

WEST OF DODDA KIRANGUR SERINGAPATAM TALUK.



LABELS OVER DOORWAYS IN THE GOPALAKRISHNA TEMPLE AT KANNAMBADI.



SIGNATURE OF KRISHNA RAJA OḌEYAR III

Taluk. From it we learn that during the rule of vîra-Dêva-Râya-Oḍeyar a *gauḍa* made a grant in A.D. 1416 for lamps in the temple for the merit of the *mahâ-pradhâna* Another at the same place, recording that a doorway was caused to be made by Haradayya's son Lingaṇa of the A'trêya-gôtra, may also belong to the same reign. A palmleaf copy of an inscription received from the Koppâḷa *maṭha* at Talkad (para 24), which professes to be dated in S'aka 916, mentions a Vijaya-vidyâ-Dêva-Râya of A'negondi and records a grant to the *maṭha* by the Talkad chief Chandraśêkhara-bhûpâlaka. The reference may be to Dêva-Râya I, and S'aka 916 is perhaps substituted for S'aka 1336 (*i.e.* A.D. 1413) to give the grant an air of antiquity. The record tells us that in the S'aka year 916, the year Nandana, the râjâdhirâja râja-śirômaṇi Chandraśêkhara-bhûpâlaka, ruler of the Taḷakâḍu kingdom, made, for the spiritual merit of his parents, a grant, with all the rights and taxes, of the village of Guḷaghaṭa, included in Nelamâkanahaḷi of Maḷavaḷi-sthaḷa belonging to Taḷakâḍu, which had been granted, as an *umbaḷi* to his father Sômarâja-bhûpâla by Vijaya-vidyâ-Dêva-Râya of A'negondi, to the *maṭha* of Bâlakrishṇânanda-svâmi of the Bhâgavata-sampradâya at Taḷakâḍu, otherwise named Dakshiṇa-Kâśi and Gajâraṇya-kshêtra. The grant was to be enjoyed by the Svâmi and his spiritual successors for as long as the moon and the sun endure.

Dêva-Râya II.

104. A set of copper plates (Plate IV) of this king was received along with the two sets of Harihara II (see para 99) from Sahukar Chinnappa Terkar of Harihar. This is also said to have been unearthed while digging the foundation of a house-site near the fort wall at Harihar. Like the other sets, it had neither ring nor seal when it came to me. The grant consists of 3 plates, each measuring $8\frac{1}{2}''$ by $5\frac{1}{2}''$, and is engraved in Nâgari characters. After obeisance to Sarasvati, Gaṇapati, Narasimha and Gôpâlakrishna, the record opens with the statement—This is the *śâsana* of the râjâdhirâja, protector of the sea-girt earth, a Kumâra in war, Dêva-râja; and, after invocation in separate verses of Gaṇapati, the Boar incarnation of Vishnu, the goddess earth and Chandra, it proceeds to give the pedigree of the king thus:—From the Moon arose the Yadu-family, in which was born Bukka-Bhûpâla. His son was Harihara, whose son was Dêva-Râya. The latter's son by Dêmâmbikâ was Vijaya-bhûpati. He is praised as a great patron of letters and as a great scholar. It is said that he wiped out the tears of Sarasvati caused by the death of Bhôja. To him and Nâraṇa-dêvi was born Dêva-Râya. Then the inscription records that the mahârâjâdhirâja râja-paramêśvara, *Suratrâṇa* of the Hindu kings, favorite (*vallabha*) of the three kings, Dêva-Râya, on the 12th day of the dark fortnight of Mârgaśîrsha in the S'aka year reckoned by the planets, the Vedas, S'iva's eyes and the moon (*i.e.* 1349, A.D. 1426), which was the year Parâbhava, on a Tuesday, in the presence of the god Chandramauḷi, granted, as an adjunct to the gift of a palankeen on the day of the *nakshatra* under which he was born, the village Mâkanûr in Raṭṭahaḷḷi-sthaḷa of the Chandragutti kingdom, naming it Pratâpadêvarâyapura, with all the usual rights, to Viṭhâlâchârya of the Gautama-gôtra and Rik-śâkhâ, pre-eminet among those versed in the 14 *vidyâs*, son of Dêvarâjârya and grandson of A'nandârâma-Viṭhalâchârya, who was a great authority on the Kapila-siddhânta and a thorough master in dialectics. Then come 5 usual imprecatory verses followed by the king's signature—*S'rî-Virûpâksha*— in Kannada characters. It will be seen that the recipient of this grant was the grandson of the recipient of Harihara's grant (para 99). An inscription on the *bali-pîṭha* of the S'rîkaṇṭhêśvara temple at Nanjangud, which appears to be dated 1432, says that the *bali-pîṭha* was made by Gaṇâchâri Hariyaṇṇa for the merit of Hariyappa-Oḍeyar and that the inscription was caused to be engraved by Nanjaya. The Hariyappa-Oḍeyar of this record is apparently identical with his namesake mentioned in Channapatna 63, of 1443, as the agent of king Bukkaṇṇa-Oḍeyar.

Mallikârjuna.

105. An inscription at Malvalli, Malvalli 64, now correctly copied, records that Appayya and other *mahâjanas* dismantled the *garbhagṛiha*, *sukhanâsi*, tower and maṇṭapa of the ruined Arkanâtha temple and renovated it in 1465 during the rule of Vîra-pratâpa-Dêva-Râya-mahârâya, *i.e.*, Mallikârjuna. An inscription at the *mahâdvâra* of the Narasimha temple at Mârehalli near Malvalli, which appears to be dated in 1459 and records a grant of land to the sculptor Dêvarasa, son of Binukôja, for having prepared and set up a lamp pillar, may be assigned to the same reign.

Virûpâksha.

106. There are two records of this reign. One of them on a stone in front of the Janârdana temple at Taḍimâlingi near Talkad, which is apparently dated in 1482, tells us that when the mahârâjâdhirâja râjâ-paramêśvara, lord of the four oceans, Virûpâksha-mahârâya was ruling the earth, the *mahâ-maṇḍalêśvara* Sômaṇṇa-Oḍeyar's mother Sâyamma, to whom had been granted for pin-money S'rîrangapura *alias* Mâlangi, otherwise called Dakshiṇa-Vârâṇasi, in Hadinâḍu-veṇṭheya on the southern bank of the Kâvêri, gave 15 *varahas* out of her income to provide for some festivals, offerings etc. for the god Janârdana of the place. We are told that Sômaṇṇa-Oḍeyar, also called Vîra-Sômaṇṇa-nâyaka, was the governor of Hoysaḷa-nâḍu. The record is dated also in the Kaliyuga era. A copperplate inscription, dated 1474, recording a grant by the above Sôvaṇṇa-Oḍeyar, was received from the Amildar of Hole-Narsipur Taluk, who discovered it in the possession of Pûjâri Rangaiya of Gavisômanhalli of the same taluk. It consists of two plates of a peculiar shape (see Plate IV), each measuring $6\frac{3}{4}''$ by $2\frac{3}{4}''$, and records that the *mahâ-sâmantâdhipati*, champion over the three kings, *gaṇḍabhêruṇḍa-gajasiṁha*, Sôvaṇṇa-Oḍeyar granted for the god Gavi-Tirumaladêva the two villages Sôvanahaḷi and Karuganahaḷi in Teraṇeya-sthaḷa belonging to Sâtigrâma-sthaḷa, which had been bestowed on him by Dêva-Râya-mahârâya for his office of *amara-nâyak*. An epigraph in Narayana Rao's backyard at Hardanhalli, Chamarajanagar Taluk, which is mostly defaced, records a grant of land to the Haradanahaḷi *maṭha*. This is evidently the Lingâyat *maṭha* of Gôsala-Channa-basava, who was the guru of Tôṭṭada Siddhalinga, a great Viraśaiva teacher and author who, according to the *Channabasava-purâṇa*, flourished during the reign of Virûpâksha.

Krishṇa-Dêva-Râya.

107. There are several inscriptions of this king, two of which are copper plate grants received from the Vyâsarâya-*maṭha* of Sôsale, T.-Narsipur Taluk. One of the latter consists of 3 plates, each measuring $10\frac{1}{2}''$ by $6\frac{1}{2}''$, while of the other, only the last plate, measuring $11''$ by $7\frac{3}{4}''$, has been received. Both are dated in 1521, the writing being in Nâgari characters. The genealogy and details about the kings are the same as those given in the numerous published grants of Krishṇa-Dêva-Râya. The record of 3 plates tells us that on the 12th lunar day of the bright fortnight of Phâlguna in the Saka year 1442, which was the year Vikrama, on a Monday, under the asterism Pushya, in the presence of the god Veṅkaṭêśvara, the king granted Jakkarâjanahalli, surnamed Krishnarâyapura, situated in Perumkôṭe-râjya, to the *paramahaṁsa-parivrâjakâchârya, Vaishṇavasiddhânta-pratishṭhâpaka, padavâkyapramâṇa-pâravâra-pâraṇa*, Vyâsa-tîrtha, disciple of Brahmaṇya-tîrtha. The other inscription records the grant, on the same day and to the same individual, of the village Kannêrumaḍugu with the hamlets attached to it, situated in the Kanakagiri-country. The composer of the records was Sabhâpati and the engraver, Viraṇâchârya, son of Mallaṇa. There is a tradition that Vyâsa-tîrtha sat on the throne of Vijayanagar for one *muhûrta* during the rule of Krishṇa-Dêva-Râya (see last year's *Report*, para 47). His guru Brahmaṇya-tîrtha had his *maṭha* at Abbûr, Channapatna Taluk. An inscription on the brass-plated doorway of the *navaraṅga* of the Gunjânarasimha temple at T.-Narsipur, tells us that it was the gift of Vyâsarâja, who, according to tradition, was identical with the Vyâsa-tîrtha mentioned above.

108. Among other records of this king, one in a field to the south of Hosapura, T.-Narsipur Taluk, dated 1519, records that while the mahârâjâdhirâja râja-para mêśvara vîra-pratâpa śrî-vîra-Krishṇa-Râya-mahârâya was ruling the earth, Sâḷuva Govindarâju of the Kauṇḍinya-gôtra, Â'pastamba-sûtra and Yajuś-śâkhâ, son of Râjirâja, granted the village of Hosapura in Mûgûr-sthaḷa belonging to râjya, which had been bestowed upon him for his office of Nâyak by Krishṇa-Râya-mahârâya, for the god Agastyêśvara of Tirumakûḍalu, which was the Dakshiṇa-Vârâṇasi, the Kailâsa situated in the middle of the six banks (*kûḷa*) within the five *kośas* at the confluence of the Kapilâ and the Kâvêri and the presence of Rudra-pâda. The six banks referred to are the four banks of the above two rivers together with the two banks of a pond named Sphaṭika-sarôvara which is said to be in the bed of the Kâvêri, the union of the three giving the name *Tiru-mu-kkûḍal* to the place. Another inscription at Maraḍipura, T.-Narsipur 76, which has now been

revised, records the grant by the same man, here called Sâḷuva Gôvindarâja-Oḍeyar, of Moraḍiyapura to the establisher of the path of the Vêdas, Mahâjîya-guru in A.D. 1528. Another at Kaliyûr, T.-Narsipur 42, now completed, which bears the date 1521 and records a grant by the same man, has among the imprecatory verses at the end the following stanza which is a quotation from the *Anarghardghava* of Murâri—

Madhu-Kaitabha-dânavêndra-mêdaḥ
plava-visrâmisham êva mêdinîyam‖
adhivâsya yadi svakair yaśôbhiś
chiram ênâm upabhunjatê narêndrâḥ‖

I do not remember having seen this quotation in any other inscription. An epigraph in Dâsegauḍa's field at Talkad records a sale of land in the year Svabhânu by S'ivanasoḍeya's Viraya-Oḍeya to the Jangama Mallayya's son Chennamallaiya in the presence of Dêvapa-seṭṭi, agent of Kenchasômaṇa-nâyaka. From Channapatna 156, of 1513, we learn that the latter was the son of Timmaṇṇoḍeya of Dêvarâyapaṭṭaṇa, and that Krishna-Dêva-Râya had bestowed on him Channapaṭaṇa-sîme for his office of Nâyak. In another inscription noticed in para 96 of my *Report* for 1910 he makes a grant in 1520 for the merit of Krishna-Dêva-Râya. Therefore the year Svabhânu of the present inscription represents A.D. 1513. In the *Channabasavapurâṇa*, which was written in 1584, Kenchasômaṇṇa-nâyaka is mentioned (*Sandhi* 63, verse 55) as one of the chiefs who patronised Lingâyats. To the same reign may belong an inscription at the entrance to the Pârśvanâtha temple at Chamarajanagar, which is dated 1518, and records a grant for the god Vijayanâtha by Kâmaiya-nâyaka's son Viraiya-nâyaka, the *mahâ-prabhu* of Arikuṭhâra; as also another on a pillar of the Gôpâlakrishnasvâmi temple at Haradanhalli, Chamarajanagar Taluk, which appears to be dated in 1527 and records a grant to the Lingâyats by Tagaḍûr Mallarâja-Oḍeyar's son Nanjarâjaiya.

Achyuta-Râya.

109. There are two records relating to this reign. One of them near the entrance of the Iśvara temple at Mârehalli near Malvalli, dated 1527, says that on the occasion of a lunar eclipse, for the merit of Achuta-mahârâya, a grant was made on the bank of the Kapilâ by some one to provide for lamps for the god Mûlasthânadêva of Mârihaḷḷi in Hoyisaḷa-sîme. The other at Mûgûr, T.-Narsipur 80, now revised, which is dated 1534, tells us that during the rule of Achyuta-Râya-mahârâya, Dêvapa, with the consent of Sankaṇṇa, made a grant of certain taxes for the god Dêśêśvara.

Sadâs'iva-Râya.

110. An inscription on the south wall of the Agastyêśvara temple at Tirumakûḍalu, T.-Narsipur Taluk, dated 1556, states that during the rule of vîrapratâpa-Sadâśiva-Râya, Timmarâja's son Râyasada Venkaṭâdri of the Harita-gôtra, A'pastamba-sûtra and Yajuś-śâkha, agent of the *sôma-vams'âdhîs'vara, mahâ-mandalê'svara* Kômâra Kaṇḍarâjadêva-mahâ-arasu, made, on the occasion of a solar eclipse, for the spiritual merit of his father Timmarâja, a grant for the god Agastyêśvara of Tirumakûḍalu, which was the southern Prayâge, the southern Vârâṇasi, the Kailâsa etc. (see para 108), and for the god A'digunji-Nârasimha of the Dakshiṇa-Prayâge at the confluence of the Kâvêri and the Kapilâ. The signature of the donor, *śrî-Venkaṭês'a*, occurs at the end. T.-Narsipur 108, of the same date, records a similar grant by the same individual. An inscription at Melkote records a grant by the above Kaṇḍarâjayadêva-mahâ-arasu in 1564 (see my *Report* for 1907, para 46). Another inscription at Sunkâtoṇḍnûr, Seringapatam Taluk, of A.D. 1550, tells us that during the rule of the same king Râmarâjaya-mahâ-arasu remitted the tax on barbers in S'rîrangapaṭṭaṇa-sîme and gave them a *s'âsana* to that effect. The record closes with the statement that those who violate the grant are the sons of barbers. The remission of the tax on barbers by Râmarâja is recorded in several other inscriptions (see my *Report* for 1907, para 39). A third at Mêḷâpura, Seringapatam 149, which has now been completed, records a grant in 1567 during the rule of the same king by the police officer (*kandâchâra*) Nanjaya-Timmappa for the god Tiruvengaḷanâtha. Incidentally the epigraph states that on finding that Vêdânta-Râmânuja-jîyar was still in the enjoyment of certain *dêvadâya* and *Brahmadâya* lands, which he had enjoyed before receiving an *umbali*, Nanjaya-Timmappa held an enquiry and excluded those lands from the grant made by him. Similarly he excluded the lands

formerly granted as *koḍage* to the *prabhus*, *garuḍas* and *sênabôvas*, and granted for the god only those lands and taxes that were his exclusive property. Vêdânta-Râmânuja-jîyar, mentioned in this epigraph, was a *svâmi* of the Yatirâja-maṭha at Melkote. An inscription at Melkote records certain privileges granted to him in 1544 by Nârayadêva-mahâ-arasu (see my *Report* for 1907, paras 40 and 41). A few other records, which may belong to the same reign, may also be noticed here. One of them in front of the Vijayanârâyaṇa temple at Gundlupet, dated 1554, says that some Oḍeyar made a grant of certain lands in Vijayâpura belonging to Vijayâpura-sîme, which had been bestowed on him for his office of Nâyak, to provide for lamps for the god Vijayanârâyaṇa of Vijayâpura. It is added that these lands were being fraudulently enjoyed by the *pâshupatyayâvas*. Another at Mârehalli, Malvalli 66, which has now been completed, records a grant in 1552 for the god Narasimha by Varada mmaya's agent Sankarapa-ayya, in order that merit might accrue to Aṇṇaya. A third at the same place, which appears to be dated in 1551, tells us that the *dvârapâlakas* of the Narasimha temple were caused to be made and set up by Malu-bhârati's son Bhârati of Bannûr.

S'rî-Ranga-Râya I.

111. There are two inscriptions of this reign. One of them in the Râma temple at Seringapatam, dated 1576, says that when vîra-pratâpa-S'rî-Ranga-Râya-Dêva-mahârâya was ruling the earth, the *mahâmaṇḍalêśvara* Râmarâju-Râmarâjayadêva-mahâ-arasu granted a *s'âsana* to the barbers of S'rîrangapaṭaṇa-sîme [that no tax would be levied on them.] The last portion of the record is defaced. The other epigraph at Haḷebiḍ, Seringapatam 47, now correctly copied, tells us that during the rule of S'rî-Ranga-Râya the *mahâ-maṇḍalês'vara* Râmarâja-Tirumalarâjaiya's agent Daḷavâyi Venkaṭappa-nâyaka, in the year Târaṇa corresponding to the S'aka year 1506 (A.D. 1584), on the occasion of a lunar eclipse, granted, on the bank of the Maṇikarṇikâ between the temples of Viśvêśvara and Nârasimha, Hâleyabîḍu, naming it Timmasamudra, to Brahmans of various gôtras, sûtras, śâkhâs and names.

Venkaṭapati-Râya I.

112. An inscription in front of the Janârdanasvâmi temple at Baḷagoḷa, Seringpatam Taluk, dated in 1598, states that when vîra-pratâpa-Venkaṭapati-Dêva-mahârâya was ruling the earth, Beṭṭada-Châmarasa-Oḍeyar of the A'trêya-gôtra and A'śvalâyana-sûtra, son of Châmarasa-Oḍeyar of Mysore, made a grant of land for a *Râmânujakûṭa* and a *Chatra* in the precincts of the Janârdanasvâmi temple at Baḷaguḷa, where twenty S'rîvaishnavas and thirty Vaidikas were to be fed every day. Among the lands granted are mentioned some which he had received as a *koḍagi* from Tirumalarâjaya, son of the *mahâmaṇḍalês'vara* Venkaṭapati-mahârâya's elder brother Râmarâjaya. The food, after being offered to the god Janârdanasvâmi, was to be distributed among the Brahmans. Some of the imprecations at the end are rather curious. Those who violate the grant shall incur the sin of having put poison into the offerings of the gods Nanjuṇḍêśvara (of Nanjangud), Chelapiḷerâya (of Melkote), Ranganâtha (of Seringapatam), Agastyêśvara of Tirumakûḍalu and Janârdana (of Baḷagoḷa); and of having killed within the temple their own parents, cows and Brahmans. They shall be successively born as the children of the dancing girls of Nanjangud, Melkote and Tirumakûḍalu. The grant was written by Apramayya, the Shanbog of Baḷaguḷa-sthaḷa. The donor of this grant is evidently Beṭṭada-Châma-Râja, younger brother of Râja-Oḍeyar and son of Bôḷa Châma-Râja. Tirumalarâjaya who granted the *koḍagi* to Beṭṭada Châmarasa-Oḍeyar is the same as the one mentioned in Seringapatam 39 and 40, of 1585, and Nanjangud 141, of 1586. Another epigraph at Sivansamudram, Malvalli III, now fully copied, records that during the rule of Venkaṭapati-Râya, Râmarâja-Nâyaka's son Tirumalarâja-Nâyaka of Hadinâḍu built a Lingâyat *maṭha* in the Vîrêśvara temple at Sivansamudram belonging to Hadinâḍu- sîme and granted some lands in 1604 for feeding Jangamas. It is added that in case Brahmans came they were also to be fed. From Nanjangud 141, of 1586, we learn that the donor of this record called himself by the name of Tirumalarâjaya, son of Râmarâjaya, mentioned above. An inscription near the Sangin mosque at Seringapatam, which begins with obeisance to Râmânuja and appears to record some grant by Tirumalarâjaya to some one who was the establisher of the path of the Vêdas and an authority on both the *Vêdântas* (*i.e.*, *Vêdânta* as propounded in Sanskrit and Tamil), evidently belongs to the same reign.

Râma-Râya.

115. The only record of this king which is a copper plate inscription was received from the Vyâsarâya-maṭha of Sôsale, T.-Narsipur Taluk. It consists of only one plate, measuring 10″ by 6″, and is dated in A. D. 1627. It informs us that, while the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-vîra-Râma-Râya-Dêva was ruling the earth from his residence at Penugoṇḍe, the *prabhu* of Velahakka-nâḍu, Immaḍi-Kempaya-Gauḍa of the *chaturtha-gôtra*, son of Kempaya-Gauḍa and grandson of Kempanâchaya-Gauḍa, granted, on the occasion of a lunar eclipse, in the presence of the god Sômêśvara of Halasûr, for the merit of his father Kempaya-Gauḍa, the village Vyâsarâyasamudra in Soṇḍêkoppa *hôbaḷi* of Bengaḷûru-sîme which was under his rule to the *maṭha* of Râmachandra-oḍeyar, son of S'rîpati-oḍeyar and spiritual son (*kara-kamala-sanjâta*) of Lakshmîkânta-oḍeyar, in order to provide for offerings and lamps for the god Gôpâlakrishna of the *maṭha* and for the exposition of *s'âstras* and Purânas. We are told that the village was newly built together with a tank by Râyasada Sêshagiri according to the order of the donor. The signature of the donor–Kempaya—is given at the end of the grant. The suffix *oḍeyar* attached to the names of the *svâmis* is rather peculiar.

S'rî-Ranga-Râya II.

114. Two copperplate inscriptions of this king were received from the Vyâsarâya-maṭha of Sôsale. They consist of one plate each and are dated 1662 and 1663 respectively. The plate of 1662 measures 10½″ by 7½″, while the other measures 11″ by 7½″. After invocation of S'iva and the Boar incarnation of Vishnu the former proceeds to say that while the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-śrî-vîra-S'rî-Ranga-Râya-Dêva-mahârâyarayya of the A'trêya-gôtra A'pastamba-sûtra and Yajuś-śâkhâ, son of Gôpâlarâjayya and grandson of A'riviṭi Râmarâju-Rangaparâja of the lunar race, was ruling the earth in Vêlâpuri, he granted, in the presence of the god Channakêśava , on the bank of Vishṇusamudra, the village Yalavanka with its hamlets in Jâvagallu-sîme belonging to Bêlûr as also the village Keḷaginaseṭṭihaḷḷi in Tagara-nâḍu to the *maṭha* of the *paramahamsa-parivrâjakâchârya, sakala-s'âstra-pârâvâra-pâraṅgata, Vaishṇava-siddhânta-pratishṭhâpanâchârya*, worshipper of the lotus feet of the god Râmachandra, lord of the spiritual kingdom of Vyâsarâya, Lakshmînâtha-tîrtha-śrîpâda, son of Râmachandratîrtha-srîpâda and spiritual son of Lakshmîvallabha-tîrtha-śrîpâda, for the service of the god Gôpâlakrishṇa of the *maṭha*. The signature of the king–*S'rî Râma*—occurs at the end. The grant was written by Râyasada Vâbaṇa of Lakharasu-panta. The other inscription, which is mostly identical with the above in its wording, records the grant to the *maṭha*, for the pleasure of the god Venkaṭêśa, of the village Hosavûru in Hettuḷiga-nâḍu belonging to Bêlûr together with certain taxes.

UMMATTUR.

115. An epigraph at the Mâri temple at Akkûr near Talkad, which is dated 1469, records a grant by Dêpaṇṇa-Oḍeyar, who is probably identical with the Ummattûr chief of that name. Another at Tirumakûḍalu, T.-Narsipur 68, now revised, which appears to be dated in 1486, tells us that Dêvarâya-Oḍeyar's son Chandramauḷi-Oḍeyar granted some land in Chandahaḷḷi belonging to Hemmuge for the god Agastyanâtha of Tirumakûḍalu, which was the presence of Rudra-pâda in the middle of the six banks within the five *krôs'as* at the confluence of the Kâvêri and the Kapilâ (see para 108). Dêpaṇṇa-Oḍeyar of Ummattûr had also the name Dêva-râja-Oḍeyar. It is not clear if the present inscription refers to him. From the published records of the dynasty we learn that he had two sons, but neither of them was called Chandramauḷi-Oḍeyar.

BELUR.

116. Two of the paper *sanads* received from Venkatanarsimhacharya, Patel of Vijayâpura near Talkad (see para 28), which are dated 1773 and 1774, were issued by the Belur chief Krishnappa Nâyaka. The earlier one tells us that Bêlûr Krishnappa-Nâyaka of the Kâśyapa-gôtra and A'pastamba-sûtra, son of Venkaṭâdri-Nâyaka, grandson of Krishnappa-Nâyaka and great grandson of Venkaṭâdri-Nâyaka, granted, on the occasion of a solar eclipse, for the spiritual merit of his parents, on the bank of the Hêmâvati, certain lands situated in Keraüḍi-sthaḷa included in Aygûru-sîme belonging to the Bêlûr kingdom, which had been favored by the râjâdhirâja râja-paramêśvara praudha-pratâpa vîra-narapati Krishna-Râyaraiya to his *vriddha-prapitâmaha* Yarre-Krishnappa-Nayakaraiya, to Rangâchârya of the A'trêya-gôtra,

A'pastamba-sûtra and Yajuś-śâkhâ, son of Lakshmînâraṇaiyangâr, grandson of Kêśavâchârya and great grandson of Rangâchârya. The titles applied to Yarre-Krishnappa-Nâyakaraiya are *sindhu-Gôvinda*, *himakara-gaṇḍa*, *dhavaḷânka-Bhîma*, *barida-saptânga-haraṇa* and *Maṇinâgapuravarâdhî vara* The donor's signature-*S'rî-Krishna*- is given at the close. The other record, which is mostly similar to the above, registers a grant of lands in Kuḍugaravaḷḷi of Kibbaṭṭa-nâḍu in Aigúru-sîme belonging to the Bêlûr kingdom to S'rînivâsaiyangâr of the A'trêya-gôtra, A'pastamba-sûtra and Yajuś-śâkhâ, son of Lakshmînâraṇaiyangâr and grandson of S'rînivâsaiyangâr. Both the *sanads* bear a seal at the top which contains the word *S'rî-Channarâya* in Nâgari characters. Channarâya is another name of the god Kêśava at Belur.

SOLUR.

117. An epigraph near the west wall of the Lakshmi shrine in the Harihareśvara temple at Harihar, dated 1507, refers to a chief of Sôlûr named Channabasavappa-Nâyaka and applies to him several titles. No records of this line of chiefs had hitherto been met with in Mysore. After invocation of S'iva and Harihara the inscription proceeds to say that, the upper storey of the north entrance of the Harihareśvara temple having gone to ruin, by order of Sôlûr Basava-bhûpâla's son Channabasavappa-Nâyaka, the latter's right arm Bôgûr Akkiya Honni-seṭṭi's son Chikka-Malli-seṭṭi renovated it. The titles applied to Channabasavappa-Nâyaka of Sôlûr are—a devout worshipper of S'iva, a proficient in the 64 *kalâs*, the modern Bhôja, *kumâra-Kandarpa*, *turaga-Rêvanta*, a royal swan among the lotuses the hearts of women.

KARUGAHALLI.

118. An inscription on the wall of the Gangâdharêśvara temple at Seringapatam, which appears to be dated 1600, records a grant of lands, for his own merit, by Kâraganahaḷi Vîre-Oḍeyar's son jeya-râja, to provide for the expenses of taking out in procession the god Gangâdharêśvara to a *maṇṭapa* built by him at the Mriga-tîrtha. This Vîre-Oḍeyar is perhaps identical with the Kâragahaḷḷi chief Vîrarâjaiya, who is said to have been a contemporary of Râja-Oḍeyar of Mysore (1578-1617).

KOLUR.

119. A copperplate inscription received from the Vyâsarâya-maṭha of Sosale, dated in 1712, records a grant to the *maṭha* by Kanaka-Râya of Kôḷûr. It consists of only one plate, measuring $11\frac{1}{2}''$ by $7\frac{3}{4}''$, the language being Telugu. The grant, which consisted of a *pâtike* for every ten *râkalu* of the amount which he was paying to Nagari, was made to provide for lamps, etc., for the god Gôpâlakrishna, the conferer of boons on Vyâsamuni, in the *maṭha* of the *paramahamsa-parivrâjakâchârya*, *Vaishṇavasiddhânta-pratishṭhâpanâchârya*, worshipper of the feet of the god Râmachandra, *padavâkya-pramâṇa-pârâvâra-pâriṇa*, *sarvatantra-svatantra*, lord of the intellectual throne (*vidyâ-simhâsana*) of Vyâsaráya, Raghunâthatîrtha-śrîpâda, son of Lakshmîpatitîrtha-śrîpâda and disciple or spiritual son (*kara-kamala-sambhava*) of Lakshmînârâyaṇatîrtha-śrîpâda. The signature of the donor—Kanaka-Râyar-is in Tamil characters.

THE MAHRATTAS.

120. Three of the Marâthi *sanads* received from Srinivasa Sitarama Kulakarṇi, shanbhog of Harihar (see para 41), relate to the Mahrattas. All of them were issued by Râmachandra Bâvâji, a subordinate of the Peshwa Bâlâji-paṇḍita, to an ancestor of the shanbhog. One of them is dated in A. D. 1756 and the others may be of about the same period. All of them have a seal at the top which contains 6 lines in Nâgari characters running thus—

S'rî
Bâlâjî-paṇḍita
pradhânaî kanitâra-
ra Râmachandra Bâva-
jî prabhu niram-
tara

The S'rî of the first line is flanked by the sun and the crescent. One of he *sanads* grants to the Kulakarṇi some lands for having built a tank; another

accords to him certain privileges in the Hariharêśvara temple; while the third confirms a former grant of certain *mirâs* to him. The donee is stated to be of the Viśvâmitra-gôtra and A'śvalâyana-sûtra. He was the Kulakarṇi of Mahâjanhaḷḷi, Harihar Hissâr.

MADURA.

121. A copperplate inscription received from the Vyâsarâya-maṭha of Sôsale, which is dated in 1708, records the grant of certain dues to the maṭha of (with titles as in para 119) Raghunâthatîrtha-śrîpâda, son of, etc. (as in the same para), by the lord of the Pâṇḍya throne, Vijayaranga-Chokkanâtha-Nâyaka of the Kâśyapa-gôtra, son of Rangakrishna-Muddavîrappa-Náyaka and grandson of Viśvanâtha-Nâyaka-Chokkanâtha-Nâyaka. Whatever dues were being paid in the Madura kingdom to the temple at Chokkanâthapura were to be paid to the *maṭha* also. The inscription consists of one plate, measuring 11″ by $7\frac{3}{4}$″, and is in the Telugu language. It was written by Râyasam Bâlaya. The signature of the donor-śrî-Vijayaranga-Chokkanâthayya-is given at the end.

RAMNAD.

122. Two more copper plate inscriptions received from the Vyâsarâya-maṭha, which are in the Tamil language, register the grant of certain taxes on the imports, exports, etc., of the kingdom by Vijaya-Raghunâtha-Sêtupati-Kâttadêvar of Ramnad to the *maṭha* of (with titles as in para 119) Vyâsarâya. Both the grants consist of only one plate, measuring 11″ by $6\frac{1}{2}$″ and 11″ by $7\frac{1}{4}$″, and dated 1707 and 1712 respectively. In the earlier inscription the Svâmi is called merely Vyâsarâya and the grant was made on behalf of the *maṭha* to its agent at Rameswaram, Tirupati Venkaṭâchârya. In the other the grant was made in the presence of the goddess Râjarâjêśvari to (with usual titles as before) Lakshmînidhitîrtha-śrîpâda, disciple of Raghunâthatîrtha-śrîpâda, who was the disciple of Lakshmînârâyaṇa tîrtha-s'rîpâda. In both the inscriptions a long string of titles is applied to the king. Among these may be mentioned—lord of Dêvanagara, *mahâmaṇḍalês'vara*, husband of titled kings, *antembara-gaṇḍan*, champion over traitors to masters, a Rêvanta in controlling horses, a Harischandra in speaking the truth, patron of Brahmans, a Râma to the Râvaṇas the hostile kings, servant of devotees, a Garuḍa to the serpents the hostile kings, establisher of the Pâṇḍi-maṇḍala, punisher of kings who break their word, capturer of the country he sees and no relinquisher of the country once captured, the *râjâdhirâja* who has seen elephant-hunt in every country, a Nakula in training horses, a Vijaya in wielding bows, a Bhîma in strength, a Dharmarâja in patience, a Râma in compassion, lord of S'embi-nâḍu, creator of Raghunâthasamudra by damming the Vaigai, a Karṇa in liberality, Manmatha incarnate, destroyer of hostile armies, lord of the southern throne, lord of Sêtu, possessor of the Hanumân Guruḍa lion and fish banners, performer of the *tulâpurusha* and other great gifts, manager of the services of the god Râmanâtha, champion over the three kings, establisher of the S'ôḷa-maṇḍala, the *râjâdhirâja* who has seen elephant-hunt in I'ḷam (Ceylon) Kongu and Yâlpâṇam, champion over wicked kings, *Urigola* (Orangal)-*suratâṇan*, *panchavanna-râya-râluttan*, confounder of the Vanniyar, possessor of a red umbrella, a moon to the solar race, *sori-muttu-Vanniyan*, lord of the Sêtu lineage. The king is said to have his residence in Kâttûr *alias* Kullôttunga-S'ôḷa-nallûr in Tugavûr-kûṟṟam. He as well as his father—Raghunâtha-Sêtupati-Kâttadêvar—has the epithet *Hiraṇyagarbha-yâji* added to his name. His signature-*S'aṅkaraṇ tuṇai*—occurs in the middle of the plate. The record of 1712 concludes with the statement that the grant was written by Râyasam S'ekkapillai's son Darmarâyan and that Nâlangarâyan affixed his signature to it.

SIVAGIRI.

123. Another copperplate grant from the Vyâsarâya-maṭha, which is likewise in the Tamil language and appears to be dated in 1847, tells us that the *prabhu* of S'ivagiri, Varaguṇarâma-Pâṇḍiya-S'innatambiyâr gave some lands near S'rîvilliputtûr for the god Gôpâlakrishna in the *maṭha* of(with titles as in para 119) Vidyânâthatîrtha-śrîpâda, disciple of Jagannâthatîrtha-śrîpâda. The signature of the donor—*S'aṅkaraṇ tuṇai*—comes at the end of the record. This plate measures $11\frac{1}{4}$″ by 8″. S'ivagiri is a Zamindari in Tinnevelly District of the Madras Presidency.

MYSORE.

124. A large number of records relating to the Mysore kings was copied during the year. Two of them are copperplate grants, one of which, issued by Chikka Dêva-Râya-Oḍeyar, is a very long inscription consisting of 10 plates. Nine are *Virâps* granted by various kings to private individuals. The majority of the inscriptions under this head belong to Krishna-Râja-Oḍeyar III and record his many acts of piety in different parts of the State. The earliest of the records relating to the Mysore dynasty has already been noticed under Vijayanagar (see para 112).

Kaṇṭhîrava-Narasa-Râja-Oḍeyar.

125. An inscription on the pedestal of the statue of this king in the Narasimha temple at Seringapatam (para 8) gives his name. The temple was built by him.

Doḍḍa Dêva-Râja-Oḍeyar.

126. There are three records of this reign. One of them, a copperplate inscription, dated in 1665, was received from Lakshminarayna Jois of Mysore. It consists of 3 plates, each measuring $9\frac{3}{4}''$ by $7''$, and is engraved in Nâgari characters. The introductory portion, consisting of 16 lines, is in Sanskrit and the rest in Kannada. After invocation of S'iva and the Boar incarnation of Vishnu the record proceeds to say that to the south of Mêru was the celebrated Karṇâṭadêśâ where the Kâvêri flowed and where, having the Kâvêri for its moat, was Rangarâḍ-râjadhâni (Seringapatam) in which the ornament of the lunar race, Dêva-Râja's son Dêva-Râja ruled. By him, in the S'aka year reckoned by six, eight, the arrows and the earth (*i. e.*, 1586), in the year Krôdhi, on the occasion of a solar eclipse and the conjunction of the sun, the moon, Mars, Jupiter, Mercury and Kêtu (the descending node), at the time of making the *svarṇa-tulâdâna* gift, was granted the village Lakkûr to the astrologer Lakhappa. Then begins the Kannada portion of the inscription giving further details about the donor, donee and the donation. It says that Dêva-Râja-Oḍeyar of the A'trêya-gôtra A'śvalâyana-sûtra and Rik-śâkhâ, a king of the lunar race, son of Dêva-Râja-Oḍeyar and grandson of Châmarasa-Oḍeyar, granted Lakkûr in Terakaṇâmbi-sthaḷa to Lakhappa-jyôtisha of the Jâmadagnyavatsa-gôtra A'śvalâyana-sûtra and Rik-śâkhâ, son of Banadaṇṇa-jyôtisha and grandson of Lakhappa-jyôtisha. Then follow details of boundaries. The signature of the king—*S'rî-Dêva-Râja*—is in Kannada characters. Another inscription at Beḷakavâḍi, Malvalli Taluk, dated 1669, records a grant of land to a resident of Talkad by the mahârâja, rajâdhirâja, lord of the throne at S'rîraṅgapaṭṭaṇa, Dêva-Râja-Oḍeyar of Mysore. A mutilated metallic image called Varadarâja in the Vijayanârâyaṇa temple at Gundlupet has the label *Doḍḍa-Dêva-Râja-Varada* on its pedestal. It is said that the image originally belonged to the Paravâsudêva temple built by Chikka Dêva-Râja-Oḍeyar at Gundlupet in memory of his father Dodda-Dêva-Râja-Oḍeyar. An epigraph in the A'diśvara temple at Seringapatam, which is dated in 1666 and records a money grant to the temple treasury by Châruḳîrti-paṇḍitâchârya's disciple Pâyaṇṇa to provide for the ceremony of *ashṭâhnika*, may be assigned to the same reign.

Chikka Dêva-Râja-Oḍeyar.

127. Of the inscriptions of this king, a set of copperplates received from Gundal Pandit Lakshmanachar of Mysore is of great importance. It consists of 9 plates, each measuring about $9\frac{3}{4}''$ by $8\frac{1}{2}''$, and is engraved in Kannada characters. There is also a supplementary plate of a smaller size, measuring $6''$ by $5\frac{1}{2}''$. The ring, which was cut when the plates came to me, is about $4\frac{1}{2}''$ in diameter. The seal, about $2''$ in diameter, bears in relief the figure of a boar standing to the left. The language is mostly Sanskrit, the concluding portion giving the boundaries, etc., being in Kannada. The inscription, which is dated 1674, is in some parts similar to Seringapatam 64 and to the inscription noticed in para 132 of my last year's *Report*. After obeisance to Râmânuja and invocation of the Boar incarnation of Vishnu, it proceeds to give the pedigree of the donor thus:—Purâṇic genealogy from the Moon to Yadu, some of whose descendants came and settled in Mahîśûrapura. From them sprang Beṭṭa-Châma-Râ, who acquired the title *antembaraganḍa*. He had three sons—Timma-Râja, Krishna-Bhûpati and Châma-nripa. The last, who defeated Râma-Râja's general Rêmaṭi-Venkaṭa, had four sons, namely, (1) Raja-nripa, who

horsewhipped the proud Kârugahaḷḷi chief on the field of battle, conquered Tirumala-Râja and took possession of Seringapatam; (2) Beṭṭada-Châma-Râja, who slashed his enemies in the battlefield with wounds of the shape of the sacrificial thread; (3) Dêva-Râja and (4) Channa-Râja. Dêva-Râja had likewise four sons—Doḍḍa-Dêva-Râja, Chikka-Dêva-Râja, Dêva Râja and Maṛiya Dêva-Râja. The third made an *agrahâra* at the Maṇikarṇikâ-kshêtra to the north-east of Seringapatam. Doḍḍa Dêva-Râja's consort was Amritâmbâ, their sons Chikka-Dêvêndra and Kaṇṭhîrava-mahîpati. Then follow several verses in praise of Chikka-Dêva-Râja. Vishṇu, when incarnate as Râma, killed Khara, Dûshaṇa and other demons; now incarnate as Chikka Dêva-Râja, he kills the same demons now born as Dâdôji, Jaitaji, etc. Chikka Dêva-Râja vanquished S'ambhu, Kutupa-S'âha, Basava of Ikkêri, E'kôji, Dâdôji, Jaitaji and Jasavant. His consort was Dêvamâmbâ, daughter of the Bâlêndunagara (Yaḷandûr) chief Lakshmavarma. A few verses are devoted to her praise. Then is given an account of the king's benefactions and gifts to various temples. He gave prominence to the Vajra-makuṭî festival (*Vaira-muḍi*) at Melkote in the month of Phâlguna and inaugurated the Gajêndra festival there. Desirous of making an *agrahâra*, he fixed upon Mâdala-nâḍu—situated to the south of the Kapilâ, to the north of Nîlâchala (the Nilgiris), to the north-east of Kanjagiri (Gôpâla-svâmibeṭṭa) and to the west of Trikadambanagari (Terakaṇâmbi)—as the suitable place for it; and, in order that his father Doḍḍa-Dêva-Râja might attain Vaikuṇṭha-lôka, built a large temple for the god Paravâsudêva on the west bank of the Kauṇḍini and an *agrahâra* to the west of it, naming it Dêvanagara after his father, for the residence of the learned men of the three sects—Advaitis, Dvaitis and Vis'ishṭâdvaitis—who were brought from different places for carrying on the services in the temple. *Vrittis* were granted to the residents of the *agrahâra*, which was called *Pûrva-s'ataka*, together with a copperplate grant bearing the Varâha seal and the signature of the king. Subsequently the king made another *agrahâra* to the north-west, named *Dvitîya-s'ataka*, solely intended for the S'rîvaishnavas, of whom he was always a favorite. By his order the copper grant of this *agrahâra* was composed by the scholar Râmâyaṇam Tirumalârya. Then follow details of the grant. In the S'aka year reckoned by the arrows, the jems, the senses and the earth (*i. e.*, 1595,) which was the year A'nala, the râjâdhirâja râja-paramêśvara praudha-pratâpa apratima-vîra-narapati lôkaika-vîra *birudantembara-gaṇḍa*, a thunder-bolt to the mountains the Mahrattas, a forest-fire to the forest the Turashkas, a gale to the cloud Basava of Keḷadi, Karnâṭaka-chakravarti, *S'rîvaishṇavamata-pratishṭhâpaka, vîraroḷgaṇḍa, gaṇḍaroḷgaṇḍa*, Chikka-Dêva-Râj-Oḍeyar of the A'trêya-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Doḍḍa Dêva-Râj-Oḍeyar and grandson of Dêva-Râj-Oḍeyar of Mysore, made the *agrahâra*, named Dvitiya-śataka, consisting of houses, each 50 feet square, and, on the day of the anniversary of his father's death, in the presence of the god Ranganâtha, granted 16 villages of the annual income of 828 *nishkas* in Hadinâḍu of Arikuṭhâra-sthaḷa. The villages were divided into 80 *vrittis*, which were bestowed on 80 Brahmans of various gôtras, sûtras and śâkhâs (all named). The boundaries of the villages as well as a summary of the grant with all the titles of the king follow in the Kannada language, the signature of the king coming at the end. The supplementary plate adds one more *vritti* to the number and names the donee to whom it was granted. This is the longest inscription dealt with during the year. The composition, both in Sanskrit and Kannada, is good. Many of its verses are quoted in latter Mysore grants. We learn from this, as from several other inscriptions, that Beṭṭada-Châma-Râja was the younger brother of Râja-Oḍeyar, though Mr. Rice, following Wilks, makes him his elder brother. A grant made by him in A. D. 1598 was noticed in para 112 above, though the published accounts record his death in 1578 or 1579. The literary works of Chikka Dêva-Râja's time which give the genealogy of the Mysore kings, uniformly support the inscriptions in the statement that he was the younger brother of Râja-Oḍeyar.

128. Among other inscriptions of this king, one on the doorway of the Gauri-śankara temple at Talkad, which is dated 1679, tells us that Koṭṭûraiya, agent for the affairs of Chikka Dêva-Râja, set up the god Mallêśa at Karivana, *i.e.*, Talkad (see para 26). Thus we learn that the *linga* in this temple is Mallêśa, though people call it Gaurisankara. From an inscription on the *padma-pîṭha* of the *utsava-vigraha* or metallic image of the Varâhasvâmi temple at Mysore we learn that the *pîṭha* was a present from Apratima-Chikka-Dêva-Râja-Oḍeyar. Other inscriptions

of this king, such as Chamarajanagar 92, tell us that the ancient image of Varâhasvâmi at S'rîmushṇa, which had been removed during a Yavana invasion, was brought by him and set up at Seringapatam.

Krishṇa-Râja-Oḍeyar I.

129. One of the *Nirûps* received from Venkatanarasimhacharya, patel of Vijayâpura near Talkad, which is dated 1719, was issued during this reign. It is addressed to Apramêya Hebbâruva, *pârupatyagâra* of the *Dêvasthâna-sîme*, telling him that Tûbinakere in Amritûru-sthaḷa, which had been transferred to the *Dêvasthâna-châvaḍi*, was ordered to be given back, as a *sarvamânya*, to Kanchi Tâtâchârya's son Venkaṭavaradâchârya; and that accordingly he should see that the order was duly carried out.

Krishṇa-Râja-Oḍeyar II.

130. Four *Nirûps* received from Vijayâpura near Talkad relate to this king, as also a record registering a grant by private individuals received from the same place. The latter, dated 1753, tells us that during his rule the Râṇuve of Kuṇigiḷu and the *sarvegârs* and *vaṇṭrigârs* (named) of the militia (*kaṇḍâchâra*) made, for the merit of the king, in the presence of the god Narasimha, an annual grant of 12 *varaha* out of their pay for a *Râmânujakûṭa* in the Nârâyaṇasvâmi temple at Melkote. The charity was to be managed by the establisher of the path of the Vedas, expounder of both the Vêdântas (*i. e.*, in Sanskrit and Tamil), Tirumale Immaḍi Lakshmîkumâra Kôṭikanyâdânam Tirumalatâtâchârya's grandson Venkaṭanarasimhâchâryaraiya. The grant was written by Râyasada Viṭṭalaiya of the Kuṇigil *kaṇḍâchâra*. Three of the *Nirûps*, dated 1760, relate to the sale of certain villages to a private individual. One of them, addressed to Venkaṭanarasimhâchârya, tells him that 5 villages (named) of the revenue value of 10[illegible] *varaha* in Hoḷalagunda-hôbaḷi of Amritûru-sthaḷa belonging to Paṭṭaṇa-hôbaḷi *vichâraḍachâvaḍi* have been sold to him for 1080 *varaha*; another issued by Khaṇḍê Rao to Mallarâjaiya gives intimation of the sale and requests him to make over the villages to the party concerned; while the third, addressed to Nanjarâjaiya, superintendent of the Paṭṭaṇa *hôbaḷi-sîme*, also intimates the sale and directs him to have a sale-deed executed in favor of the buyer and to transfer the villages to him. Another *Nirûp*, dated 1765, which is addressed to Krishṇaiya of the *âyakaṭṭu* department, tells him that one-half of the village Kaḍattûr in S'âlya-sthaḷa, which had been in the enjoyment of Kôṭikanyâdânam Tâtâchâr's grandson Narasimhâchâr, was ordered to be made over, as a *sarvamânya*, to Narasimhâchar's grandson Venkaṭanarasimhâchar; and directs him to carry out the orders. Six inscriptions of Kaḷale Nanjâ-Râja, who lived in this reign, were found on certain metallic images in the temples of the State. All of them state that the images were the gifts of Nanja-Râjaiya of the Bhâradvâja-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Kaḷale Vîra-Râjaiya and grandson of the Mysore Daḷavâyi Doḍḍaiya. The images containing the inscriptions are (1) the *utsava-vigraha*, called Manônmani, in the shrine of the goddess in the Agastyêśvara temple at Tirumakûḍalu; (2-3) the metallic images of Tâṇḍavêśvara and his consort in the Vaidyêśvara temple at Talkad; (4-5) the metallic images of Tâṇḍavêśvara and Manônmani in the Divyalingêśvara temple at Haradanhalli, Chamarajanagar Taluk; and (6) the metallic image of Dakshiṇâmûrti in the Gangâdharêśvara temple at Seringapatam.

Tippu Sultan.

131. A Persian inscription (Plate IV) at Ganji-Makân near Dodda Kirangûr, Seringapatam Taluk, dated A. D. 1792, records a grant of land, 500 yards square, for a Musalmân burial ground by the king of the age, Tippu Sultan, to Shah Darvêsh. The epigraph is dated in both the Hijri and Maulûdi eras. A Kannada inscription in a field to the west, stating that the land was granted for the *kabarastân* of Musandûr, refers apparently to the same grant. It is worthy of note that seven silver cups and a silver camphor-burner in the Ranganâtha temple at Seringapatam bear inscriptions stating that those articles were the gifts of Tippu Sulatâna Pâchchhâ. Three of the cups and the camphor-burner also bear additional inscriptions in other parts telling us that they were presented by Kaḷule Kântaiya. The latter was probably identical with his namesake who was a contemporary of Chikka Dêva-Râja-Oḍeyar. We may perhaps conclude from the double entries on the vessels that they were originally presented by Kaḷule Kântaiya, and that having been carried away by Tippu,

were re-granted by him at the prayer of the devotees of the temple with his inscriptions newly engraved. Another cup has the additional label *S'rî-Krishṇa*, showing perhaps that it was repaired by Krishṇa-Râja-Oḍeyar III.

Krishṇa-Râjâ-Oḍeyar III.

132. There are numerous records of this king. Most of them record his gifts to temples. There are also several others in which gifts made by his queens, relatives and dependents are recorded. Besides the above there are likewise others which belong to his time, though he is not named in them. The earliest of his inscriptions is one in the Râma temple at Seringapatam dated in 1801. It records that during his rule the barbers of Seringapatam gave a *s'ilâ-s'âsana* to the effect that they would pay certain sums of money for the god Hanumân of Naramana-kaṭṭi. A *sanad* in Marâthi and Kannada received from shanbhog Srinivasa Sitarama Kulakarani of Harihar, dated 1814, contains details of the revised *tasîlîk* of the Hariharêśvara temple at Harihar as ordered by the king. The amount sanctioned for the annual expenses of the temple was 179 Haidari *varahas* and 6½ *haṇas*. The signature of the king, *S'rî-Krishṇa*, comes at the end. The seal at the top contains three lines in Nâgari characters which run thus:—

S'rî-Châma-Râja-Va-
ḍêra tanûja Krishṇa-
Raja-Vaḍêr

Another Marâthi *Nirûp* received from the same shanbhog, which is dated 1830, was issued by Dewan Venkaṭarâje Arasu to Mallappa, Amildar of Harihar Taluk. It appears that owing to the absence of the shanbhog of Harihar the collection of taxes came to a stand-still. The Amildar is directed to bring him back to Harihar and see that his duties are discharged efficiently. A letter was also enclosed for the Fauzdâr drawing his attention to this state of things. The seal of the *Nirûp* contains these four lines in Nâgari characters:—

S'rî
S'rî-Krishṇa di-
vâṇa kachê-
rî Hujûr

Another *Nirûp* received from Venkatanarasimhacharya, patel of Vijayâpura near Talkad, dated 1823, is addressed to the *Oḷabâgil* (inner gate) gurikâr Channaiya of the *Ambârakhâne* Department telling him that it was reported by *Vêlamûrti* Kôṭikanyâdânam Raghunâthâchar of Talkad Taluk that the *Nirûp* granting him the concession of keeping the straw of his field to himself had been lost, and directing him to allow the concession to Raghunâthâchar as before. He was also told not to recognise the *Nirûp* when produced by any one else but to send it on to Hujûr. The seal of this *Nirûp* is identical with that of the above *sanad* of 1814. The king's Marâthi signature is given in Plate IV.

133. We may now consider the inscriptions recording Krishṇa-Râja-Oḍeyar III's gifts to temples. To begin with the temples in Mysore. The Prasannakrishṇasvâmi temple has 38 inscribed metallic images of gods, goddesses, A'ḻvârs (saints) and A'châryas (sages), the inscription in each case giving the name of the image and stating that it was presented to the temple by the king. Among the A'ḻvârs there are (1) Nammâḻvâr, (2) Madhurakavi, (3) Sarôyôgi, (4) Bhûtayôgi, (5) Mahadâhvaya, (6) Bhaktâṅghrirêṇu, (7) Kulaśêkhara, (8) Bhaṭṭanâtha, (9) Munivâhana, and (10) Parakâla; and among the A'châryas, (1) Nâthamuni, (2) Yâmunâchârya, (3) Kânchîpûrṇa, (4) Bhâshyakâra or Râmânujâchârya, (5) Kûrêśa and (6) Lôkâchârya There are also 5 stone statues and 4 metallic figures representing the king and his queens with labels on the pedestals. The queens named are (1) Chaluvâjammaṇṇi of Ramâvilâsa, (2) Dêvâjammaṇṇi of Lakshmivilâsa, (3) Lingâjammaṇṇi of Krishṇavilâsa and (4) Muḍḍukrishṇâjammaṇṇi of Samukhadatoṭṭi-Sannidhâna, the last not being represented among the metallic figures. The date of all the above inscriptions must be about 1829, the year in which the images were set up (see *Report* for 1908, para 80). The king's other gifts to the temple as denoted by the inscriptions on them were a silver *pîṭha* and *prabhâvaḷi*, two silver maces, two guilded doorways, a cot and a gilded *baḷipîṭha*. The date of the last is given as 1845. In the Lakshmiramaṇasvâmi temple two large silver vessels

bear his inscriptions. To the Varâhasvâmi temple he presented a silver *prabhâvaḷe* and a vessel, the former in 1810 on the day of the *nakshatra* under which he was born. The images of Vêdântâchârya and Maṇavâḷamâmuni in this temple bear inscriptions stating that they were presented by him to the Prasannakrishnasvâmi temple. It is not clear when or why they were brought here. His gifts to the Châmuṇḍêśvari temple on the hill consisted of a gold jewel named Nakshatramâlike, a silver *maṇṭapa* for the *utsava-vigraha*, a silver bell, and 7 silver plates and cups. The gold jewel has a Sanskrit poem, consisting of 30 verses, engraved on it. The poem, which is in praise of the goddess Châmuṇḍâmbâ, was the composition of the king himself. The jewel was presented to the goddess in 1857. Here also we have statues of the king and of the first three of his queens mentioned above with labels on them giving their names. There is also an inscription, consisting of a Kannada passage and a Sanskrit verse, on the stone on which the statues stand, telling us that the figures represented Krishna-Râja, king of Mahiśûrapura, and his queens Dêvâmbâ, Chalvamâmbâ and Lingamâmbâ, all worshippers of the feet of Mother Châmuṇḍêśvari According to an inscription in the temple, Mysore 20, the date of the labels and this inscription is 1827. Two inscriptions on a brass-plated doorway and a silver plate in the Mahâbalêśvara temple on the same hill state that they were presents from the same king.

134. Other temples which received gifts from him as indicated in the inscriptions are the Châmarâjêśvara temple at Chamarajanagar, the S'rîkaṇṭhêśvara temple at Nanjangud and the Lakshmîvaradarâja temple at Terakaṇâmbi. The first temple was built by him in 1826 in memory of his father Châma-Râja-Oḍeyar. An inscription on the *dhvaja-stambha* or flag-staff tells us that it was covered by him with gold plates in 1826. The brass-plated doorways of the two cells enshrining the Bâlakempananjêśvara and Bâlakempadêvâjêśvara *lingas* set up in the names respectively of Doḍḍa Puṭṭammaṇṇi and Puṭṭatâyammaṇṇi of Chandravilâsa-Sannidhâna were his gifts. The tower or *gôpura* was built by him in 1867. Here also we have statues and metallic figures of the king and his 4 queens (see previous para) as also of Nanjarâja -Bahadur, with labels on the pedestals with the exception of the metallic figure of the last. There is likewise an inscription consisting of a Sanskrit verse on the base of the statues as in the Châmuṇḍêśvari temple on the Châmuṇḍi hill. From an inscription in the temple, Chamarajanagar 86, we learn that the period of these labels is 1828. The same must be the period of the labels, about 50 in number, over the doorways of the several cells enshrining *lingas*, figures of the 63 S'aiva devotees and of S'iva representing his 25 *lîlâs* or sports. The names of the 63 devotees are given in Nanjangud 201 to 265. The 25 *lîlâ-mûrtis* or sportive forms of S'iva are (1) Chandraśêkhara, (2) Umâmahêśvara, (3) Vrishabhârûḍha, (4) Tâṇḍavêśvara, (5) Girijâkalyâṇa, (6) Bhikshâṭana, (7) Kâmasamhâra, (8) Mârkaṇḍêya-varaprasanna, (9) Tripurasamhâra, (10) Jalandharahara, (11) Brahmaśiraschhêdana, (12) Vîrabhadra, (13) S'ankaranârâyaṇa, (14) Ardhanârîśvara, (15) Kirâtârjuna, (16) Kankâḷa, (17) Chaṇḍikêśvara-varaprasanna, (18) Vishakaṇṭha, (19) Chakradâna, (20) Vighnêśvara-varaprasanna, (21) Sômâskanda, (22) E'kapâda, (23) Sukhâsîna, (24) Dakshiṇâmûrti and (25) Mahâlingôdbhava. The labels, about 56 in number, below mortar figures representing varieties of Gaṇapati, etc., in the parapet on the top have also to be assigned to the same period. In the S'rîkaṇṭhêśvara temple at Nanjangud, the larger vehicles, namely, the Gajaratha, Turaga (horse) and Kailâsa, were his gifts, the first two presented in 1847 and the third in 1852. His other gifts to this temple were a silver *maṇṭapa* for the *utsava-vigraha* named Chandraśêkhara, silver coverings for the two bamboo ends of the temple palankeen and two brass-plated doorways, as in the temple at Chamarajanagar, for the cells containing the Bâlakempananjêśvara and Bâlakempadêvâjêśvara *lingas* named after the Puṭṭammaṇṇis of Chandravilâsa-Sannidhâna. We are told that the *maṇṭapa* was given in fulfilment of a vow. As in the temple at Chamarajanagar we have also here inscribed statues on an inscribed base of the king and his queens, as well as inscribed metallic figures of all except the fourth queen as in the Prasannakrishnasvâmi temple at Mysore. The date of the labels on these figures is 1848 as stated in Nanjangud 1. An inscription on the metallic image in the shrine of the goddess in the Lakshmîvaradarâja temple at Terakaṇâmbi, states that the image was a present to the temple from this king.

135. We may now consider the inscriptions recording gifts by his gurus, queens, relatives and dependents. An inscription on the car of the Prasannakrishnasvâmi temple at Mysore, dated 1829, the year in which the god was set up by the king, tells us that the car was presented by the establisher of the path of the Vêdas, *paramahamsa-parivrâjakâchârya, sarvatantra-svatantra*, expounder of both the Vêdantas (*i.e.*, in Sanskrit and Tamil), a devoted promoter of the Râmânuja-siddhânta, a devout worshipper of the feet of Vêdântâchârya, a patron of persons belonging to both the classes (the Tenkalais and the Vadagalais), disciple of Râmânuja-Parakâlasamyami, Brahmatantra-ghanṭâvatâra Parakâla-svâmi to the god set up by his favorite disciple Krishna-Raja-Oḍeyar of Mahîśûra-samsthâna. Another on the pedestal of the stone image of Vêdântâchârya in the Narasimha temple at Seringapatam, consisting of a Sanskrit verse in Grantha characters, gives us to understand that the image was set up by a Parakâla-yati, apparently identical with the one mentioned above (see para 8). There is also another inscription in Grantha characters on the portion representing a palm-leaf manuscript held in the hand of the same image, which runs thus:—

kâraṇatvam abâdhyatvam upâyatvam upêyatâ |
iti S'ârîraka-sthâpyam iha châpi vyavasthitam ||
S'riyâ sârdham idam sarvam

Here Vedântâchârya is supposed to be expounding some doctrines of the Viśishṭâdvaita philosophy to his disciples from a plam-leaf manuscript of which the above fills one leaf. The first verse is a quotation from the 27th chapter of Vêdântâchârya's *Rahasyatrayasâra* stating that the conclusions arrived at in the Brahmasûtras with regard to Brahman are applicable to Nârâyaṇa. The supplementary portion coming after the verse appears to be an addition made by the setter up of the image, seeing that it does not occur in this form in any of Vêdântâchârya's works, though he has expressed the same opinion in other ways. It enunciates one of the points on which the Tenkalai and the Vaḍagalai schools differ from each other, namely, the nature of Lakshmi, the one holding that she is a mere soul while the other gives her a higher status and says that her Consort creates the world and does other things *along with her*. A silver vessel in the shrine of the goddess in the Ranganâtha temple at Seringapatam, bears a Telugu inscription stating that it was a present from Râmânuja-Parakâlasvâmi, who was perhaps identical with his namesake mentioned above as the guru of Ghanṭâvatâra-Parakâlasvâmi.

His queen Lingâjammaṇṇi of Krishnavilâsa-Sannidhâna presented in 1848 a silver Nandi-vâhana to the S'rîkaṇṭhêśvara temple at Nanjangud and a silver Garuḍavâhana to the Prasannakrishnasvâmi temple at Mysore. A kettle-drum in bell metal was also a gift from her to the former temple. Her other gifts were a brass-plated doorway in the Châmuṇḍêśvarî temple on the Châmuṇḍi hill and another in the Mahâbalêśvara temple on the same hill. We learn from an inscription on her *brindâvana* or tomb in Chandravana in Mysore that she died in 1855. Muddukrishnâjammaṇṇi of Samukhadatoṭi-Sannidhâna presented a brass-plated doorway to the S'rîkaṇṭhêśvara temple at Nanjangud and another in 1853 to the cell containing the Prasannananjarâjêśvara *linga* set up in the earlier name of the king in the Châmarâjêśvara temple at Chamarajanagar. A vessel in the Mahâbalêśvara temple on the Châmuṇḍi hill bears an inscription stating that it was presented to the temple of the goddess at Uttanhaḷḷi by Krishna-Râja-Oḍeyar's lawful wife Muddulingamma. We thus learn that this vessel once belonged to another temple. Another vessel in the same temple was the gift of Puṭṭatâyammaṇṇi of Chandravilâsa-Sannidhâna. She also presented a brass-plated doorway to the cell containing the Maridêvêśvara *linga* set up in the name of Manóvilâsa-Sannidhâna in the S'rîkaṇṭhêśvara temple at Nanjangud. An inscription on the brass-plated doorway of the *garbhagriha* in the Tibbâdêvi or Tripurasundari temple at Mûgûr, T.-Narsipur Taluk, tells us that the doorway was the gift of the king's daughter Dêvâjammaṇṇi.

The brass-plated doorway of the shrine of the goddess in the Châmarâjêśvara temple at Chamarajanagar has an inscription, dated 1828, which tells us that it was the gift of the king's servant Doddaballapur Venkaṭarâya, Subêdâr of Chamarajanagar. Another servant of his (name effaced) built in 1853 the Nandi-maṇṭapa in the same temple. An inscription on a silver horse-vehicle in the S'rîkaṇṭhêśvara temple at Nanjangud states that it was presented to the temple in 1830 by Bakshi

Bhîmarâya of the *Savâr-kachêri* of Mysore. He also presented in 1834 a silver Nandi-vehicle to the same temple. A silver elephant-vehicle in the same temple was the gift of the king's servant Namûne Bâbûrâya. An inscription on the pedestal of the metallic figure of Tâṇḍavêśvara in the Kâḷamma temple at Seringapatam says that the figure was made and presented in 1852 by the king's servant *Sunârkhâne* Rangâchâri of the Shashṭha-Brahma lineage, son of Lingâchâri of the king's treasury. Another at the Prahlâda-maṇṭapa to the west of the Gunjânarasimha temple at T.-Narsipur, dated 1855, tells us that the maṇṭapa was built by the king's servant Jaggû-Lâlâ. A third at Annadânappa's *maṭha* a little above the foot of the Châmuṇḍi hill, also dated 1855, informs us that the *maṭha* was the *gôga-maṇṭapa* of Vêdânta-Subbâśâstri, a prominent pandit of the king's court. A fourth on a palankeen in the Tibbâdêvi temple at Mûgûr states that it was a gift from the king's servant Mûgûr Amritâsâni.

136. Among other inscriptions of this king's time, though he is not named in them, two on the wall of the Agastyêśvara temple at Balmuri, Seringapatam Taluk, record the construction of some *maṇṭapas* by Subbâ-paṇḍita, Pradhân of Mysore Two more at the S'rînivâsa-kshêtra, Seringapatam Taluk, record the construction of a kitchen and a *maṭha* in 1842 and 1847 by Dêśikâmaṇi Tirumalâchârya's wife Kalyâṇamma and Râmaiyengâr's daughter Nâchchâramma respectively. The name of the Svâmi of the maṭha is given as Nrisimha-S'aṭhakôpa-svâmi. Some more inscriptions recording gifts of jewels, vessels, doorways, etc., to temples may also be noticed here. In the Prasannakrishnasvâmi temple, the silver *pîṭha* of the goddess Perundêvi was the gift of Dêśê-Arasu; the *pîṭha* of the goddess Satyabhâmâ, of Basavappâji of Arêpura; and the *pîṭha* of Râmânujâchârya, of Bakshi Basavapâjaiya. The Lakshmîramaṇasvâmi temple has a silver cup presented by Doḍḍa Nanjamma's daughter Hosûr Venkaṭalakshmamma and a gold jewel presented by Nanjave of Bokkasatoṭṭi-Sannidhâna. The latter also presented a gold jewel to the Châmuṇḍêśvari temple on the hill and another to the goddess at Uttanhalli. But the latter jewel is now in the Châmuṇḍêśvari temple. There is also a silver cup in this temple with an inscription stating that it was a present from Lakshmave of the storehouse (*ugrâṇa*). A silver plate in the Ranganâtha temple at Seringapatam was the gift in 1819 of Mahantji Jamêgîrji; the image of Tâṇḍavêśvara in the Gangâdharêśvara temple was presented in 1841 by Nanjuṇḍa-bhaṭṭa's son S'ivarâma-paṇḍita of the Kâśyapa-gôtra, A'pastamba-sûtra and Yajuś-śâkhâ; and a brass-plated doorway in the Kâḷamma temple was a present in 1864 from Yajamâna Gôpâlaiya's son Lakkanâchârya of the Suparṇa-gôtra, Kâtyâyana-sûtra, Praṇama-śâkhâ and Tśânya-pravara. The last was a goldsmith. An inscription on the car of the Mahâlakshmi temple at Kannambâḍi, dated 1859, tells us that it was caused to be made by A'vêśadamma (see para 14) of Kaṇvapuri, daughter of Bôgê-gavuḍa and Timmamma, grand-daughter of Marinanjê-gavuḍa and great grand-daughter of Bôga-gavuḍa, a Gangaḍikâra of the fourth caste. The car was made by Dharmalingâchâri. A'vêśadamma was so named because it was supposed that Mahâlakshmi and Mahâkâḷi became manifest in her. The three brass-plated doorways of this temple were the gifts of A'vêśadamma's mother Timmamma, of the residents of Chôḷamaranahaḷḷi and of the *dêśa-mahânâḍ* of Chikadêvarâya-pêṭe. In the Châmarâjêśvara temple at Chamrajnagar there is a large number of cells containing *lingas* set up in the names of the members of the royal family. Each cell has a brass-plated doorway with an inscription on it giving the name not only of the donor but also of the *linga* and of the person in whose name it was set up. A few cells with brass-plated doorways have images instead of *lingas*. The details found in the inscriptions are given below in a tabular form for convenience :—

No.	Linga	Named after whom	Donor of the brass-plated way
1	Chaluvâmbês'vara ...	(Queens of the king's father Châma-Râja-Oḍeyar.) Chaluvâjammaṇṇi ...	Châmappâji.
2	Dêvîrâmbês'vara ...	Dêvîrammaṇṇi ...	Treasury *Gurikâra* Nanjappa.
3	Dêvâmbês'vara ...	Hurakki Dêvâjammaṇṇi	Do
4	Nanjamâmbês'vara ...	Nanjammaṇṇi ...	Karavaṭṭi Bakshi Hullaḷḷi-Puṭṭaṇṇa.
5	Lakshmâmbês'vara ...	Lakshmammaṇṇi ...	Kunnappa's younger brother Subbaṇṇa.
6	Dêvâjâmbês'vara ...	Dêvâjammaṇṇi ...	Hampe-Arasu.
7	Dêvês'vara ...	Sîtâvilâsa-Sannidhâna ...	Turuvêkere Basavarâje-Arasu.
8	Chaluvês'vara ..	Ramâvilâsa-Sannidhâna ...	Chikka Krishne-Arasu.
9	Dêvâjês'vara ...	The king's first queen ...	Narase-Arasu.
10	Mahâdêvês'vara ...	Lakshmîvilâsa-Sannidhâna ...	Dês'e-Arasu.
11	Muddulingês'vara ...	Madanavilâsatoṭṭi-Sannidhâna.	Hosahaḷḷi Mallikârjunappa.
12	Mallês'vara ...	Chandraśâlâtoṭṭi-Sannidhâna.	Stable *Gurikâra* Subbaṇṇa.
13	Lakshmîs'vara ...	Hosa-Sannidhâna ...	Ambâvilâsa-*Gurikâra* Marimâdaiya.
14	Muddukrishnês'vara ...	Samukhatoṭṭi-Sannidhâna ...	Treasury *Gurikâra* Bhadrappa.
15	Bhadrês'vara ...	Kamântoṭṭi-Sannidhâna ...	*Aḷiya* (son-in-law) Krishne-Arasu.
16	Maridêvês'vara ...	Manôvilâsa-Sannidhâna ...	Turuvêkere Nanjappa.
17	Mahâlingês'vara ...	Krishnavilâsa-Sannidhâna ...	*Aḷiya* Lingarâje-Arasu.
18	Basavês'vara ...	Chandravilâsa Sannidhâna ...	Bakshi Dêvaṇṇa of Râmasamudra.
19	Gaurîpatîs'vara ...	Bokkasatoṭṭi-Sannidhâna ...	Kântappa of Kottâgâla.
20	Siddhês'vara ...	Bokkasatoṭṭi Second Sannidhâna.	Siddappa of Nanjangud.
21	Bâlachâmarâjês'vara ...	Madanavilâsatoṭṭi Puṭṭusvâmi	*Aḷiya* Dêvarâje Arasu.
22	Bâlananjarâjês'vara ...	*Chikka-Buddi* (the Prince) ...	Samukhatoṭṭi *Gurikâra* Marimallappa.
23	Puṭṭarangês'vara ...	*Chikka Buddi's* mother ..	Ambâvilâsa-*Gurikâra* Mallappa.

The doorways of the Nârâyaṇa, Dakshiṇâmûrti, Chaṇḍikêśvara, Sahasralingêśvara and Subrahmaṇyêśvara shrines were the gifts respectively of Karavaṭṭi *Gurikâra* Angaḍi Mallaiya, Chamân *Gurikâra* Kapanaiya, Arjabêgi Basavalingaiya, Môdikhâne Bakshi Vîrabhadraiya and Hosûr Nâgamma. We are told that Subrahmaṇyêśvara was set up in the name of Hosûr Subbammaiya. In the S'rîkaṇṭhêśvara temple at Nanjangud, the silver *pîṭha* of the *utsava-vigraha* was presented by the Palace *purôhit* Nanjuṇḍa-bhaṭṭa, and the *prabhâvaḷe* of Tâṇḍavêśvara by *Â'gamika* Chandraśêkhara. We have also two *lingas* here set up in the names of (17) and (18) of the above table, the doorways of the cells being the gifts of Dêvapârthivarâja Bahadur and Nanjappa of Râmasamudra.

Miscellaneous Inscriptions.

137. A few inscriptions, which cannot be assigned to any specific dynasty of kings, may be noticed here. An inscription on a rock on the bank of the Cauvery near Nagûnhalli, Seringapatam Taluk, which may belong to the close of the 12th century, tells us that those who bathe in the Môkshatîrtha where Abdhishêṇa-muni is practising austerities under a *kuravaka* tree will obtain happiness here and hereafter. Another on the inner veranda of the east entrance of the *mukha-maṇṭapa* in the Amritêśvara temple at Amritâpura, Tarikere Taluk, says that the mark over which it is engraved represents the length of the pole used for measuring tanks. The period of this record is about 1200. Another on a stone brought from some other place and built into the wall of the new Vaikuṇṭhanârâyaṇa temple at Talkad, which appears to belong to the 14th century, is a Jaina epitaph, the *guru* whose death it commemorates being Lôkâchârya, disciple of the *mahâ-maṇḍalâchârya* Kamaḷa-dêva of the Drâviḷa-sangha and Nandi-gaṇa. An epigraph at Hosahalli, Seringapatam 106, now revised, records that, by order of Vîra-pratâpa Mahâbaḷa-Râya, Dêvarasa granted certain taxes for the maintenance of a perpetual ḷamp in the

temple of Chelapiḷerâya at Melkote. It is not clear who this Mahâbaḷa-Kâya was. A copper plate inscription received from Sitarama Bairâgi of Chingarhalli, Devanhalli Taluk, which appears to be dated in 1413, registers the grant of certain sums of money to Avadhûta Nilakaṇṭha-yôgîśvara of Kâśi. The acts of piety and charity done by this man are thus detailed:—Having travelled over several countries he collected a sum of 5,000 *varâhas* with which he (1) got a *nâgâbharaṇa* made for the god Viśvanâtha of Kâśi, (2) built the *mukhamaṇṭapa* of his temple, (3) distributed milk for children, (4) provided for the worship of Duṇḍi Vighnêśvara and Kshêtra Kâlabhairava, and (5) gave meals to ascetics. Several high personages are said to have assembled in the front hall of the Viśvanâtha temple at Kâśi and made this grant to him. The record begins with an enumeration of the 56 countries to whose inhabitants it is addressed and says that giving help to the above mentioned yôgi is equal in merit to making pilgrimages to holy places and bathing in holy rivers. A list is also given of the holy places and rivers. Two more copper plate inscriptions received from the Vyâsarâya-maṭha of Sôsale, both dated in 1712, record grants of certain sums of money by the residents of Vaḍagharamâmbuḍi-sîme and Vembâru-nâḍu to the *maṭha* of (with titles as in para 119) Raghunâthatîrtha-śrîpâda, son of Lakshmîpatitîrtha-śrîpâda and disciple of Lakshmînârâyaṇatîrtha-śrîpâda. These two inscriptions are in Telugu. A few epitaphs found on the *brindâvanas* or tombs of sepoys and their female relatives at French Rocks may also be noticed here. They are either in Tamil or Telugu, though one or two are in both the languages. One of them, dated 1853, records the death of Vasantarâyalu Nâyaka, who belonged to Abbunâyudu-paṭâḷam and who was a native of Pyâpalle and a disciple of Paravastulavâru; another, dated 1857, of Jamêdâr Pasupuḷêṭi Venkatarâma-nâyuḍu of the 20th Regiment, who was a disciple of the establisher of the path of the Vêdas, Chakravarti Nallâraiyangâr; a third, dated 1839, of Nandyâla Krishnamma-nâyuḍu, who was the *bajîr-kotrâl* of Muddunâyaka's *paṭṭâḷam* of the 2nd Regiment; and a fourth, dated 1857, of Nârâyaṇasvâmi of the 20th Regiment. Another, of 1848, records the death of Kuppammâḷ, daughter of Vâḷamuttu's son Nâgappa, who was the *pûjâri* of the Dharmarâja temple and belonged to the 1st paṭâḷam. We are also told that Nâgappa was a native of Toṇḍamanḍalam, of the Vishnu-gôtra, and a Vanniyan by caste. An inscription on a stone built into the ceiling of the Mâri temple at Sivansamudram, dated 1825, tells us that a tract of land (specified with boundaries), which was a source of trouble to the people as it harboured wild beasts, was granted to the *Jamkhâstdâr* Râmasvâmi Modaliyâr of Sivansamudram. The record is in both Kannada and Tamil. The English inscription relating to the Cauvery bridge at the same place states that it was "dedicated to the Rt. H. E. Honorable Stephen Rumbold Lushington, Governor of Fort Saint George, by Triplicany Ramaswami Modaliyâr, Jahgirdar of Sivansamudram Sathagal and Belikwandy and Shrotriumdar of Moolloor and Oghanah, as a public testimony of his personal gratitude and as a lasting monument of the benefits conferred on the public and commerce of the country." It was begun in February 1830 and finished in August 1832 "by and under the care of T. Ramaswamy Modaliyar."

2. Excavations.

138. An account of the excavations conducted at the Kirtinârâyaṇa temple at Talkad was given in para 22 above. The temple was mostly buried in sand, but after excavation the plan of the exterior was clearly revealed. There are no sculptures on the outer walls; but a railed parapet runs round the front *maṇṭapa*, divided by single columns into panels containing flowers in relief. At the sides of the entrances there were once two tower-like niches or pavilions as in the temples at Halebid, Belur, Basaral, etc. But now only their bases are left. The excavations exposed 12 inscriptions in all, 8 in Tamil and 4 in Kannada, one of the former being a very important record relating to the consecration of the god Kirtinârâyaṇa by Vishnuvardhana (see para 83)

3. Numismatics.

139. During the year under report 830 coins were examined. Of these, 282 were gold coins, 3 silver and the rest copper. They were received in two batches from the Deputy Commissioner, Shimoga District. The first batch, which consisted of 252 gold coins, was found at the village Hire Gônigere, Sâsavehalli hobli,

Honnali Taluk. Of these coins, 186 were *varahas*, 95 half-varahas and one a Vîrarâya *paṇam*. The *varahas* and half-varahas relate to the Vijayanagar kings, while the *paṇam* is a coin of the West Coast of India. Of the *varahas*, 7 represent Krishna-Dêva-Râya (1509-1529), 58 Achyuta-Râya (1530-1542) and 121 Sadâśiva-Râya (1543-1567). Krishna-Dêva-Râya's *varahas* show on the obverse the figure of a seated deity with the Vaishṇava attributes *s'aṅkha* (conch) and *chakra* (discus) at the sides (Plate V, 49 and 50). There is a difference of opinion among numismatists with regard to the deity represented by the figure, some taking it for the bull-headed Durgâ, others for Lakshmi and others again for the Boar incarnation of Vishnu, the last apparently accounting for the name (*varaha*) of the coin. The reverse bears the legend—*S'ri-Pratâpa-Krishna-Râya*—in three horizontal lines in Nâgari characters. The *varahas* of Achyuta-Râya (Figs. 51 and 52) bear on the obverse the figure of an insessorial *Gaṇḍabhêruṇḍa*, holding an elephant in each beak and each claw, while their reverse shows the legend—*S'ri-Pratâpâchyuta-Râya*—in three horizontal lines in Nâgari characters. The Mysore *Gaṇḍabhêruṇḍa* may thus be traced back to the time of Achyuta-Râya. On the obverse of Sadâśiva-Râya's *varahas* (Figs. 53 and 54) appear seated figures of S'iva and Pârvati, though in some specimens, the attributes being distinctly Vaishnava, the figures have to be taken for Lakshmi and Nârâyaṇa, while the reverse has the legend—*S'ri-Sadâs'iva-Râyara*—in three lines in Nâgari characters as in the others. The absence of the epithet *Prâtâpa* in the legend may naturally lead one to doubt the correctness of the above attribution and to suppose that they may be coins of the Ikkêri chief Sadâśiva, which have also the same obverse; but the fact that the Ikkêri chiefs styled themselves Naiks and not Râyas is enough to set at rest any doubt on the point. Of the half-varahas, 40 belong to Krishna-Dêva-Râya, 46 to Achyuta-Râya and 3 to Sadâśiva-Râya. The half-varahas of the first king (Figs. 55 and 56) are exactly like his varahas both on the obverse and reverse. On some specimens of the second king's half-varahas the Gaṇḍabhêruṇḍa is insessorial (Figs. 57 and 58) as on his *varahas*, while on others it walks to the left (Figs. 59 and 60). The figures on the obverse of the third king's half-varahas (Fig. 61) have to be taken to represent Lakshmi and Nârâyaṇa as the attributes are Vaishṇava. The legend on the reverse—*S'ri-Pratâpa-Sadâs'iva-Râya*—slightly differs from that of his *varahas* by the addition of the word *Pratâpa*. The Vîrarâya *paṇam* of this batch is the same as the ones (21-24) figured on Plate VI of my last year's *Report*.

140. The second batch received from the Deputy Commissioner, Shimoga, consisted of 548 coins, of which 3 were silver and the rest copper. They were found "in an earthen pot by one Ramayya while he was getting levelled a vacant site said to belong to him in Survey No. 10 gomal of Brahamana Tureve village, Lakshmipura hobli, Nagar Taluk." It appears there were 9 silver coins in the find; but only 3 were secured as the rest had been sold by the finder to some one whose whereabouts could not be ascertained. Of the 3 silver coins, 2 are rupees (Plate V, 47 and 48) issued by the East India Company, bearing the name of the Mughal Emperor Shâh A'lam, and the remaining one (Fig. 46) a Râja rupee of Mysore, which followed the type of the East India Company rupee. All of them bear on the obverse a couplet, of which only a few words are legible. When complete, it would read thus:—

sikka zad bar haft kishvar sîya fazal Allah
hâmi dîn Muhammad Shâh A'lam Bâdshâh

meaning 'The defender of the religion of Muhammad, reflection of divine excellence the Emperor Shâh A'lam has struck this coin to be current throughout the seven climes'. The Hijra date 1221 (*i.e.*, A. D. 1806) is also given on the obverse of two of the coins. From the reverses we learn that the East India Company rupees were minted at Arcot in the *jalûs* or regnal years 43 and 26 and that the Râja rupee was minted at Mysore in the regnal year 45.

141. Of the copper coins of this batch, 1 is a blank round piece of the size of a quarter anna with a hole in the middle. Of the rest, 155 belong to Mysore and 389 to the East India Company. Of the Mysore coins, 5 were issued by Hyder, 70 by Tippu and 80 by Krishna-Râja-Oḍeyar, III.

Hyder.—On the obverse of Hyder's coins, which are all 4 pie pieces, (Plate V, 17 and 18), an elephant stands to the right on a plain field. The reverses of two of

the coins give the dates A. H. 1195 and 1196 corresponding to A. D. 1780 and 1781, and mention Paṭan (*i.e.*, Seringapatam) as the mint-place. Of the remaining 3 coins, which bear no date, 1 was minted at Bellary and 2 at Seringapatam.

Tippu.—Tippu's coins consist of 4 pie, 2 pie and 1 pie pieces. During the first four years of his reign (A. D. 1782-85) he dated his coins according to the Hijra system; but after that period he introduced a new era dating from the birth of Muhammad called Maulûdi and dated his coins according to it. There is a difference of 14 years between the two eras, A. H. 1201 (A. D. 1786) corresponding to A. M. 1215. Another innovation introduced by him in the same year was the writing of the numerals from right to left instead of from left to right as usual. As a rule his coins have a double-lined circle with a ring of dots between on both the obverse and reverse. Coins struck in A. M. 1224 (A. D. 1795) have on the obverse the letter *alîf* above the elephant, while those struck in the succeeding three years have the succeeding letters of the alphabet *bê*, *tê* and *sê* respectively. Further, from A. M. 1222, 4 pi pieces begin to be called *Zahrah* or *Zahrâ* which means Venus, 2 pie pieces *Bahrâm i.e.*, Mars, and 1 pie pieces *akhtar i.e.*, a Star. The coins may conveniently be dealt with chronologically.

A. H. 1198 (A. D. 1783).—There is one coin of this year (Plate V, 19). The obverse has an elephant standing to right; the reverse gives the date, and the mint-place Kalîkûṭ (Calicut).

A. H. 1199 (A. D. 1784).—The coin of this year (Fig. 20) is the same as the above except for the difference in date.

A. H. 1200 (A. D. 1785).—There is one coin of this year (Fig. 21). From this year the dates appear on the obverse above the elephant. The reverse has an ornamental field and mentions Paṭan as the place of mintage.

A. M. 1215 (A. D. 1786).—There are 5 coins of this year. On two struck at Kalîkûṭ (Calicut) the elephant stands to right (Fig. 22); while on two struck at Paṭan and one struck at Faiz Hisâr or Gooty (Fig. 23) it stands to left. The last has a ring of dotted flowers. On 3 coins of this year the numerals run from left to right as usual, but on the remaining two (see Fig. 23) from right to left.

A. M. 1216 (A. D. 1787).—Of the 2 coins of this year, which were struck at Faiz Hisâr (Gooty), one (Fig. 24) has the elephant standing to left. It has also a ring of dotted flowers.

A. M. 1217 (A. D. 1788.)—There are 3 coins of this year, two struck at Farkhi or New Calicut (Fig. 25) and one at Khûrshadsûvâd or Dharwar. The elephant stands to left on all of them.

A. M. 1218 (A. D. 1789).—Of the 7 coins of this year, 6 are 4 pie pieces and one a 1 pie piece. Of the former, 4 were struck at Nagar, 1 at Farkhi (New Calicut) and 1 at Khûrshadsûvâd or Dharwar (Fig. 26). The elephant stands to left on all except on one struck at Nagar. The 1 pie piece (Fig. 27) was minted at Paṭan. It has also the elephant standing to left.

A. M. 1219 (A. D. 1790).—There are two coins of this year, 1 struck at Bangalore and the other at Farakhbâb Hisâr or Chitaldrug (Fig. 28). The latter has a ring of dashes. The elephant stands to left on both.

A. M. 1220 (A. D. 1791).—Both the coins of this year were struck at Nagar. (Fig. 29).

A. M. 1221 (A. D. 1792).—The coin of this year (Fig. 30) is a 2 pie piece minted at Paṭan.

A. M. 1222 (A. D. 1793).—Of the 4 coins of this year, 2 have the elephant standing to right (Figs. 31 and 32). These were struck at Paṭan. One of them (Fig. 31) has the word Maulûdi under the date above the elephant and the name of the coin, Zahrah (Venus), on the reverse. The other two coins, which were struck at Nagar (Fig. 33), bear the date a little to the right above the elephant and name the coin on the reverse.

A. M. 1223 (A. D. 1794).—The coin of this year (Fig. 34), which was struck at Paṭan, is similar to Fig. 31 on both the obverse and reverse.

A. M. 1224 (A. D. 1795).—Of the 6 coins of this year, four are 4 pie pieces and two 2 pie pieces. The former (Fig. 35) have the elephant standing to left with the letter *alîf* above it, the date being given in the margin to the right. All of them were minted at Nagar. They give the name of the coin on the reverse. The 2 pie pieces (Fig. 36) have the elephant standing to right with the letter *alîf* above it, but the date is given on the reverse along with the name of the coin, Bahrâm (Mars). Both of them were struck at Paṭan.

A. M. 1225 (A. D. 1796).—There are 8 coins of this year: five 4 pie pieces, two 2 pie pieces and one 1 pie piece. The 4 pie pieces have the elephant standing to right with the letter *bê* above it (Fig. 37). The reverses name the coin, give the Maulûdi date and mention Nagar as the mint-place. The 2 pie and 1 pie pieces have a similar obverse (Figs. 38 and 39), but were minted at Paṭan. The reverse gives the date and the name of the coin, the 2 pie piece being named Bahrâm (Mars) and the 1 pie piece *akhtar* (a Star).

A. M. 1226 (A. D. 1797).—Of the 17 coins of this year, 13 are 4 pie pieces (Fig. 40) and 4, 2 pie pieces (Fig. 41). All of them have the elephant standing to right with the letter *tê* above it, the place of mintage being Nagar in all cases. The Maulûdi dates and the names of the coins are given on the reverse.

A. M. 1227 (A. D. 1798).—All the 4 coins of this year were minted at Nagar. They have on the obverse the elephant standing to right with the letter *sê* above it (Fig. 42), while the reverse gives the Maulûdi date and the name of the coin.

There are five more coins of Tippu which bear no date. On three of them the elephant stands to right and on the others to left. One of the former (Fig. 43) was minted at Farakhbâb Hisâr or Chitaldrug and another (Fig. 44) at Kalikût (Calicut). The latter appears to have been issued in the 5th year of Tippu's reign. Of the remaining coins, 2 were struck at Nagar and 1 at Faiz Hisâr or Gooty.

Krishna-Râja-Oḍeyar, III.—The coins of this king, which are 80 in number, are all 4 pie pieces or 'XX Cash'. They bear on the obverse a caparisoned elephant standing to left with the syllable *Śri* between the sun and moon above it, the whole enclosed in a ring of dots (Fig. 45), while the reverse, also enclosed in a ring of dots, has a legend which runs thus:—

mayili kâ-
-su yipatu
XX Cash

142. The coins of the East India Company, 389 in number, which range in date from 1791 to 1827, may be divided into four classes:—

A. Those which have on the obverse a shield surmounted by a device resembling the figure 4 and divided transversely into four compartments, each containing one of the letters of the East India Company's monogram, V. E. I. C., with the date below, and on the reverse a pair of scales with the Arabic word *adal*, '*justice*,' below. Of the coins of this class, 1 is a 6 pie piece (Plate V, Fig. 1) dated 1794; 36 are 4 pie pieces (Fig. 2) dated 1791; 56 are 3 pie pieces (Fig. 3) dated 1791 and 1794; and 33 are 1 pie pieces (Fig. 5) with the same dates.

B. Those which have on the obverse the coat of arms of the East India Company with the motto, Auspicio Regis & Senatus Angliae, in a cross line underneath, the date in the exergue and the words, East India Company, around the margin, the reverse being the same as that of A with the addition, however, of the Hijra date in Arabic numerals. Of these coins, 8 are 6 pie pieces (Fig. 8) dated 1804 and A. H. 1219; 25 are 3 pie pieces (Fig. 7) with the same dates; and 9 are 1 pie pieces (Fig. 6) similarly dated.

A two pie piece (Fig. 4) which differs in type and make from the above two classes and exhibits a curious combination of the shield and coat of arms, as also of the monogram and motto, is worthy of note. It may be described thus:—

Obverse.

A shield in the middle on a Countersunk surface; and around the raised margin the words—United East India Company—and the date 1794.

Reverse.

The coat of arms of the East India Company in the middle on a countersunk surface with the words, United East India Co., in a cross line underneath and the figure 96 below; and around the raised margin the motto—Auspicio Regis et Senatus Angliae—and the words, To one Rupee. The figure 96 taken along with 'To one rupee' gives the value of the coin as 2 pies.

C. Thick coins resembling A both on the obverse and reverse. Of these, 1 is a 16 pie piece (Fig. 16) dated ?1801; 15 are 8 pie pieces (Fig. 15) dated 1804 and 1809; 159, 32 of which are completely worn, are 4 pie pieces ranging in date from 1802 to 1827 (Fig. 14); and 2 are 2 pie pieces (Fig. 13) with illegible dates.

D. Coins of the 'Cash' series, which have the same obverse as that of B, the reverse giving the value of the coin in Persian and English. Of these, 15 are 4 pie or XX Cash pieces (Fig. 9) dated 1808, the reverse containing the Persian words *kâs bîst chahâr falûs ast*, meaning 'twenty cash equal 4 *falûs* or pies,' and the English expression 'XX Cash' in the exergue; 25 are 2 pie or X Cash pieces (Fig. 10) dated 1803 and 1808, the reverse bearing the words *daha kâs dô falûs ast*, which means 'ten cash equal 2 *falûs* or pies,' and the expression 'X Cash' in the exergue; and 1 a 1 pie or V Cash piece (Fig. 12) dated 1803, with the words *panch kâs êk falûs ast*, meaning '5 cash equal 1 *falûs*.' and 'V Cash' in the exergue.

There are also two undated 2 pie or X Cash pieces (Fig. 11) with their value given in Telugu and Tamil on the obverse and in Persian on the reverse.

Obverse.	*Reverse.*
yidi padi	
kâsulu	daha kâs
idu pattu	ast
kâśu	X Cash

143. Besides the coins mentioned above, a gold coin, said to have been picked up at A'nekoṇḍa, was examined while I was on tour at Davangere (para 43). It was a very small coin, thinner and smaller than a Kantiroy *haṇa*, with a caparisoned elephant on one side and a bird or leaf on the other. The coin probably belongs to the Pâṇḍyas of Uchchangi-durga, the latter being at a distance of only 6 miles from Davangere.

4. Manuscripts.

144. Of the manuscript works examined during the year under report, *Traivarṇikâchâra* is a Jaina law-book in Sanskrit by Nêmichandra, who was a resident of Trikadambapura or Terakanambi in Gundlupet Taluk. He probably flourished in the 15th century. *Bhujabali-charite* is a Kannada poem written in the *Sângatya* metre by the Jaina poet Panchabâṇa, son of *Sthânika* Chennappa of S'ravaṇa Beḷgoḷa. It gives an account of Bhujabali or Gommaṭa, son of Vrishabha, the first *Tîrthankara*, and appears to have been composed in A. D. 1612. *Bharatês'a-vaibhava* is another Jaina work written in A. D. 1660 by Ratnâkara-siddha, giving an account of king Bharata, another son of Vrishabha, the first *Tîrthankara*. This poem is also in the *Sângatya* metre.

BANGALORE,
23rd August 1912.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore

Proceedings of the Government of His Highness the Maharaja of Mysore, General (Miscellaneous), dated 25th February 1914.

READ—

The Report of the Officer in charge of Archæological Researches in Mysore on the working of his Department during the year 1912-13.

No. G. 6748—G. M. 239-13-3, DATED BANGALORE, 25TH FEBRUARY 1914.

ORDER THEREON.—Recorded.

2. During the year under review the archæological resurvey of Holé-Narsipur Taluk was made, with the result that 120 new records were discovered. The Officer in charge of the Archæological Researches visited Sravanabelagola in connection with the revision of the Sravanabelagola volume, and toured in the Yedatore, Hunsur, Heggaddevankote and Gundlupet Taluks of the Mysore District.

3. Government are glad to recognise that the report submitted is interesting and displays considerable scholarly research.

K. P. SRINIVASAIENGAR,
Secy. to Govt., Gen. & Rev. Depts.

To—The Officer in charge of the Archæological Researches in Mysore.

Exd.—C. R.

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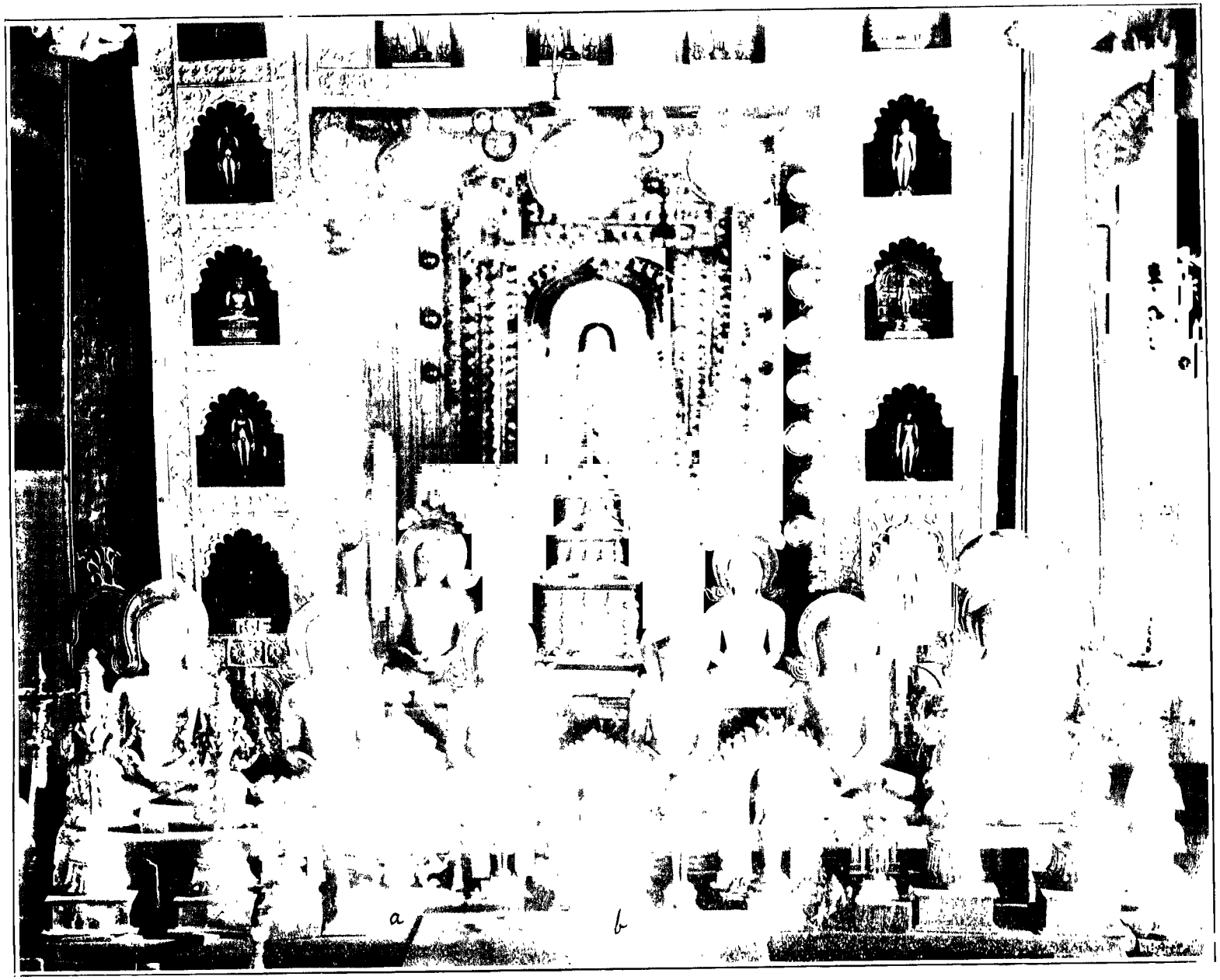
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JINA FIGURES IN THE FORT ANANTANATHA-BASTI AT SALIGRAMA.

Mysore Archæological Survey.]

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1913.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

By Government Order No. G. 283-4—G. M. 117-11-21, dated 12th July 1912, a personal allowance of Rs. 5 was sanctioned to the Photographer and Draughtsman of the office and a similar allowance of Rs. 2 to his Assistant, with effect from the 1st July 1912.

2. The Architectural Draughtsman, T. Krishnaraja Pillai, having died on the 14th of August 1912, the appointment of P. M. Gurusami Asari to the vacancy was sanctioned by the Government in their Order No. G. 2453-5—G. M. 73-12-5, dated 12th November 1912, till the 30th June 1915. By Order No. G. 1825-6—G. M. 168-11-18, dated 23rd September 1912, the Government sanctioned an honorarium of Rs. 25 to be paid to the widow of the late T. Krishnaraja Pillai in appreciation of the neatness and accuracy with which he prepared the sketches and tracings of some Gandabherunda jewels of the Government.

3. The budget allotments made under the heads "Apparatus, Materials and Furniture" and "Travelling Allowance" were increased from Rs. 300 to Rs. 450 and from Rs. 1,000 to Rs. 1,500 respectively, by Government Orders No. G. 6824-5—G. M. 148-12-10, dated 2nd May 1913, and No. G 7007-8—G. M. 314-12-2, dated 8th May 1913.

4. In Government Order No. G. 7003-4—G. M. 73-12-16, dated 8th May 1913, sanction was accorded to the re-entertainment of the services of the Index clerk for a further period of one year. The clerk entered upon his duties on the 30th of May 1913.

5. In their Order No. G. 7792-3—G. M. 73-12-18, dated 4th June 1913, the Government sanctioned the entertainment of a Half-tone Engraver temporarily for one year from the 1st June 1913.

6. Anandalvar had leave without allowances for nearly three months. Venkannachar, Padmaraja Pandit and Ramaswami Sastri had privilege leave for about a month each. Ramaswami Iyengar, Chokkanna and Srirangachar were also on leave for short periods ranging from two weeks to a little over three weeks.

Tours: Exploration, Inspection of Temples, etc.

7. Information was received from Hole-Narsipur of the existence of a large number of unpublished inscriptions in the taluk. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur sent me copies of a number of inscriptions in and around Hole-Narsipur. The Amildar, Mr. R. Tirunarana Iyengar, B.A., sent me a pretty long list of new inscriptions discovered by him in the villages of his taluk. As the number of inscriptions printed in the Hassan volume for the whole taluk is only 19, it was thought very desirable to make a thorough resurvey of the whole taluk. Another visit to Sravana Belgola was also deemed necessary in connection with the revised edition of the Sravana Belgola volume. Some taluks of the Mysore District, which had not been visited last year, had to be surveyed. With the above objects in view a tour was made in parts of the Hassan and Mysore Districts in January, February and March 1913. I left Bangalore for Sravana Belgola on the 23rd January 1913.

Tiptur temples.

8. On the way the temples at Tiptur and Nuggihalli were inspected. The Kallês'vara at Tiptur, which appears to be the oldest in the place, is a three-celled temple with Mallês'vara in the chief cell, Kallês'vara to the right and Mahâlingêśvara to the left. In the *prâkâra* or enclosure of the temple, which is a plain structure, are found E C, 12, Tiptur 61—64. The Kempamma temple is dedicated to the goddess Kempamma, also known as Tipaṭûramma, the guardian deity of the place. The *pûjârî* or officiating person of the temple is a fisherman; but it is worthy of note that he is not allowed to offer food to the goddess, this being done either by Brahmans or Lingâyats. No animals are sacrificed to the goddess.

Nuggihalli temples.

9. The Lakshminarasimha and Sômês'vara temples at Nuggihalli are in the Chalukyan style of architecture. The former, which was briefly described in paras 20 and 84 of my *Report* for 1909, deserves some more notice. It is a *trikûṭâchala* or three-celled temple with Kêśava in the main cell, Lakshminarasimha in the left and Vêṇugôpâla in the right. The last figure, standing under a *honne* tree, is beautifully carved. It is similar to the figures at Kammambâḍi (last year's *Report*, para 13) and Sômanâthapur (*Report* for 1910, para 25). Around the top are represented the ten *avatâras* or incarnations of Vishṇu, while at the sides are sculptured figures of cows, cowherdesses, sages and gods. Though occupying a subsidiary cell, Lakshminarasimha is regarded as the chief deity. The same is the case at Jâvagal (*Report* for 1911, para 16). All the three cells have a *sukkanâsi* or vestibule. Though the temple is dedicated to Vishṇu, the niches at the sides of the *sukkanâsi* entrance of the main cell have figures of Gaṇapati and Mahiśâsuramardini as at Jâvagal. The ceiling panels of the *navaraṅga* or middle hall, which are more than two feet deep, are all well executed. The central one, nearly three feet deep, is artistically carved and has on the flat under surface of the central pendant a figure of Brahma. The *utsava-vigraha* or metallic image of Kêśava and its consorts are very handsome figures. There is also kept here the fine *utsava-vigraha* of the Kêśava temple at Hebbaḷalu, a village about two miles from Nuggihalli. These four images together with the seated metallic image of the goddess of the temple have labels on their pedestals which tell us that they were caused to be made by one Gôpâla who, according to local tradition, was one of the Pâḷegârs of the place. The ceiling panel in front of the *navaraṅga* entrance, which is also well executed, has a figure of Sûrya on the flat under surface of the central pendant. Additions in the Dravidian style, consisting of a *mukha-maṇṭapa* or front hall and another hall on a lower level (*pâtâḷâṅkaṇa*), appear to have been subsequently made. On the outer walls, beginning from the bottom, are sculptured horizontally in succession these six friezes:—(1) elephants, (2) horsemen, (3) scroll-work, (4) Purâṇic scenes, chiefly from the Bhâgavata-purâṇa, (5) Vyâḷis or Śârdûlas, and (6) swans. It is curious that the railed parapet, which is a noticeable feature in the temples of this style, is not found here. Above the row of swans runs the row of large images consisting mostly of the 24 *mûrtis* or forms of Vishṇu (last year's *Report*, para 63) and his 10 incarnations with, in most cases, labels giving their names. Altogether the number of large images is 112, of which 58 are male and the rest female. Outside the three cells there are three beautiful niches in the three directions with the figures of Chaṇḍikêśvara, Harihara and Sarasvati, though the temple is Vaishṇava. The position of the large images on the outer walls is as follows:—from the right side of the *navaraṅga* to the south niche 49, 29 male and 20 female; from the south niche to the west niche 8, 4 male and 4 female; and from the west niche to the north niche 8, 4 male and 4 female; and from the north niche to the left side of the *navaraṅga* 47, 21 male and 26 female. A few of the large figures worthy of note may be mentioned here:—Môhini, a nude female figure wearing sandals, mostly found in company with Dakshiṇâmûrti, who is represented as wearing sandals and a long robe and holding a staff in the right hand and a disc called *chandrike* in the left (see *Report* for 1911, para 19); a rocking cradle (Plate II, 4); Rati and Manmatha; dancing Gaṇapati; Garuḍa bearing on his shoulders Kaśyapa and Kadru; Varâha lifting up the earth; Balarâma with his attributes the plough and the pestle; Krishṇa trampling on the hood of the serpent Kâliya flanked by Nâgiṇis, on the bank of the Jamnâ; Hayagrîva killing Sômaka (Plate II); dancing Lakshmi (Plate III) and Sarasvati, each with 8 hands. The niches have small seated figures, three each on the side walls, with female chauri-bearers at the sides



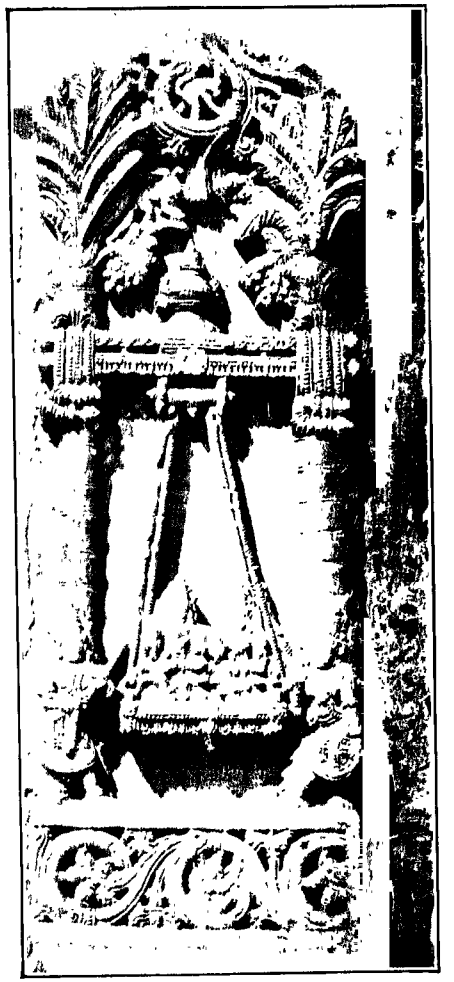
1. HAYAGRIVA



2. ARJUNA



3. LAKSHMI



4. CRADLE

SIGNED IMAGES IN LAKSHMINARASIMHA TEMPLE AT NUGGIHALLI EXECUTED BY MALLITAMMA.

Mysore Archæological Survey.]

in front. The north niche has these six figures with labels—Gaṇapati, Hayagrîva, Sarasvati, Bhûmi, Yôganârâyaṇa and Lakshmi. The figures on the walls of the other niches bear no labels. Above the row of large figures comes a fine cornice with bead work; and above this, miniature turrets over single or double pilasters with figures on or between them, single and double pilasters alternating with each other. Above this again come the eaves surmounted by larger turrets with figures between. In the frieze of horsemen a few camels are also sculptured here and there. To the right of the west niche were discovered 2 inscriptions which tell us that the workmanship on the north side or left half of the temple was Mallitamma's. There are also labels below some of the figures on the north wall giving the same information, as similar labels on the south wall inform us that the sculptor here was Baichôja of Nandi (*Report* for 1909, para 20). The temple was thus mostly built and ornamented by these two eminent sculptors, whose period was about the middle of the 13th century, as we learn from an inscription in the temple itself (E C, 5, Channarâyapaṭṭaṇa 238) that the gods in it were set up in A. D. 1245 during the reign of the Hoysaḷa king Sômêśvara. Six of these signed images, three executed by Mallitamma and three by Baichôja, are figured on Plates II and III respectively.

10. The Sômêśvara temple is also a fine structure with a good tower and perforated screens, but there are no carvings on the outer walls. The Hoysaḷa crest in front of the tower and the name of the god may lead one to suppose that this temple was also built by or during the reign of the same Hoysaḷa king, Sómêśvara. The temple is coming to ruin. A new inscription was found on the door-lintel of the Veṅkaṭaramaṇasvâmi temple. It tells us that the temple was caused to be built by the Nuṅgiḍi chief Râya; and the period of the record may be about A. D. 1500.

Śravaṇa Belgoḷa temples.

11. At Śravaṇa Belgoḷa a thorough survey was made of the town and its surroundings, as also of the larger and the smaller hills, Vindhyagiri and Chandragiri. A few of the neighbouring villages were also inspected. This survey resulted in the discovery of a good number of new lithic records. The temples, etc., at Śravaṇa Belgoḷa have been described by several writers. I shall here give a few more details not noticed before. To begin with the larger hill or Vindhyagiri. On both sides of the colossal image of Gomma'a, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male and the other a female (Plate IV, 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarôvara, the name being inscribed opposite to it on the anthill (Śravaṇa Belgoḷa No. 79), which receives the water used for bathing the image. When the basin is full, the excess water flows in a channel covered with slabs to a well in front of the image and from there is conducted beyond the temple enclosure to a cave near the entrance known as Guḷikâyajji bâgilu. There is a scale engraved near the left foot of Gomma'a, measuring 3 feet 4 inches. It is divided into equal halves in the middle, where there is a mark resembling a flower. Some people told me that this measure, when multiplied by eighteen, gave the height of the image; but they could not give any satisfactory reason for multiplying by eighteen. Others said that the measure represented the length of a bow, but the length of a bow is supposed to be 6½ cubits and not 3 feet 4 inches. It has been supposed that Ariṭṭaṇêmi was probably the name of the sculptor who made the colossus. There is no ground at all for this supposition, for the inscription (Śravaṇa Belgoḷa 25) on which this supposition is based clearly says that the guru Ariṭṭaṇêmi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore be the sculptor. Ariṭṭaṇêmi is the Prâkṛit form of the Sanskrit Arishṭanêmi, which is the name of one of the Jinas, namely, Nêminâtha. It also occurs as the name of several Jaina teachers in inscriptions of the 8th century and onwards. The *maṇṭapa* or hall in front of Gomma'a has 9 well carved ceiling panels, 8 of them having figures of the *ashṭa-dikpâlakas* or regents of the eight directions in the centre surrounded by other figures, while the central panel has in the middle a fine figure of Indra holding a *kalaśa* or pot for anointing Jina or Gomma'a. The panels are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central panel it may be inferred

Vindhyagiri.

that the work is of the early part of the 12th century. The cloisters in the enclosure around Gommaṭa have these figures:—

East side.—(1) Kûshmâṇḍini, a seated female figure, about 3 feet high, with a fruit in the left hand and a bunch of flowers in the right; (2) Chandranâtha, a standing marble figure, about 3½ feet high; (3) Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind; (4) S'ântinâtha, about 4½ feet high, with a rude *prabhâvaḷe* or glory; (5) Rishabhanâtha, about 5 feet high, with *prabhâvaḷe*; (6) Nêminâtha, about 5 feet high, with *prabhâvaḷe*; (7) Ajitanâtha, about 4½ feet high; (8) Vâsupûjya, about 4½ feet high; (9) Vimala, about 4 feet high; (10) Anantanâtha, about 4 feet high; (11) Nami, about 4 feet high; (12) S'ambhava, about 4 feet high; (13) Supârśva, about 4 feet high, similar to (3) but with a canopy of 5 hoods; (14) Pârśvanâtha, about 6 feet high, similar to (3).

South side.—(15) S'ambhava, about 4½ feet high; (16) S'îtala, about 4 feet high; (17) Abhinandana, about 4 feet high; (18) Chandraprabha, about 4 feet high; (19) Pushpadanta, about 4 feet high; (20) Munisuvrata, about 4 feet high; (21) S'rêyâmsa, about 4 feet high; (22) ? Vimala, about 4 feet high; (23) Kunthu, seated, about 3 feet high, with no *prabhâvaḷe*; (24) Dharmanâtha, about 4 feet high; (25) Nêminâtha, about 4 feet high; (26) Abhinandana, about 4 feet high; (27) S'ântinâtha, about 4 feet high; (28) Ara, about 5 feet high, with no *prabhâvaḷe*; (29) Mallinâtha, about 5 feet high, with no *prabhâvaḷe*; (30) Munisuvrata, about 5 feet high, with no *prabhâvaḷe*.

West side.—(31) Pârśvanâtha, similar to (14); (32) S'îtala, about 4 feet high; (33) Pushpadanta, about 4 feet high; (34) Pârśvanâtha, about 4 feet high, but with a serpent canopy and coil as in (3); (35) Sumati, about 4 feet high; (36) Vardhamâna, about 4 feet high; (37) S'ântinâtha, about 4 feet high; (38) Mallinâtha, about 4 feet high; (39) Kûshmâṇḍini, a seated female figure as (1), about 1½ feet high, holding a fruit in the left hand and resting the right on the head of a child; (40) Bâhubali, about 6 feet high and (41) Chandraprabha, a seated marble figure, about 3 feet high.

The *dvârapâlakas* at the sides of the entrance to the enclosure are nearly six feet high. Opposite to Gommaṭa is a figure of Brahma, seated in a small *maṇṭapa*, about 6 feet above the ground level, outside the enclosure. Below this *maṇṭapa* stands the figure of Gulḷakâyajji, wrongly styled Yakshi Dêvati and Kûshmâṇḍini by Mr. Rice. His mistake arose from transferring the inscription (Śravaṇa Belgoḷa 104) on the pedestal of Kûshmâṇḍini, the first figure on the east side of the enclosure, to the pedestal of this figure, which has no inscription at all. Kûshmâṇḍini is called Yaksha-dêvaṭe in that inscription. A modern inscription was found on a bell in front of Gommaṭa.

The other temples on this hill may briefly be noticed. The small shrine styled Siddhara-basti has a seated figure of a Siddha, about 3 feet high. The Odegal-basti lower down is also known as Trikûṭa-basti by reason of its having three cells. This temple is a fine structure, though with a plain exterior. It stands on a lofty terrace with a high flight of steps leading up to it. It is called Odegal-basti because of the stone props used for strengthening the walls. The chief cell contains a fine figure of A'dinâtha with a well carved *prabhâvaḷe* flanked by male chauri-bearers; the left cell, a figure of Nêminâtha, and the right, a figure of S'ântinâtha. All the three figures are seated. The Chaturvimśati-basti is a small shrine consisting of a *garbha-griha* or adytum, a *sukhanâsi* or vestibule and a porch. The object of worship is a slab, about 2½ feet high, on which the figures of the 24 Tîrthankaras are sculptured. Three figures stand in a line below and above them in the shape of a *prabhâvaḷe*, we have small seated figures. Channaṇṇana-basti, which consists of a *garbha-griha*, a porch and a veranda, has a seated figure of Chandranâtha, about 2½ feet high. This temple appears to have been built in about A. D. 1673 (see *Report* for 1909, para 1 6). On two pillars of the veranda are carved facing each other, a male and a female figure with folded hands. These may represent Channaṇṇa, the builder of the temple, and his wife. On both sides of the entrance known as Akhaṇḍa-bâgilu are two small shrines, the right one containing a figure of Bâhubali and the left, a figure of his brother Bharata. Here we have a big boulder called Siddhara guṇḍu, on which are incised several inscriptions, the top portion being sculptured with rows of seated figures representing Jaina gurus. Some of the figures have labels below giving their names. To the right of the entrance known as



1. TRIVIKRAMA



2. KRISHNA



3. PARAVASUDEVA

SIGNED IMAGES IN LAKSHMINARASIMHA TEMPLE AT NUGGIHALLI EXECUTED BY BAICHOJA OF NANDI.

Mysore Archæological Survey.]

Gulḷakâyajji-bâgilu is sculptured on a rock a seated female figure, about a foot high, with folded hands. People have taken this figure to represent Gulḷakâyajji and named the entrance after her. But an inscription found below the figure tells us that the figure represents a seṭṭi's daughter who died there. It is very improbable that this figure with folded hands in an obscure part of the hill represents Gulḷakâyajji as people suppose, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *gulḷa-kâyi* in the hands. The Brahmadêva shrine at the foot of the hill has a shapeless flat stone daubed with vermilion, which people call Brahma or Jâruguppe Appa. The upper story of this shrine has a figure of Pârśvanâtha. Two more inscriptions were discovered on the hill, one near Channaṇṇana-basti and one to the right of the first *tôraṇagamba* or gateway up the hill.

Chandragiri.

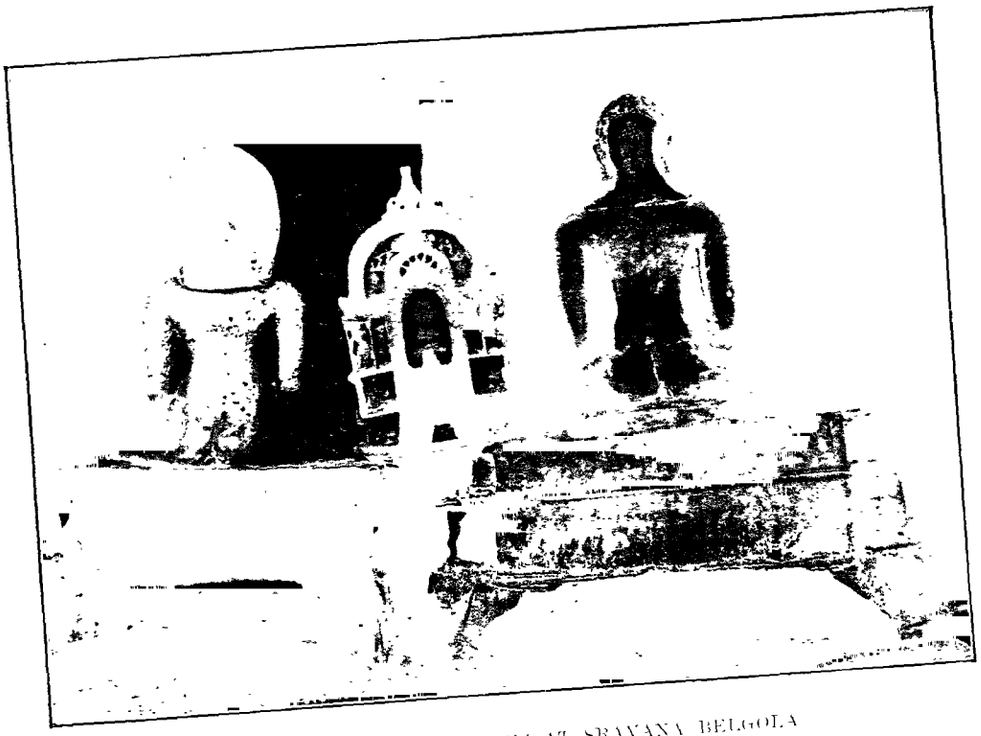
12. On the smaller hill or Chandragiri the shrines in the west of the temple area are (1) S'ântiśvara-basti, (2) Supârśva-basti and (3) Chandraprabha-basti. The image in (1) is about 11 feet high; that in (2) is a seated figure, about 3 feet high, with a seven-hooded canopy and chauri-bearers at the sides; and the image in (3) is also a seated figure, about 3 feet high. In the *sukhanâsi* of (3) are figures of Yaksha and Yakshi, the pedestal of the latter having the emblem of a lion with two riders seated one behind the other. Between (1) and (2) we have a building now used as a kitchen and a statue, about 9 feet high, said to represent Bharata, brother of Bâhubali or Gommaṭa. This statue appears to have been left in an unfinished condition, being complete only to the knees. The inscription (Sravana Belgola 25) mentioning the guru Ariṭṭonêmi is engraved at a distance of a few feet from the statue; but, as has been stated in the previous para, Ariṭṭonêmi was not the sculptor, nor can we be sure that the statue was the thing caused to be made by him. Of the shrines in the middle portion of the temple area, (4) Pârśvanâtha-basti is a pretty large structure with some architectural merit. The doorways are lofty and the *navaranga*, which is supported by 4 lofty pillars, has verandas at the sides. The image of Pârśvanâtha, about 15 feet high, with a seven-hooded canopy is the tallest on the hill. An elegant *mânastambha* or pillar stands in front of the temple. Mânastambhas have a pavilion at the top containing Jina figures facing the four directions, while Brahmadêva pillars have a seated figure of Brahma at the top. With regard to the two temples (5) Kattale-basti and (6) Chandragupta-basti, it has to be mentioned here that what Mr. Rice has taken to be Chandragupta-basti is, according to the statement of the old people of the place, Kattale-basti, and *vice versa*. It is more likely that they are right. (5) Kattale-basti then has 3 cells in a line with a narrow veranda in front. The middle cell has a figure of Pârśvanâtha, the one to the right, a figure of Padmâvati, and the one to the left a figure of Kûshmâṇḍini In the veranda we have Dharaṇêndra-Yaksha to the right and Sarvâhṇa-Yaksha to the left. All the figures are seated. Opposite to the middle cell stands in the hall a figure of Kshêtrapâla on an inscribed pedestal. (6) Chandragupta-basti is a large structure, containing an image of A'dinâtha, about 6 feet high, flanked by male chauri-bearers This temple is said to have been renovated about 60 years ago by Lêviramaṇṇi and Kempammaṇṇi of the Mysore royal family. (7) S'âsana-basti has also a figure of A'dinâtha, about 5 feet high, with male chauri-bearers at the sides. In the *sukhanâsi* we have figures of Yaksha and Yakshi. (8) Châmuṇḍarâya-basti is a large structure with an upper storey. It was built by Châmuṇḍa-Râya, who set up the colossus on the larger hill, and is the most ornate of the temples here. It has a figure of Nêminâtha, about 5 feet high, flanked by male chauri-bearers, and figures of Yaksha and Yakshi at the sides of the *garbha-griha*. The upper storey has a figure of Pârśvanâtha, about 3 feet high. Among the shrines in the east of the temple area, (9) Eraḍukaṭṭe-basti, so called on account of the two stairs in the east and west, has a figure of A'dinâtha, about 5 feet high with *prabhâvaḷe*, flanked by male chauri-bearers, and figures of Yaksha and Yakshi in the *sukhanâsi*. (10) Gandhavâraṇa-basti has an image of Nêminâtha, similar to the one in (9), with figures of Yaksha and Yakshi in the *sukhanâsi*. (11) Têrina-basti, so called on account of the car-like structure (*mandara*) in front, contains an image of Bâhubali or Gommaṭa, about 5 feet high. (12) S'ântinâtha-basti stands on a high terrace like the Odegal-basti on the larger hill and has an ornamental mortar tower. The *sukhanâsi* has figures of Yaksha and Yakshi. (13) Majjigaṇṇana-basti has on the outer walls a row of flowers in panels and inside a figure of Anantanâtha, about $3\frac{1}{2}$ feet high. The

Kûge-Brahmadêva pillar had 8 elephants supporting its pedestal in the 8 directions, but there are only a few now left.

13. A number of short inscriptions, not copied before, was found in the temple area. To the north of the enclosure, on the rock in front of the Brahmadeva shrine were found several short inscriptions, consisting mostly of the names of visitors. This rock has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Near the pond known as Kanchina-doṇe was found an epigraph which tells us that three boulders were brought to the place by order of some Kadamba (king). Two of them are still there, but the third is broken to pieces. Another record in front of the entrance to the temple enclosure says that the pond there is Jina's. But the most important discovery was near a pond known as Lakki-doṇe, situated to the east of the temple enclosure. This portion of the hill had not at all been explored before. One Bujjaiya of S'ravaṇa Belgoḷa took me to the pond and showed me an inscription on the sloping rock to the west. A thorough examination of the rock, however, revealed the existence of 30 new records incised in characters of about the 9th and 10th centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. One of them is a verse in the *kanda* metre, the others being in prose, some consisting of only one word giving the name of the visitor. It is very desirable that this rock should be conserved. No blasting for stone should be permitted here, as otherwise these ancient records will be lost to the world. It is worthy of notice that there is not a single epitaph among these records. According to tradition the *mânastambha* in front of Pârśvanâtha-basti and the temple enclosure were erected by two residents of the village during the reign of Chikka-Dêva-Râja-Oḍeyar (1672-1704).

The town.

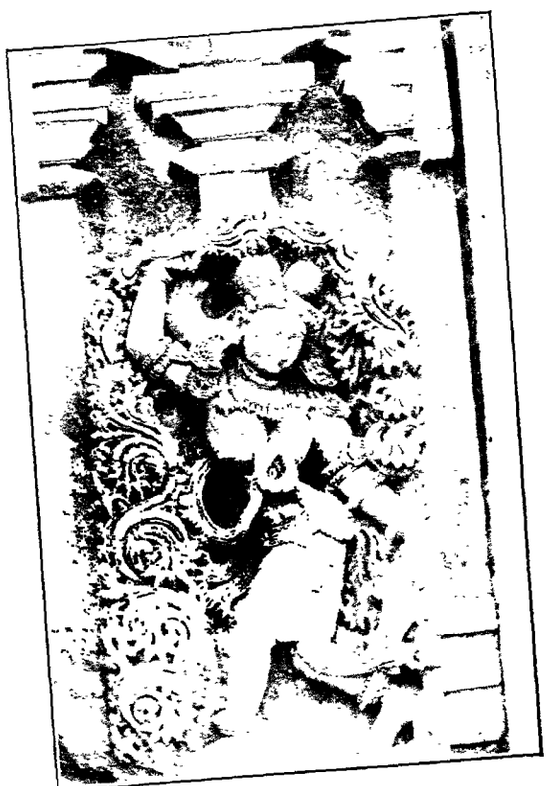
14. The temples in the town itself may now be briefly noticed. The Bhaṇḍâri-basti is the largest temple at S'ravaṇa Belgoḷa. It is built in the Dravidian style with a lofty *mânastambha* in front and belongs to the middle of the 12th century. A veranda runs round the main building, as also a stone railing. The doorway of the inner entrance is well executed with figures of animals, etc. The slabs used for paving the front portion of the temple and the veranda are gigantic in size, being 10 feet by 7 feet, 12 feet by 6 feet and so on and more than 9 inches deep. It would be interesting to know how these were got to their places. In the *garbhagṛiha* stand in a line figures of the 24 Tirthankaras, each being about 3 feet high. Mangâyi-basti is a plain structure with a standing figure, about 4½ feet high, of S'ântinâtha. There are two chauri-bearers, about 5 feet high, at the sides of the *sukhanâsi* entrance and two well-carved elephants in front of the temple. Nagara-Jinâlaya, which is a small plain building, has a standing figure, about 2½ feet high with *prabhâvaḷi* or glory, of A'dinâtha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadêva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. Akkana-basti is a fine structure in the Chalukyan style, consisting of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a porch. The tower resembles that of the Kêdârêśvara temple at Belgâmi in having a row of figures from the bottom to the top only in the four directions. The outer walls have here and there fine pilasters and miniature turrets The porch has a parapet or *jagati* with a frieze of flowers between pilasters in the middle. The *garbhagriha*, with a well carved doorway, has a standing figure, about 5 feet high, of Pârśvanâtha, sheltered by the seven hoods of a serpent. In the *sukhanâsi*, facing each other, are fine seated figures of Dharaṇêndra and Padmâvati, the usual Yaksha and Yakshi of Pârśvanâtha. They are about 3½ feet high and are canopied by the five hoods of a serpent. The *sukhanâsi* doorway has ordinary perforated screens at the sides. The *navaranga* has 4 beautiful pillars ornamented with bead work and 9 well executed ceiling panels which are nearly 2 feet deep. The pillars are polished and have a black shining surface like those of the Pârśvanâtha temple at Bastihalli near Halebid The porch has also a fine ceiling panel. This temple was erected in the last quarter of the 12th century. In the west of the *prâkâra* of Akkana-basti is situated the Siddhânta-basti, so called because it once contained all the books bearing on the Jaina *siddhânta*. It has a marble Chaturvimśati-tirthakara image, about 3 feet high, with Pârśvanâtha standing in the middle and the other Jinas seated



1. INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. FEMALE CHAURI-BEARER TO THE LEFT OF GOMMATESVARA AT SRAVANA BELGOLA



3. FEMALE FIGURE IN SANTINATHA-BASTI AT JINANATHAPURA

Mysore Archæological Survey.

around (see Plate IV, 2). Dânaśâle, another structure situated near the entrance to Akkana-basti, contains a Pancha-paramêshṭhi image, about 3 feet high, the central figure being larger than the two side figures which stand one over the other. The *Pancha-paramêshṭhis* are (1) the Jinas, (2) Siddhas, (3) A'châryas, (4) Upâdhyâyas and (5) Sâdhus. (See Plate I, *b*). There is a solitary Îśvara temple at S'ravaṇa Belgoḷa situated near Akkana-basti. It is a small structure, the *garbhagriha* only being built of stone with a mortar tower over it.

Jaina maṭha.

15. The Jaina maṭha was visited. It is a pretty building with an open courtyard in the middle. There are 3 cells standing in a line and facing west which contain the images that are daily worshipped. In the middle cell the chief image is Chandranâtha, though there are many other brass and marble figures kept in rows. The right cell has amidst other figures an image of Nêminâtha in an artistically executed brass *mandâsana* or pavilion, while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower, Jvâlâmâlini. The walls of the maṭha are decorated with paintings illustrating mostly the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara in Mysore with Krishṇa-Raja-Oḍeyar III seated on the throne, while the one to the left, which has 3 rows, has figures of the Pancha-paramêshṭhis (see last para) at the top, figures of Nêminatha with his Yaksha and Yakshi in the middle, and a figure of the svâmi of the maṭha at the bottom represented as expounding religion to his disciples. On the north wall is pictured Pârśvanâtha's *samavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the svâmi's room, has portrayed on it scenes from the life of the emperor Bharata. Two panels to the left of the same room and two more on the west wall depict scenes from the life of Nâgakumâra. The forest scene in one of the panels on the west wall is particularly good. Three new inscriptions in Tamil and Grantha characters were discovered on three brass images of the maṭha. Inscriptions were also found on three metallic images in the possession of Pandit Dorbali Sastri, Gaṇagatte Chandraiya and his brother (Plate IV, 1). Further discoveries in the town were 3 epigraphs near Channaṇṇa's pond and 2 on the rock at the back of Bhaṇḍâri-basti.

Manuscripts.

16. While at Sravana Belgola I inspected the libraries of Pandit Dorbali Sastri and one Siddappa. The Pandit has a splendid collection of palm-leaf and paper manuscripts bearing mostly on Jaina literature. The care he is bestowing upon them is very creditable to him indeed. Every palm leaf manuscript is carefully tied up in a silk or lace cloth. A few of them are more than 3 feet long and 6 inches or more in breadth. Many of the works are not printed. Several of them are not found even in the library of the maṭha. Only a few manuscripts were examined, as I could not spare much time for this work. I had, however, a copy made of the Pandit's catalogue to study at leisure. The number of works noted in the catalogue is nearly 500. Siddappa's library contains only a few Kannada works, about 30 in number. A few of these were examined and a list made of the manuscripts.

Jinanathapura temple.

17. The villages that were inspected in the neighbourhood of Sravana Belgola were Jinanâthapura, Haḷe Belgoḷa and Aghalaya, the last belonging to Krishnarajapete Taluk. Jinanâthapura is situated at a distance of about a mile to the north of Sravana Belgoḷa. The S'ântinâtha-basti at this village was briefly noticed in para 25 of my *Report* for 1909. It is a good specimen of Chalukyan architecture, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. S'ântinâtha is a fine figure, about $5\frac{1}{2}$ feet high with *prabhâvaḷi*, flanked by male chauri-bearers. The *navaranga* has 4 elegantly carved pillars adorned with bead work, one of them being in an unfinished condition, and 9 good ceiling panels about $1\frac{1}{2}$ feet deep. There are also 2 well executed niches, facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls (Plate V). The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Maumatha, Môhini, drummers, musicians, dancers, etc. The number of female figures is 40. One of them is shown on Plate IV. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been used to strengthen it. This is the only *basti* that I

have seen with so much ornamentation on the outer walls. It was built at the close of the 12th century. The Aregal-basti in the east of the village has a fine seated marble figure of Pârśvanâtha, about 5 feet high with *prâkâvaḷe*, canopied by an eleven-hooded serpent. At the sides of the open *sukhanâsi* are well carved seated figures, about 2½ feet high, of Dharaṇêndra and Padmávati. The temple is very neatly kept. The marble figure was, I am told, presented to the temple by a local man about 15 years ago, the original image having suffered mutilation. The latter, a standing figure, is now lying in the bed of the tank close by, its *mukkode* or triple umbrella being kept near the inscription stone to the right of the temple. As usual, the temple has good brass figures representing Chaturvimśati-tîrthakaras or the 24 Jinas, Pancha-paramêshṭhis, Nandîśvara, Navadêvatâh, etc. The Nava-dêvatâh or nine deities are the Pancha-paramêshṭhis, (6) Jina-dharma or Jaina religion or law, (7) Jinágama or Jaina scriptures, (8) Chaitya or a Jina, and (9) Chaityálaya or a Jaina temple, (6) being represented by a tree, (7) by a *dharaṇakâḷe* or stool for keeping the book in reading, (8) by a Jina figure and (9) by a *maṇṭapa* (see Plate I, *a*). At Haḷe-Belgoḷa there is a ruined Jaina temple in the Chalukyan style.

Hale-Belgola temple.

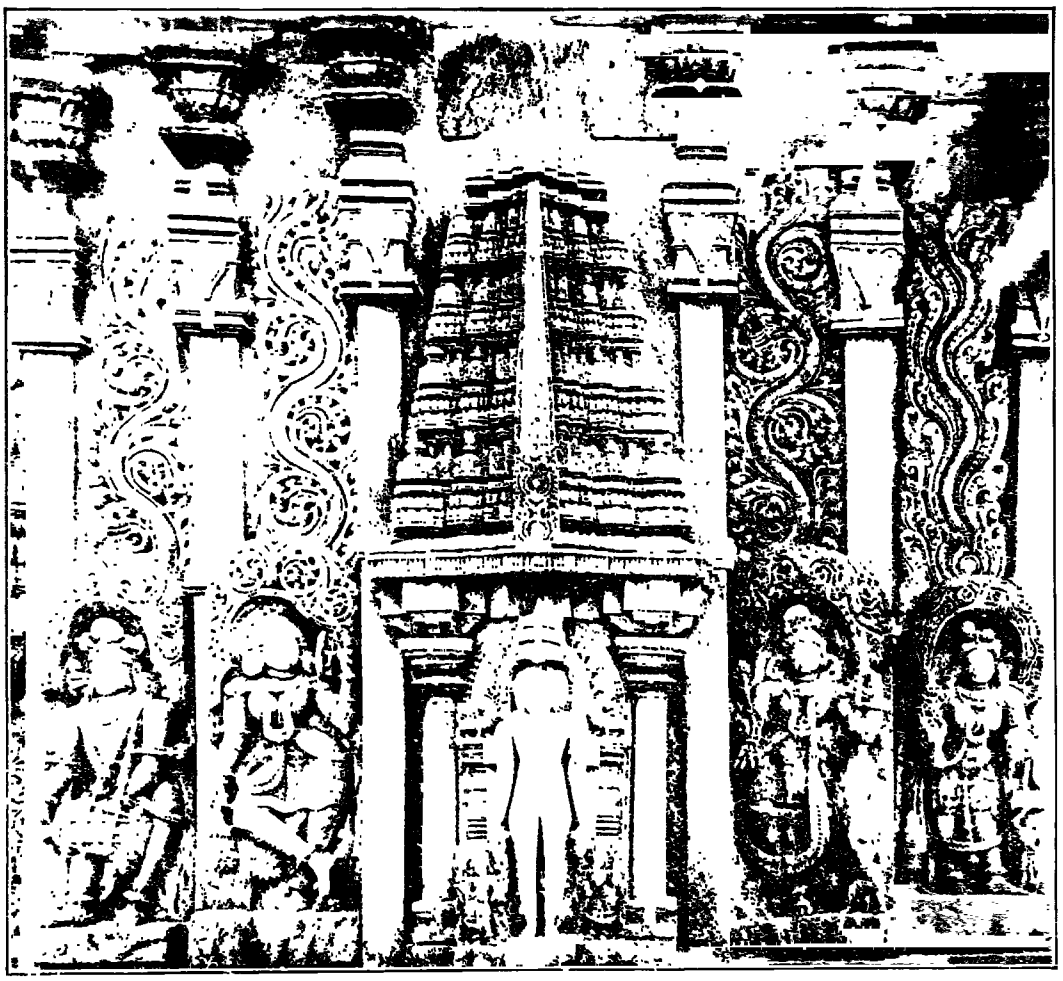
The *garbhagṛiha* has a standing Jina figure, about 2½ feet high. Against the wall of the open *sukhanâsi* leans a mutilated standing figure of Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashṭadikpâlakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Pârśvanâtha with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well-carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated Jina figure, about 3 feet high, with the head gone. The outer doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported by elephants at the corners and other places. The Kêśava and Íśvara temples at the place are small structures built of brick. The former has a figure of Kêśava, about 4 feet high, and 2 figures of A'lvârs or S'rîvaishṇava saints, while the latter has a linga behind which stands a figure of Vishṇu, about 3½ feet high. The village must have had several more temples at one time as indicated by the outlet of the tank close by which is mostly built of the architectural members of temples, such as beams, pillars, capitals, etc. There is also a Jina figure near a pond in the middle of the village with the head of the headless image in the ruined basti lying at its side.

18. The temples at Aghalaya, Krishnarajapete Taluk, were inspected. The Mallêśvara temple is an old structure of some architectural merit, recently renovated. It is rectangular, about 50' by 25', having 3 cells standing in a line at some interval from each other. Each cell has a linga with a Nandi in front and niches at the sides of the *sukhanâsi* entrance, the right one having a figure of Ganapati and the left, a figure of Mahishâsuramardini. The *sukhanâsi* doorways are well executed. The front *maṇṭapa*, consisting of 30 *ankaṇas*, has narrow verandas at the inner sides of the outer entrance. Between the south and the middle cells is a niche containing a figure of Umâmahêśvara. Adjoining the south wall are figures of Sûrya, Sarasvati and Saptamâtṛikâh, and adjoining the north wall figures of Sûrya with a seven-hooded canopy, Sarasvati and Vishṇu. All the figures are pretty well carved and are about 3 feet high. The images of Sûrya are, as usual, flanked by figures bearing bows. In front of the temple is lying a Chaturvimśati-tîrthakara figure which is said to have been unearthed some time back. The Honnâdêvi temple is a small mud structure, though the goddess in it is a fine four-handed figure, about 4 feet high. The image is said to have been brought from Heragu near Hassan. The attribute in the right upper hand is a conch; in the left upper, a mace; and in the left lower, what looks like an *oḷale* or bivalve shell used for feeding children. The attribute in the right lower hand is broken. At the right side of the goddess is a coiled serpent, and at the left, a head. The pedestal bears the emblem of a lion. Two inscriptions were discovered at the village, 1 in the Bhairava temple and 1 in a field to the west.

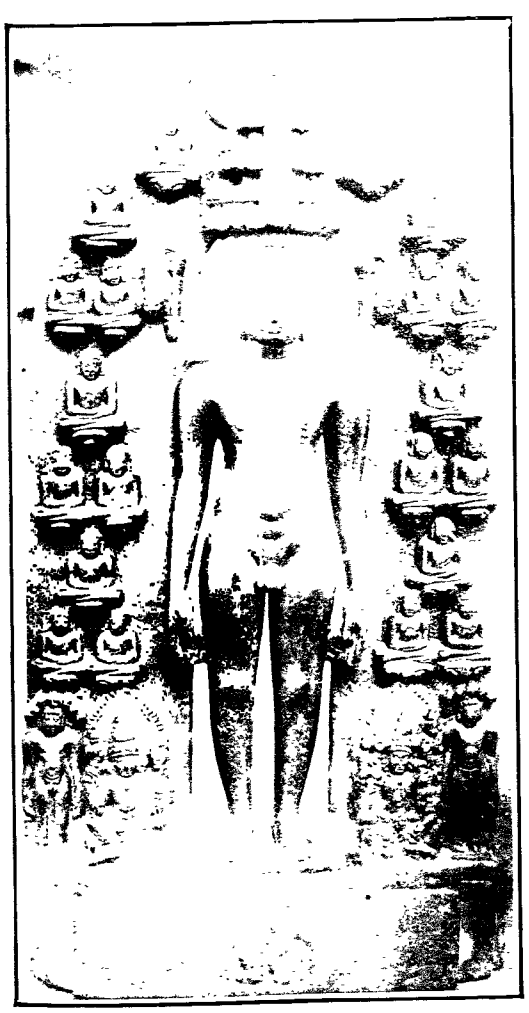
Aghalaya temples.

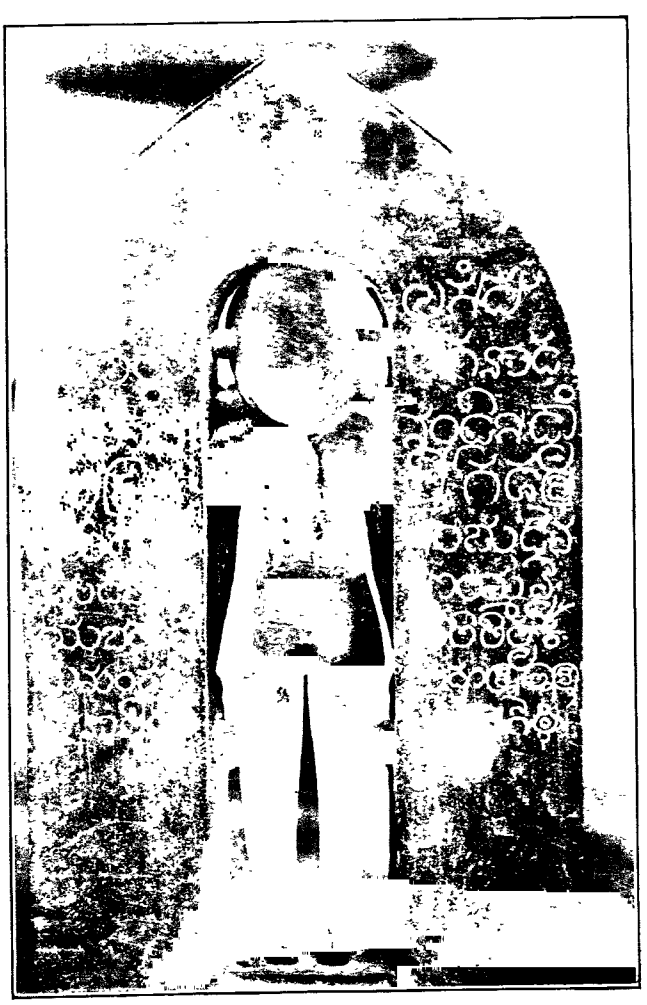
19. From Sravana Belgola I went to Channarâyapaṭṇa, inspecting on the way Janivâra, where a new inscription was discovered. The temples at Channarâyapaṭṇa were examined. The

Channarayapatna temples.



1. WEST VIEW OF SANTINATHA-BASTI AT JINANATHAPURA





2. INSCRIBED JINA FIGURE AT SALIGRAMA

Kêśava temple is in the Chalukyan style, though the additions made to it in front give it the appearance of a structure in the Dravidian style. Kêśava is a good figure, about 5 feet high. The *sukhanâsi* has a well-carved ceiling panel. To the right of the *sukhanâsi* entrance is a good figure, about 5 feet long, of Ranganâtha with S'rîdêvi and Bhûdêvi at the feet, and to the left a figure of Kâliya-mardana or Krishṇa trampling on the serpent Kâliya, about 4 feet high. The image of Ranganâtha is said to have been brought from a ruined shrine at the entrance to the fort. The *navaranga* has 9 well-carved ceiling panels about 2 feet deep. The outer walls have no sculptures, but only a few pilasters here and there. The tower is covered with plaster. Two inscriptions were found in the temple, one on a vehicle and the other near the Garuḍagamba or pillar with a figure of Garuḍa sculptured on it. EC, 5, Channarâyapaṭṇa 154 is on two different beams built into the front portion of this temple. The beams evidently belonged to some Jaina temple. The first 37 lines of the above inscription are on one beam. They appear to have no connection with the succeeding lines which are incised on the other beam. The characters of the epigraph appear to be of the 10th century. The Chandraśêkhara temple is a plain structure. It has, instead of the usual linga, a fine figure, about 6 feet high with *prabhâvaḷi*, of S'iva with four hands, the right upper holding an axe, the left upper, the antelope, the right lower and the left lower being respectively in the *abhaya* (or fear-removing) and *varada* (or boon-conferring) attitudes. The *utsava-vigraha*, kept in the *sukhanâsi*, is flanked on the right side by Gaṇapati and on the left by Pârvati. There is also a stone figure of Gaṇapati in the *sukhanâsi*. At the sides of the *sukhanâsi* entrance we have, in place of the usual *dvârapâlakas*, two figures, about 5 feet high, with folded hands. The *navaranga* has two cells, the right cell containing a figure of S'iva with four hands, the upper hands holding a trident and a drum and the lower ones hanging down; and the left cell, a two-handed figure, about 5 feet high, of Pârvati, the right hand holding a lotus and the left hand hanging down. There are also in the *navaranga*, facing each other, figures of Vishṇu and Vîrabhadra. The attributes of the latter are a bow, an arrow, a sword and a shield. Below the shield is sculptured a head and at the right side stands as usual a figure of Daksha with folded hands. On the veranda of the Gaṇapati temple to the east of the fort gate is kept a seated male figure with a discus sculptured to its right. It has two hands, the right hand having the forefinger raised like that of Vishvaksêna in Vishṇu temples. But Vishvaksêna is always represented with four hands. The figure probably represents Chaṇḍikêśvara, though the discus casts a doubt on this identification. In the ruined Bommêdêva temple near the tank are two figures, a male and a female, in one panel about 2 feet high. They wear sandals and are richly ornamented. It is not clear whom these represent. The same is the case with two more male figures carved on a panel standing opposite the entrance. One of them has three heads and holds in the right hand what looks like a whip, the left hand being stretched behind the neck of the other figure. The latter holds in the left hand what looks like a book or a bivalve shell and stretches the other hand behind the back of the other. Under a pîpal tree near the outlet of the tank were found good figures of Vâmana and Subrahmaṇya, the latter seated on a peacock with three faces in front. The Oḷagaramma temple has in front of it a lofty *tôraṇagamba* or gateway with carvings and an inscription below. On another small gateway known as *chintâla-kamba* in front of the Basavaṇṇa temple a new inscription was discovered.

Hole-Narsipur temples.

20. The place next visited was Hole-Narsipur. The Lakshmînarasimha temple here is Chalukyan in style, though the front portion is Dravidian with a good *gôpura*. It is a *trikûṭâchala* or three-celled temple, with a figure of Nambinârâyaṇa (see para 21, last year's *Report*) in the cell opposite the entrance, a figure of Lakshmînarasimha in the north cell and a figure of Gôpâla in the south. All the three figures are well carved. As in the Lakshmînarasimha temple at Nuggihalli (para 9 above), all the cells have a *sukhanâsi* and Lakshmînarasimha, though occupying a side cell, is the chief deity. But the outer walls are not ornamented with figures as there; they have only pilasters at intervals. In the *sukhanâsi* of the middle cell are kept metallic figures of Râma, Lakshmaṇa and Sîtâ, which belong to the ruined Raghupati temple. To the left of the *sukhanâsi* entrance of the same cell is a figure of Vishvaksêna and to the right, a figure of Gaṇapati. To the right of the latter again is a figure of Mahishâsuramardini, near which stands with folded hands a

statue, about 2½ feet high, of Venkaṭapa, one of the Pâḷegârs of the place. The *navaraṅga* has 3 entrances. Only the central ceiling panel is carved, the others being plain. The Garuḍagamba stands to the south-east instead of, as usual, to the east. In the *prâkâra* or enclosure are shrines of the goddess of the temple, known as Prasannakamalâ, a fine seated figure, of A'ṇḍâḷ or Gôdâdêvi, of the A'ḻvârs or S'rîvaishṇava saints, of Râmânujâchârya, of Chakrattâḻvâr, Kûrattâḻvân, Mudaliyâṇḍân, Vêdântadêśika and Periya-Jîyar. Chakrattâḻvâr is a representation of the discus of Vishṇu. Kûrattâḻvân and Mudaliyâṇḍân were the immediate disciples of Râmânujâchârya. Vêdântadêśka and Periya-Jîyar were great S'rîvaishṇava teachers and authors, who flourished in the 13th and 14th centuries. A pillar in what is known as *Koṭâra-maṇṭapa* in the *prâkâra* has a figure of Lakshmappa-Nâyaka, a Pâḷegâr of the place, with a label above it. There is likewise a figure of Kichchaya-Nâyaka, the bearer of the betel-bag of Rangappa-Nâyaka, another Pâḷegâr, to the right of the *navaraṅga* entrance, also with a label above it. The god Lakshmînarasimha is said to have been worshipped by Vasishṭha. Several new inscriptions were copied in the temple: one on the pedestal of the portrait statue of Venkaṭapa, two on the floor of the *navaraṅga*, one on the *sukhanâsi* doorway of the Lakshmînarasimha cell, one on the inner wall to the left of the *navaraṅga* entrance and one above the figure of Kichchaya-Nâyaka. Other discoveries in the *prâkâra* were—3 inscriptions on the inner sides of the jambs of the doorway, one on the doorstep and one on a pillar of the *maṇṭapa* in front, of the Râmânujâchârya shrine: one near the north outer wall of the A'ṇḍâḷ shrine: three on a pillar of the Koṭâra-maṇṭapa; ten in the form of labels on the pedestals of the figures of A'ḻvârs; one to the left of the entrance known as *Svargada-bâgilu* (or heavenly entrance) and one on the wall above it. The inscribed jambs referred to above must have once belonged to a Jaina temple. The Paṭṭâbhirâma temple is a plain building. In the *prâkâra* are cells containing figures of Lakshmînarasimha, Râmânujâchârya, Kâḷiyamardana, Sîtâ, Gaṇapati and Râmabrahmânanda. The last was a great devotee of Râma, who set up the god of the temple in about A. D. 1692 (see EC, 5, Arkalgûḍ 100). The *garbhagṛiha* has a seated figure of Râma with two hands, the left hand holding a flower with stalk between the thumb and the forefinger, flanked by standing figures of Lakshmaṇa and Sîtâ. In the *sukhanâsi* there are figures of Bharata, S'atrughna and Vishvaksêna. In a cell in the *navaraṅga* is the *utsava-vigraha* of Rama with four hands, the upper ones holding a discus and a conch and the lower ones, a bow and an arrow—flanked by Lakshmaṇa and Sîtâ, Hanumân standing in front. The image of Râma with four hands is a speciality here. It is stated that as Krishṇa, when born, appeared with four hands to Dêvaki, Râma also appeared with four hands to Kausalyâ; and that this form of Râma is represented here as revealed in a dream to the devotee Râmabrahmânanda. In the *navaraṅga* of the Nîlakaṇṭhêśvara temple the images of Gaṇapati and Subrahmaṇya are both flanked by figures of Vishṇu. An inscription was found on the *dhvajastambha* or flagstaff and two more on the vessels, of this temple. The O'nkârêśvara temple is said to have once been the Darbâr-hall of the Pâḷegâr Narasimha-Nâyaka. The Nêminâtha-basti appears to be a pretty old structure. The figure of Nêminâtha, which is about 4½ feet high, has no *prabhâvaḷi*. In the *navaraṅga* there are two cells containing the figures of Brahmadêva and Padmâvati. Among other figures in the *navaraṅga* are Chandranâtha and Guḷḷakâyajji. Four inscriptions were found here, three on the pedestals of three marble figures and one on the common pedestal of three metallic figures. Further discoveries in the town were: one epigraph in the compound of the Anglo-Vernacular School, one near the pond known as Kalyâṇi, two on the way to the bathing ghât of the Vaiśyas, one in Darôg Venkoba Rao's backyard, one each near the Bippalagaṭṭamma and Paṭṭaladamma shrines, and a copper plate inscription in the possession of a Brahman named Yôgambhaṭṭa. Besides, an examination of the silver vessels and ornaments belonging to the Lakshmînarasimha temple, which are kept in the Taluk Treasury, brought to light more than a dozen inscriptions nearly 100 years old. Four of the ornaments were presents from Satyadharma-tîrtha, a svâmi of the Uttaradi-maṭha, who is said to have been a great scholar and guru to Dewan Purnaiya. It is said that the Mâdhva-maṭha at Hoḷe-Narsipur, which is an imposing structure, was originally the palace of the Pâḷegâr Narasimha-Nâyaka, and that on the invitation of Krishṇa-Râja-Oḍeyar III, the above svâmi, who had been at S'ravaṇûr, came to Hoḷe-Narsipur and took up his residence in this building.

21. After finishing the work in the town, I proceeded to make a thorough survey of the taluk with the guidance of the Amildar. Nearly 50 villages were inspected. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. To the west of Hiri-Beḷuguli, near the dam across the Hêmâvati known as Śûḷekaṭṭe, was discovered a *vîragal* of the time of the Hoysala king Vishṇuvardhana. It refers to a battle between the Châlukyas and the Hoysalas In front of the Basavaṇṇa temple at the same village is a small shrine containing the figure of a man riding a horse and holding a sword in the left hand. The villagers call it Kuṇṭarâmappa. Such figures are called Râmêdêvaru in other places. The figure in question perhaps represents Rêvanta. Ankanâthapura appears to have once been a place of some historical importance, though it is now a *bêchirâkh* or uninhabited village. The Ankanâthêś'vara temple here is an old structure. It appears to have been renovated at some time with the materials of ruined Jaina bastis, as evidenced by the jambs of the doorway, which contain a Jaina inscription, and the pillar in front of the *mahâdvâra* or outer entrance, which stands on a pedestal having rows of small seated Jina figures on all the four sides. The inscription on the jambs mentioned above refers itself to the reign of a Kongâḷva king. Two short inscriptions were found on the doorsteps of the temple; another on the outer beam of the Subrahmaṇya shrine. The beam is unfortunately cut to suit the structure and the letters on it are mostly chiselled out. One more record was discovered on a stone built into the ceiling of the narrow entrance to the temple from the north. This is a Jaina epitaph of about the 10th century. The dome over the *garbhagriha* has the appearance of a powder magazine. To the north-west of the temple is a small shrine dedicated to Subbarâya represented as a seven-hooded serpent. Three beams and two slabs of the ceiling of this shrine are inscribed. Two of the former, though occupying different parts of the structure, contain portions of one and the same inscription. In all there are 4 inscriptions here, all being Jaina epitaphs of about the 10th century. These stones evidently belonged to some Jaina temple. The fort of Ankanâthapura, a huge mud structure, is now in ruins. It is surrounded by the Hêmâvati on all sides except the south where a canal is dug connecting the river on the east and west. This canal was apparently intended to serve as a moat. When the river is in flood, the fort is completely cut off from the surrounding parts. Inside the fort are found the ruins of several temples and a number of mutilated images. The materials of these temples appear to have been removed for the renovation of the Ankanâthêśvara and Subbarâya temples at Ankanâthapura and the Râmânujâchârya shrine in the Lakshminarasimha temple at Hole-Narsipur (para 20). The interior of the fort is covered with fields and strewn over with old bricks. There are also several mounds, one of which was pointed out as representing the palace of the former kings of the place. It is said that coins are occasionally picked up here. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur showed me a copper coin said to have been picked up in this fort. It was similar to Chôḷa coins with a standing human figure on one side and a seated human figure on the other. The kings were apparently feudatories of the Chôḷas. To the south of the Ankanathêśvara temple are some small cave-like structures with narrow stone doorways. People say that these were the cells of some Lingâyat ascetics. Five new records were found near the Râmêśvara temple to the east of Bâgavâḷu; 4 being *vîragals*, and the 5th an inscription of the Hoysala king Vinayâditya. Near the *vîragals* is a small empty shrine in front of which is lying a mutilated figure of Vishṇu A new epigraph was copied at Malapanhalli near the outlet of the tank. The Iśvara temple at the village is a small neat building with four good pillars and nine carved ceiling panels in the *navaranga*. The outer walls have, however, only pilasters at intervals. To the right of the temple is a *mâstikal* (mahâ-sati-kal) containing richly ornamented figures of a man and a woman. Flames are shown, as usual, around the head of the female figure, which stands to the right of the male and holds a *ginḍi* or small water vessel in the right hand. The male figure holds a weapon in the right hand. *Mâstikals* are memorials of a *sati* or a woman who burned herself on the funeral pyre of her deceased husband. Four epigraphs were discovered on the south outer wall of the Eḷḷêśvara temple at Eḷḷêśapura. The records refer themselves to the reign of the Hoysala king

Villages in Hole-Narsipur Taluk.

Ankanathapura.

Malapanhalli.

Sômeśvara and mention Vijayarâjêndrapura as his capital in the Chôḷa country. The temple is an old one. To the right of the *sukhanâsi* entrance is a figure of Umâmahêśvara seated on Nandi. The front *maṇṭapa*, which is a later addition, has figures of Gaṇapati, Saptamâtrikâh and Sûrya. The last is flanked by female figures armed with bows and shooting in opposite directions. A new inscription was found at each of the villages Channâpura and Jôḍi-Haradanhalli. In a mud shrine at the latter a rough slab sculptured with a discus and a conch, apparently a boundary stone, is the object of worship.

Halekote.

22. The Mâdhavarâya temple at Haḷekôṭe has a good figure of Vishṇu, about 4 feet high. In a niche to the right of the *nararanga* entrance is a standing figure of a man, about $1\frac{1}{2}$ feet high, with folded hands, wearing a robe and a cap-like head-dress. This is said to represent one Mâdhava-dikshita who built the temple. He is also said to have built the Uḍasalamma temple at the village. From EC, 5, Hole-Narsipur 7, we learn that he received a number of villages from the Vijayanagar king Harihara II in A. D. 1396. The erection of the Mâdhavarâya and Uḍasalamma temples at Hariharapura of the same taluk is also attributed to him. The Mâdhavarâya temple at Hariharapura has likewise a good figure of Vishṇu, about 4 feet high. In the *sukhanâsi* there is a figure of Mahishâsuramardini together with three figures of A'ḻvârs. The *utsava-vigraha* or metallic image in the Uḍasalamma temple here has four hands with a trident, a drum, a sword and a vessel for attributes. A new record was copied at Mâchigoṇḍanhalli. To the south of the village is a *makân* or tomb of a Muhammadan saint named Mardâne Vali. He is said to have been a brother of Mardâne Gaib whose tomb is found near the Kâvêri falls (Ganganachukki) at S'ivanasamudram. A *jâtre* takes place every year near Vali's tomb, at which a large number of Muhammadans collect together. A huge slab, 12' × 15' × 1', standing in a slanting position to the north of the tomb, is said to represent Vali's horse, and a sandal tree lying close by, his cane. The makân is visited by many pilgrims of whom Hindus also form a portion. Muhammadan corpses are brought from long distances for burial near the makân. Mâvinkere, which has a ruined fort, is said to have been the residence of the Pâḷegâr Lakkaṇṇa-Nâyaka. The god in the S'rînivâsa temple here is a fine figure, about 3 feet high, the attribute in the right lower hand being a lotus with stalk. The *sukhanâsi* has 2 figures of A'ḻvârs. Two modern inscriptions were found here—1 on the pedestal of the *utsava-vigraha* and 1 on the *prabhâvaḷe*. The hill to the east of the village is called Mâvinkere-beṭṭa. In a cave on the top a shapeless round stone rising a few inches above the ground level, is worshipped as Ranganâtha, though the inscriptions call it Tiruvengaḷanâtha, which is a synonym of S'rînivâsa. In a niche at the back of Ranganâtha stands a good figure, about 3 feet high, of Kêśava, flanked by consorts; while to the left are 2 figures of A'ḻvârs. On a beam of the front *maṇṭapa* was found a new inscription. In another part of the cave to the left is a figure of Hanumân. Overhanging the cave is a huge boulder, about 20 feet high, in the form of a dome, on which a tower is built. The top of the hill commands a fine view of the surrounding parts. Viewed from below, the temple with its front *maṇṭapa* presents an imposing appearance. In a cave at the foot of the hill is a stone, about 2 feet high, from the top of which minute particles fall in the form of a circle around the bottom. People look upon the fall of particles as a miracle and attribute to them medicinal properties such as curing belly-ache and other diseases. At some distance from this spot is shown a rock on which Mardâne Vali of Mâchigoṇḍanhalli (see above) is said to have prayed, and some marks seen on the rock are believed to be his foot-prints. Three records were discovered at Mûḍalipya, one of them relating to the Kongâḷvas, two each at Húvinhalli and Dêvarmuddanhalli and one each at Chigalli, Ankavalli, Ankanhalli, Kallubyâḍarhalli, Gangûru and Haradurpura, the last two villages belonging to Arkalgud Taluk. The inscriptions at Hûvinhalli, which are *vîrugals*, are fine specimens of their kind. The I'śvara temple at Chigalli is a neat small structure with a good Hoysala crest in front of the tower. At the entrance to Ankavalli stands a fine *mâstikal* containing a male and a female figure, husband and wife, the latter having flames around the head as usual and holding a mirror in the left hand and a *giṇḍi* in the

Machigondanhalli.

Mavinkere.

Ankavalli.

right. In the middle of the village is a small shrine in which the object of worship is an inscribed slab with a discus and a conch sculptured at the top. The shrine is hence known as S'ankhachakrada-guḍi. The slab is constantly smeared with oil and daubed with vermilion. It took us nearly two hours to have it cleaned. The stone had to be heated for removing the oily matter. The Ranganâtha temple at Haradêrpura, which is picturesquely situated on a small hillock, is approached by a flight of fifty steps. The god is exactly like that at Mâvinkere-beṭṭa (see above). Behind the god is kept the *utsava-vigraha* with consorts. The *dvârapâlakas* at the sides of the *sukhanâsi* entrance, which are about 4 feet high, are well executed. In the porch is an elegantly carved *pîṭha* or pedestal, about 3 feet high, known as S'rîchakra. At the bottom it has a big *kûrma* or tortoise, surmounted by the 8 *diggajas* or elephants at the cardinal points, 2 on each side, and 4 serpents at the corners. Above this comes a square having in the four directions 4 seated figures of Vishṇu flanked by consorts. Above this again come representations of the twelve signs of the zodiac surmounted by the *ashṭa-dikpâlakas*. This fine work of art together with the *dvârapâlakas*, is said to be the handiwork of one Halagâchâri of Mysore who, I am told, lived some 80 years ago.

Haradêrpura.

To the north-east of Doḍḍa Byâgatavalli is a ruined temple in front of which, in a dilapidated shrine, stands a fine figure of Sûrya, about 4 feet high, with a good *prabhâvaḷi*. Here was discovered an old inscription, dated in S'aka 897. The stone has three countersunk panels; the top one has sun and moon with a conch below; the middle one, a cow and a calf with a circle above the former; and the bottom panel has the inscription. The back side of the stone has also an inscription in the same characters. To the north of the village are two *mâsti-gûḍis* or shrines in which *mâstikals* are worshipped, situated one behind the other. The slabs have as usual a male and a female figure standing side by side. An inscription was found in one of the shrines and another in the pûjâri's house.

Doḍḍa Byagatavalli.

23. At Kunche an inscription of Satyavâkya Permâḍi was discovered in front of the Narasimha temple and two more records near the Îśvara temple. The Ganga inscription has at the top an elephant, a cow, a calf and a *kalaśa* or water vessel. The goddess in the Chaṇḍêśvari temple is a good seated figure, about 3 feet high, with 4 hands, the attributes being a trident, a drum, a sword and a vessel. The pedestal has sculptured on it two heads of Râkshasas at the ends. The Vîrabhadra temple at Tavanidhi has a four-handed figure of Vîrabhadra, about 4 feet high, with a drum, a trident, a sword and a shield for attributes. In the Lakshmîdêvi temple, which belongs to Holeyas, the goddess is a seated figure, about 1½ feet high, holding lotuses in the upper hands. The worship of the linga in the Vaḍeramalîśa temple is supposed to bring down rain on occasions of drought. Behind this temple 3 *vîragals* were found. A new record was also copied at Arekhosaḷḷi, situated close by. At Teranya a long inscription of Vishṇuvardhana was discovered in front of the Îśvara temple. It records the erection of a Vishṇu temple by a subordinate of the king. There are also 2 *vîragals*, mostly worn, at the sides of the entrance to the Îśvara temple. In the *sukhanâsi* of this temple stands a figure of Vishṇu, about 5 feet high, which probably belonged to the temple referred to in the long inscription mentioned above. Mâvanûr has a ruined fort. The Kêśava temple here has a figure of Kêśava, about 4½ feet high, with figures of Vishvakséna and some A'ḻvârs in the *navaranga* and a good ceiling panel in the *mukha-maṇṭapa* or front hall. The Mallêśvara temple is a pretty large building with 4 well executed granite pillars in the *navaranga*. Opposite the chief cell is a small shrine with a linga and another to the left with two lingas. There is besides another linga shrine outside the front hall, so that the temple contains in all five lingas. A very fine inscription stone stands to the left of the *navaranga* entrance. Well executed both from a literary and an artistic point of view, the inscription refers itself to the reign of the Hoysala king Narasimha III and records a grant by Lingâyats. To the right of the inscription stone stands a good figure of Bhairava, about 2½ feet high. On a pillar of the *mahâdvâra* is sculptured a pretty big standing male figure

Kunche.

Tavanidhi.

Mavanur.

wearing a *goṇḍe* or tuft of hair and h[illegible]g a staff, which is said to represent the Pâḷegár of the place who renovat[illegible]e temple. The Lakshmîdêvi temple at Maḷali is pretty large structure in the Dravidian style w[illegible] *gôpura* in front. The front hall has veranda[illegible]ning round inside and three entrances in the three directions as in Chalu[illegible] temples. Opposite to the temple, near the Garuḍagamba, is a small shrine c[illegible]ining a slab marked with a discus and a conch. It is here that animals are [illegible]rificed to the goddess on Fridays. In a niche near the shrine as well as on [illegible]illar of the hall are a male and a female figure with [illegible]ded hands, repres[illegible]ng perhaps the builder or renovator of the temple and his wife. The [illegible]*ga* has also an entrance in the north which, I hear, is opened only once [illegible]year on the day of the *jâtre* at Belur, when lamps are also lighted on th[illegible]p pillar in front of this entrance. The goddess Lakshmidêvi is also known [illegible]ḍḍamma on account of her short stature, and Maḷḷiyamma from the name [illegible]e village over which she presides. Her *jâtre* takes place a week after the *ja*[illegible]at Belur, and it is said that without an invocation addressed to her the car [illegible]e car festival at Belur does not move an inch. With this may be compared [illegible]ccount of Lakshmidêvi at Karagaḍa near Belur (see *Report* for 1911, para 3[illegible] The goddess is a small standing figure, about 1½ feet high, with 4 hands, th[illegible]er ones holding a discus and a conch, and the left lower, a mace, the right [illegible]wer being in the boon-conferring attitude. Anybody would mistake the image [illegible] one of Vishṇu but for the size of the breasts, which reveals itself only a[illegible]r a close examination. The *utsava-vigraha* has the same attributes in the upper [illegible]nds, the lower ones holding a sword and a vessel. Four modern inscriptions were copied in the temple—two above figures on two pillars of the front hall and two on temple ornaments. The *mahâdvâra* has Vaishṇava *dvârapâlakas* at the sides. To the south-east of the village are two I'śvara temples in ruins. One of them has 3 cells surmounted by 3 stone towers and the other a single cell with a similar tower over it. All the towers are ornamented with well executed *kalaśas*.

Malali.

24. The Basavêśvara temple at Uddûru is a fine structure in ruins. It has a good porch with a fine ceiling panel. The *navaranga* has 4 well executed pillars and 9 ceiling panels, the latter being flat with rows of lotuses except the central one which is deep. There are also in the *navaranga* a pretty large Nandi and a fine *vîragal* (EC. 5, Hole-Narsipur 17). From the latter we learn that Uddûru was once a place of some historical importance, having been the capital of the Nâḍâḷvas. In a cell in the *navaranga* of the Rudrêśvara temple is a good figure of Virabhadra, about 4½ feet high, having for its attributes a trident, a drum, a sword and a shield. The usual sheep-headed Daksha is not, however, found at the side. The Kêśava temple, which appears to be an old structure, has a good image of Kêśava, about 5 feet high, flanked by consorts. A new inscription was discovered at the entrance to the village. At Gubbi a hand-copy, about 50 years old, of a copper plate inscription, recording a grant by the Vijayanagar king Harihara II, was received from Mysore Srikantaiya, a resident of the village. The stone containing EC. 5, Hole-Narsipur 16 has been removed from its original place and set up near the Dêvatamma temple. Two records were found at Niḍavaṇi, 1 near the A'njanêya temple and 1 in a field to the north of the village. The latter, a *vîragal* inscribed in characters of the 10th century, is of some interest as it contains 2 records, 1 in the right half and 1 in the left half, with separate sculptures pertaining to them. The record to the right relates to boar-hunting, while that to the left refers to a cattle raid. The top and middle panels have the same sculptures in both the halves, *viz.*, a seated figure flanked by chauri-bearers and a dancing figure flanked by celestial nymphs; but the bottom panel in the left half shows two men armed with bows fighting with each other, the rescued cattle being represented at the side; while that in the right half shows two boars and two dogs with a man between the boars patting one of them on the back. Such double inscriptions and sculptures on one and the same *vîragal* are rare. The discoveries in other villages were one inscription each at Keregôḍu, Hâragoṇḍanhalli, Lakkûru and Tâtanhalli, and two each at Kuppe, Bidarakka and Môṭanâyakanhalli. In the Dêviramma

Uddûru.

Niḍuvaṇi.

temple at Bidarakka the goddess, about 1½ feet high, has for her attributes a trident, a drum, a sword and a vessel. The hill near Tirumalapura, known as Ennehole Rangasvâmi-beṭṭa, was visited. A little distance above the foot of the hill is a shrine of Lakshmi, a fine seated figure, about 3 feet high. Another shrine of the goddess, situated at some distance to the east, has a shapeless stone which the people call Haradamma, a corruption of the word Aravindanâyaki. The hill is said to derive its name from Ennehole, a small stream to the north flowing into the Hêmâvati. On the top is situated a temple containing a figure, about 2 feet high, of S'rînivâsa, popularly styled Rangasvâmi. In a shrine in front of the temple are several figures of Hanumân. The hill is rather steep and the top commands an extensive view of the surrounding landscape. Three inscriptions were copied here, 2 on the steps and 1 on a temple vessel.

Tirumalapura.

25. It is satisfactory to note that this survey of the taluk resulted in the discovery of nearly 120 new records in addition to the 19 inscriptions already published in the Hassan volume as the result of the former survey. It has to be mentioned here that the discovery of most of these records was in a great measure due to the intelligent and sympathetic co-operation of the Amildar, Mr. R. Tirunarayana Iyengar, B.A. I wish that other Amildars too took a little interest in the matter. This will greatly facilitate the work of the department and thus indirectly advance historical knowledge.

26. While at Hole-Narsipur I very much wished to examine the manuscripts in the libraries of the Uttaradi-matha and of Pârpattegâr Annayyachar. But the work in connection with the inscriptions was so heavy that it was not possible to devote much time to this work. The catalogues of the two libraries were however sent for and examined. The matha library contains a large number of manuscripts, mostly on paper, including several duplicate and triplicate copies, of works dealing mostly with religion and philosophy. There are also some works bearing on grammar, rhetoric, medicine, biography, chiefly of Mâdhva gurus, and *sthala-purâṇas* or traditional accounts of holy places. Annayyachar's catalogue, which is much smaller than the matha list, has, in addition to manuscripts of a similar character, a few more literary works such as poems, etc. A few rare works from both the lists were noted. Mr. N. Narasimhaiya of the A.-V. School at Hole-Narsipur has a good collection of gold, silver and copper coins numbering in all 195. Among the gold coins was found one of the Hoysala king Vishṇuvardhana with the legend *Nonambavâḍi-gonḍa*. The silver ones consisted of the East India Company, Mysore and Hyderabad coins; while the copper pieces, 168 in number, represented Vijayanagar, Mysore, Baroda, Indore, Hyderabad, Cutch, the British and other East India Companies, China, Burma and Sumatra. A smaller collection, consisting of 75 silver and copper coins, in the possession of Mr. B. Singa Iyengar of Hole-Narsipur was also examined. The specimens were found to be mostly similar to those of the other collection.

Manuscripts and coins.

27. Before taking leave of Hole-Narsipur I may add here that I had the honor of meeting H. H. the Maharaja on the 7th of February 1913 when His Highness passed through the place *en route* to Mysore. His Highness was graciously pleased to make enquiries about the places visited and the discoveries made by me.

H. H. the Maharaja.

28. From Hole-Narsipur I went to Sâligrâma, inspecting on the way Muddanhalli and Hale Bâchôhalli, at both of which a new inscription was discovered. The Narasimha temple at Sâligrâma is a large structure in the Dravidian style. The god is called Yôga-Narasimha owing to his being seated in the posture of meditation; and the goddess is known as Aravindanâyaki. The images of Kês'ava and Janârdana, which were enshrined in temples now in ruins, are also kept here. Judging from what is left of the Kês'ava temple, it appears to have been a neat structure. Not a vestige is, however, left of the other temple. The god Narasimha is said to have been worshipped by Gautama. A pond in front of the temple is known as Gautama-tîrtha. The sage is said to have performed a sacrifice in the village, a part of a field to the south of the temple being pointed out as having been the *yajña-kuṇḍa* or hole for receiving sacrificial fire. It appears that Smârta Brahmans

Saligrama temples.

occasionally remove handfuls of earth from this spot in the belief that they are sacred ashes of the *yajña-kuṇḍa*. Tradition has it that the place was originally called S'âlipura; that, subsequently, owing to the misrule of one of the kings, it was known as Avichârapura; and that Râmânujâchârya renamed it Sâligrâma. An inscribed metallic image of Satyabhâmâ (Plate VII, 2), kept in the Narasimha temple, is said to have been found in the Gautama-tirtha some years ago. The inscription tells us that the image was presented to the Prasannakrishnasvâmi temple at Mysore by Krishna-Râja-Oḍeyar III. It is not clear how the image found its way into this pond. The Narasimha temple has a shrine of Râmânujâchârya with a figure of Kûrattâlvân, his favorite disciple, at the entrance. There are also figures of all the A'lvârs. The car festival is celebrated on the anniversary of the birthday of Râmânujâchârya, his image also being taken out in the car. Three more records were copied in the temple: 1 on the doorstep of the *navaranga* entrance, 1 in the *prâkâra* and 1 on a bell. The Râmânujâchârya temple is a pretty large structure including several small shrines within a battlemented stone *prâkâra*, the object of worship being the foot-prints of Râmânujâchârya on a high pedestal which has figures of eight of his disciples sculptured all round. In front of the temple is what is known as the *S'rîpâdatîrthakola*, *i.e.*, the pond containing water in which the feet of Râmânujâchârya were once washed, under lock and key, with the standing figure of what looks like a *sannyâsi* at the right side of the entrance. This figure is said to represent Vaḍuganambi, a resident of the place who became a devoted disciple of Râmânujâchârya. It was at his prayer that the foot-prints and *S'rîpâdatîrtha* were granted by the guru. A worn inscription in characters of the 12th century discovered on the door-lintel may be looked upon as an important find, as it appears to confirm the traditional account of Râmânujâchârya's visit to the place. It refers to the maṭha at Srirangam and names three persons who were the disciples and companions of Râmânujâchârya. Among the shrines in the enclosure are one of Vaḍuganambi and one of Muḍaliyâṇḍân. The latter was a nephew and disciple of Râmânujâchârya. The Jyôtirmayêśvara temple, which is in ruins, is a good structure in the Chalukyan style. It is also known as the Ankanâthêśvara or the Paṇabina I'śvara, the latter name being derived from its proximity to a bridge (*panabu*) over a canal running close by. The *navaranga* has four good pillars and nine good ceiling panels. The doorway of the *navaranga* entrance, which is well carved, is flanked by elegantly executed *dvârapâlakas*, chauri-bearers and figures of Bhairava, Virabhadra, etc. A new inscription was discovered to the right of the temple. There are two Jaina temples in the village, one in the fort and the other in the *pêṭe* (or street of shops outside the fort), both dedicated to Anantanâtha. The former is an old basti, while the latter is a modern structure erected some 40 years ago. In the fort temple the figure of Anantanâtha has an inscription on the pedestal, but the letters are mostly worn. There is also here a Chaturvinśatitîrthakara image with an old inscription on the back (Plate V, 2). The group of Jina figures in this basti has a grand appearance (Plate I). A few inscriptions were also found on the pedestals of images and on bells in the new temple. At some distance to the east of the village is a rock known as Gurugaḍe (or the guru's rock) on which two feet are sculptured. The S'rîvaishṇavas believe that these represent the feet of Râmânujâchârya, who is supposed to have stood on the rock looking in the direction of Toṇṇûr near Melkoṭe; while the Jainas assert that they represent the feet of one of their own gurus. The foot-prints are devoutly worshipped by the Jainas, especially on marriage and other festive occasions. To the north of the foot-prints is an inscription, about 200 years old, which informs us that they represent the feet of a Jaina guru named S'rêyôbhadra. There are two other rocks close by on one of which are carved two serpents, while the other has a white streak resembling a snake. S'rîvaishṇava tradition has it that in response to a prayer by a few unconverted Jainas of Toṇṇûr that they may be favored with a symbol of Râmânujâchârya for worship, the latter told them that he had left his symbol, a serpent, he being an incarnation of A'diśêsha or king of serpents, along with the impress of his feet at Sâligrâma, which they might worship. The statement is supposed to refer to the foot-prints and serpents on these rocks. In this connection it is interesting to know that only a few years ago there was a quarrel among the Jainas themselves as to whose feet the foot-prints represented, one party stating that they were Râmânujâchârya's, the other asserting that they were some Jaina guru's. This clearly shows that some of the Jainas themselves believe or believed

that the foot-prints were Râmânujâchârya's. By the side of this rock is a nameless tree whose leaves are said to act as a charm in removing ague and other ailments. The tree is simply called Kaṭṭepuradaiyana-maddu, *i.e.*, Kaṭṭepuradaiya's medicine. At some distance to the north is another rock known as Haḷe-gurugaḷare (or the old guru's rock) which has also two feet sculptured on it with some ornamentation. The Jainas do not worship these foot-prints. According to the S'rivaishṇavas they represent the feet of Mudaliyâṇḍân. There is an inscription to the east of the foot-prints, but it does not give any information about them. A word may be added here about the Sattikal Hanumân worshipped in the village. Sattikal, a corruption of Chhatrikal, means literally an umbrella-stone and is applied to a particular boulder in the village which overhangs another, sheltering it like an umbrella. It is said that the lower boulder split of itself some years ago with a loud noise like that of thunder and that a figure of Hanumân manifested itself at the partition. The cleft is said to be widening year after year revealing more and more of the form of Hanumân. All the people except the Holeyas worship the image. Other records discovered in the village were 2 epigraphs of about the 11th century in Papegauda's field to the west and 1 of about the same period, but mostly worn, near Lakshmipataiya's field, to the right of the foot-path leading to Chunchankatte to the south.

Chunchankatte.

29. I then proceeded to Chunchankaṭṭe. The Râma temple on the bank of the Kâvêri has figures of Râma, Lakshmaṇa and Sitâ. The *dvârapâlakas* at the sides of the *sukhanâsi* entrance, which are about 4 feet high, are beautifully carved. An inscription on one of them tells us that they were presented to the temple by a woman. A fine Nâga stone is set up in a niche in the *prâkâra*. A few modern inscriptions were found on the bells, doorways and vehicles, as also one to the right of the flight of steps leading to the temple. The place is said to have once been the hermitage of the sage Triṇabindu. According to the *sthala-purâṇa* a Brâhmaṇ couple named Chuncha and Chunchi who, owing to the sin of having bathed in oil on a new-moon day, became a hunter and a huntress in the next birth, came to this place and begged of Triṇabindu to advise them as to the way in which they could procure salvation. Thereupon the sage told them that Râma would visit the place in the course of his wanderings and that if they served him with devotion their desire would surely be fulfilled. Accordingly, they served Râma with all their heart and became the objects of divine grace. Their figures are kept in a niche to the right of the entrance and sacred food, after being offered to the god, is offered to them also every day. The *utsava-vigraha* of the temple which is kept in a shrine at Yedatore for safety, is brought here during the annual festival. A *jâtre* on a large scale, lasting for several days, takes place here every year, at which several thousands of people collect together and excellent cattle are brought for sale. A narrow gorge in the bed of the river to the north of the temple is known as Dhanushkôṭi (or the end of the bow). Tradition has it that, in order to procure water for Sîtâ's bath, Lakshmaṇa, at the command of Râma, struck the ground with the end of his bow, whereupon water gushed out of the spot and flowed. Here the river falls in a succession of pretty cascades. Portions of the fall show white and yellow colors, which are supposed to be due to Sîtâ having used soapnut and turmeric while bathing. A depression in the rock near the fall is called *Sîte-bachchalu* or the drain of Sîtâ's bath, and here the villagers who do service in the temple have the privilege of catching fish during some months in the year. They catch a large quantity and, setting apart a portion for charity, divide the rest among themselves and drive a profitable trade. The inhabitants of about 30 villages around enjoy this privilege. There is also an inscription here (EC, 4, Yedatore 12) which curses the man who takes away all the fish caught by him without devoting some for charity. Unlike in other places there is no Hanumân in the Râma temple, but there is one in a shrine at some distance from it. The reason given for this is that on Râma directing Lakshmaṇa, instead of his devoted servant Hanumân, to procure water for Sîtâ's bath, Hanumân, in a sudden fit of anger, left Râma's presence and, being seated on the spot where his shrine now stands, began to shed tears. An annual festival is held with the object of appeasing the anger of Hanumân.

30. The next place inspected was Chikka Hanasôge. The Chennigarâya temple has a good figure, about 6 feet high, of Kêśava with only 2 hands which are in the *varada* (boon-conferring, and *abhaya* (fear-removing) attitudes, the right leg being a little raised and bent. This figure is rather peculiar. The A'dinâtha-basti is a fine three-celled temple in the Châlukyan style. A peculiar feature in the plan of the temple is that in place of the usual *sukhanâsi* each cell has a *navaranga* with 4 pillars opening into the front hall. The chief cell, which faces east, has a seated figure of A'dinâtha, about 5 feet high with pedestal and *prabhâvali*, flanked by male chauri-bearers, all carved in one panel; the south cell, a similar figure of S'ântinâtha; and the north cell, a figure of Chandranâtha without chauri-bearers and *prabhâvali*, about 3 feet high. It is fortunate that, though the temple is in ruins, the images have not suffered mutilation. All the doorways are elegantly carved, that of the north cell being the finest. The lintels of all the doorways are inscribed in beautiful Kannada characters. Five new inscriptions were found in the temple. Judging from these and other already published records, the place appears to have once been an important flourishing Jaina settlement, though there is not a single Jaina now living either in it or its neighbourhood. It had at one time 64 bastis, and tradition attributes the setting up of some Jinas to Râma. Near the Kôḍi-Râmêśvara temple on the bund of the tank were found three *virugals* built into the bund.

Chikka Hanasoge temples.

31. The temples at Yedatore, the place visited next, were examined. The Arkêśvara temple is a large building in the Dravidian style, situated on the bank of the Kâvêri, with a good *gôpura*, a lofty *dipa-stambha* or lamp-pillar and a fine *mantapa* in front (Plate VI). The enclosure has cells all round enshrining lingas with, in some cases, labels on the door-lintels giving their names and the names of the individuals who set them up, though, as a general rule, the lingas occupy only the west cells. Arkêśvara is said to have been worshipped by the sun. The *utsava-vigraha* is a fine figure, about 3 feet high (Plate VII, 4). The goddess of the temple, about 3½ feet high, is known as Mînâkshi. In her shrine is kept a metallic S'richakra carved with a *kûrma*, *diggajas*, etc., similar to the stone S'richakra in front of the Ranganâtha temple at Haradûrpura (para 22). There is also a shrine containing a figure of Vishṇu named Kalinâdhava. In the *prâkâra* the last cell on the north side has a seated figure, about 2 feet high, of Sûryanarâyaṇa with a large nimbus at the back and 4 hands with peculiar attributes, the left upper hand holding a lotus, the right upper, something that looks like an axe, the lower hands being in the *varada* and *abhaya* attitudes. A few modern inscriptions were found on the temple vessels and the jewels kept in the Taluk Treasury. The bathing ghât to the north of the temple is a fine structure in the shape of a paved platform extending into the river with steps on both sides and a *mantapa* at the end. The entrance into the ghât has verandas on both sides. In the Venkaṭaramaṇasvâmi temple is kept the *utsava-vigraha* of the Râma temple at Chunchankaṭṭe (para 29), and hence this temple is also known as the Rama temple. The *utsava-vigraha* of the Nârâyaṇa temple, which is in a dilapidated condition, is also kept here, together with the stone images of Krishṇa and Rukmiṇi of the temple at Chandigâl, a village close by. The mosque at Yedatore is an imposing structure with tall minarets and ornamental work in mortar. A new Tamil inscription was discovered in one Ramanna's house. Of the villages surveyed around Yedatore, Hampâpura and Tippûr gave us two records each, and Nâraṇâpura, Kâṭanâḷu and Chiranhalli one record each. Another village inspected was Varâhanâthakallahalli, which belongs to Krishnarajpete Taluk. The village has a small temple dedicated to the god Lakshmivarâha, the Boar incarnation of Vishnu with Lakshmi seated on the lap. The image is well carved and appears to be the largest of its kind in the Province, being about 6 feet high, seated on a lofty pedestal, which is about 5 feet high. To reach the upper portion of the image the *archak* has to stand on a plank placed on the tops of two stone pillars fixed at the sides of the god a little to the front. The temple has lofty doorways. The god is said to have been worshipped by Gautama and the village is hence known as Gautama-kshêtra. The latter is situated on the bank of the Hêmâvati, which here flows to the west, and this circumstance is supposed to add considerably to the sanctity of the place

Yedatore.

Varahanathakallahalli.



ARKESVARA TEMPLE AT YEDATORE

Mysore Archaeological Survey

The stone containing EC, 4, Krishnarajapete 40 is lying in front of the temple. It has at the top a human figure with the head of a *gaṇḍa-bhêruṇḍa* or double-headed eagle and a lion seated in front. There are also sculptured to the right a *kalaśa* or water-vessel and a lampstand. The village once formed an endowment of the Nârâyaṇasvâmi temple at Melkote (see *Report* for 1907, para 42), but now belongs to the Parakâla-svâmi, who owns a maṭha here which has, however, gone to complete ruin.

Hunsur.

32. From Yadatore I went to Hunsur. It is strange that Hunsur does not possess a single temple of any kind. The materials of one of the ruined temples in the Ratnâpura fort have recently been removed to Hunsur with the object of building a new temple. Judging from the materials, the temple of which they formed parts must have been a good structure. An inscribed pillar among them contains EC, 4, Hunsur 140. A *linga* removed from the above fort is now kept in a shed on the bank of the Lakshmaṇatîrtha, as also a figure of Lakshmînarasimha in another shed opposite to it. It is proposed to erect with the above materials temples for housing these gods. Owing to the absence of temples and the presence of very few Brahmans in the place, Hunsur has sometimes been called in ridicule *Mochikshêtra, i.e.*, the holy place of shoemakers, as these formed a large portion of the population when a tannery was being maintained here by the Madras Commissariat. The places visited in the taluk were Tarikallu, Dharmâpura, the Ratnâpura fort and Beṭṭadapura. Near Tarikallu is situated the Kâśilinga temple, a large structure in the Dravidian style, now in ruins, with verandas all round surmounted by parapets adorned with fine stucco work. The *drâvapâlakas*, which are placed in stucco niches, have one of their legs raised and their bodies turned to the side as in some of the temples of Southern India in which worship is carried on according to the Vaikhânasâgama. On a pillar of the front hall is sculptured a richly ornamented male figure with folded hands, about 4 feet high, representing perhaps the Pâḷegâr who built the temple. To the right of the temple is a ruined shrine of Vishṇu with well-carved *drâvapâlakas*, about 5½ feet high. These together with the figure of Vishṇu are lying mutilated on the ground. On a mound to the south, which seems to represent the site of another temple, stands the stone containing E C, 4, Hunsur 139. The way to Tarikallu passes through a jungle for a distance of about 7 miles from Hunsur. At a little distance from Tarikallu is what is known as Jamâlamma's Darga, containing the tomb of a Muhammadan woman named Jamâl Bî. The Darga is situated right in the middle of the jungle. It appears that many Muhammadans from the surrounding parts collect together here for the annual *urus* or festival and that they, as a rule, take this opportunity to mutilate whatever figures they come across in the ruined temples in the neighbourhood. The Ratnâpura fort is now overgrown with jungle and infested by wild beasts. A foot-path to the south of the Darga leads to it. The fort is a mud structure and it appears that the Nallûr channel once supplied water to its moat. I was able to approach with some difficulty three ruined temples in the fort. There may be several more overgrown with thick jungle and consequently unapproachable. Two of the temples show good work. In front of one of them is a modern structure enshrining a tall figure, about 6½ feet high, of Hanumân. A new inscription was found here. When I was examining a ruined Îśvara temple along with the Amildar and several others, a tiger rushed through the jungle very close to us and caused some excitement. The vandalism of the Muhammadans is in evidence in every one of the temples here. Tradition has it that Ratna-śêkhararâya and Sômaśêkhararâya were the rulers of Ratnâpura, that one of their virgin daughters became pregnant on seeing an ascetic named Râmajôgi and that the latter, though innocent, was put to death by impalement. It is said that the wooden stake on which the ascetic was impaled is now an object of worship in Halladakoppalu, a village close by. Dharmâpura has a fine small temple in the Chalukyan style dedicated to the god Kêśava. There are well-carved *drâvapâlakas* at the sides of the *sukhanâsi* doorway, whose lintel has in the middle a dancing figure of Lakshmi with 6 hands—the upper two holding lotuses, the middle ones being in the *abhaya* and *varada* attitudes, the attributes in the lower hands not being clear—flanked by female chauri-bearers and *makaras* with Varuṇa seated on them. The figure of Kêśava, about 6 feet high, is well executed. A fine inscription stone con-

Tarikallu.

Ratnapura fort.

Dharmapura.

taining EC, 4, Hunsur 137, stands in the *navaranga* to the right. The outer walls have only a few images here and there besides the usual turrets and pilasters. The outer doorway shows pretty good work.

Bettadapura.

33. The conical hill near Bettadapura has a temple of Mallikârjuna on the top, which is reached by a flight of nearly 2,000 steps. At the foot of the hill there are several *mantapas* and *torana-gambas* or gateways. The gateway at the beginning of the flight of steps has a tower built over it. It has two inscribed big elephants at the sides, as also two small shrines opposite to each other, one of them containing a good figure of Mahishâsuramardini and the other a figure of Bhairava. Inside the gateway stands to the right a male figure with folded hands in front of which are two foot-prints on a high ornamental pedestal. Opposite to it at some distance stands another gateway built of very huge rough pillars with a pretty *mantapa* containing a Nandi to the west. There is also another fine gateway to the north ornamented with 3 *kalasas* and bearing an inscription. From the foot of the hill to the top there are several gateways and *mantapas* at short intervals. Inscriptions were found on a few of the gateways. The *mantapas* have Nandis seated on short pillars on both sides of the passage. The Nandis in one of the *mantapas* some distance above the towered gateway, which are known as *Dindalagatte-basava*, are special objects of worship. When cattle stray away, the villagers make vows to the Nandis that they would anoint them with curds if the cattle return home safe. About half way up the hill is a cave to the right with an overhanging big boulder known as Madavanigana-bande (the bridegroom's boulder) A fine echo proceeds from the cave so that whatever is spoken to it is clearly repeated. Further up is Vyâsa-tîrtha to the left and Takshaka-tîrtha to the right. At the former are lying numbers of dressed pillars, beams, capitals, etc., apparently intended for some big structure. At the latter people occasionally set up Nâga stones. Close at hand to the left is a *mantapa* known as Sankrânti-mantapa with a level wide road in front on which the cars of the god and the goddess once used to be drawn. Vyâsa-tîrtha is also known as Nârada-tîrtha. Here are sculptured on a rock figures of Nârada and his vînâ (or lute). According to the *Sthala-purâna* the lute of Nârada, which became fixed on the rock, was at his prayer given back to him by the god on the hill. The god was hence known as Vînârpanêśvara in the Krita-yuga. In the Trêtâ-yuga he was worshipped by Nâgârjuna, in the Dvâpara-yuga by Purusha-mriga (or a quadruped with a human face) and the lightning, and in the Kali-yuga by Kâmadhênu or the cow of plenty. These details are graphically represented on a fine slab built into the outer wall of the temple, which contains the inscription E C, 4, Hunsur 42. The slab is divided into four horizontal panels, each of which has a linga with a Nandi in front. The first three panels have to the right a four-handed standing figure, a two-handed seated figure and a Purusha-mriga respectively, while the fourth has a fine large figure of a cow represented as dropping milk on and licking the linga. At the bottom of the slab is sculptured a standing figure of a man with folded hands, representing perhaps the Gangâdharaiya of the inscription. The hill is called Bhûtaparvata or Vijayâchala. The temple, though large, is a low structure, not visible from below. In the *navaranga* are kept figures of Nâgârjuna, Purusha-mriga, etc. There is also in a dark corner to the left of the *navaranga* entrance, a magnificent portrait statue, about 4 feet high, said to represent the Pâlegâr of Kuḍukûru, who renovated the temple. The statue is elegantly carved and richly ornamented. It stands with a bowed head and folded hands, wearing earrings and a crown. The mustaches are beautifully shown. So are the fringes of the loin cloth. Opposite to the linga is a fine perforated window with figures of animals at the bottom. In front of the temple at some distance is a Nandi seated on a pillar on a lofty rock. This is known as Mûḍala-kamari-basava (Nandi on the eastern cliff). There is also a similar one to the north. These Nandis are visible from below. Tradition has it that a Gandharva, who announced the death of Bhîshma in the Mahâbhârata war, was cursed to become a lightning, and, at his prayer, advised to worship Mallikârjuna so that he might be relieved of the effects of the curse. It is believed that the lightning worships the god once in 2 or 3 years. It is said that on such occasions the ground quakes, the lamps are extinguished, cobwebs and particles of dust and dirt drop from the ceiling and the flowers and leaves on the linga are charred. May all this be the result of some slight earthquake or volcanic disturbance? After this *sidilu-pûje* (lightning worship) as it is called, a *śânti* or purificatory ceremony is performed, to meet the expenses

of which a grant of about Rs. 20 is, I hear, made by the Muzrai Department. The goddess of the temple, about 4 feet high, is known as Bhramarâmbikâ. The images of Tâṇḍavêśvara and his consort have labels on the pedestals stating that they were presents from Kaḷale Nanjarâja. The *utsava-vigraha* with its consort is kept in a temple in the village. The bell on which EC, 4, Hunsur 39, dated 1590, was inscribed has recently been recast owing to breakage and engraved with a modern inscription of 1899. A few modern inscriptions were found on the vehicles and bells of the temple. There is also another *tîrtha* on the hill known as S'achî-tîrtha. The top of the hill commands an extensive view of the surrounding country. The Râma temple in the village seems to be a modern structure. The images in it are said to have been found in a pond. A new inscription was found in a field to the south of the village.

Heggaddevankote.

34. The place next visited was Heggaḍadêvankôṭe. It was once fortified, the lofty fort wall with mud battlements being visible in some places. The site on which the Forest office now stands is said to represent the spot on which the palace of the Pâḷegâr of the place once stood. I was also told that the figure of Chandranâtha, now kept in the Taluk office, was unearthed on the site of the Overseer's Lodge. From this it may perhaps be inferred that there was once a basti there, though in close proximity to the Varadarâjasvâmi temple. The latter is a large structure in the Dravidian style with a lofty *mahâdvâra*. The figure of Varadarâja, about 4 feet high, is pretty well carved. The *sukhanâsi*, the shrine of the goddess and the outer walls are decorated in different colors. In the *navaranga* are kept several figures of A'ḻvârs. The goddess of the temple is a seated figure with a bowed head as at Melkote. The outer walls of the *garbhagriha* and *sukhanâsi* have pilasters and niches at intervals. Two of the pilasters on the north and south are elegantly executed, each being surmounted by a pavilion containing figures of animals. The gilt *kalaśa* or knob of the temple umbrella has an inscription in inverted characters which has to be read with the help of a mirror. It bears the date S'aka 820, though the characters are pretty modern, and says that the *kalaśa* was presented by Heggoḍe, the Pâḷegâr. An inscription was also found on one of the temple cups. A big brass waving lamp in nine tiers kept in the temple is a noteworthy article of good workmanship. The A'njanêya temple has a vigorous figure of Hanumân facing to the left. It is said that above the left thigh of the image a reddish fluid oozes out and that a piece of cloth kept there for a few days is colored red. A new inscription was discovered at the entrance to the temple. The Vârâhi temple is a tiled building with a small stone post for the object of worship. By proper dressing and decoration the post is made to look like a goddess. Near the post stands a figure of Bhairava. Two modern inscriptions were found on two silver cups belonging to this temple.

Villages in Heggaddevankote Taluk.

35. The villages that were inspected in Heggaḍadevankôṭe Taluk were Aṇṇaru, *bêchirâkh* Dôrahalli, Hairige, Maṭakere, Beḷtûr, Bidarhalli, Uyyamballi, Kittûr, Sargur, Kottâgâla, Sâgare and *bêchirâkh* Basavankôṭe. A Tamil inscription was found at Aṇṇâru, another at Maṭakere, a copper plate inscription at Sâgare, 3 Kannada inscriptions at Hairige, and one each at Uyyamballi, Sargur and *bêchirâkh* Basavankôṭe. The Râmêśvara temple at Maṭakere is a pretty large structure situated at the junction of the Târakâ and the Kapilâ. Among the linga cells on the west in the *prâkâra* of this temple is a cell containing a figure, about 4 feet high, of S'ankaranârâyaṇa with four hands, the right upper holding an axe and the antelope, the left upper a discus and a conch, and the left lower a lotus and a mace, the right lower being in the *abhaya* attitude. The goddess of the temple is a fine figure, about 4 feet high, with 4 hands. The *navaranga* has a fine figure of Gaṇêśa with eight hands, a figure of Sûrya flanked as usual by female figures armed with bows and arrows, a figure of Chandra and a seated four-handed figure of Durgâ, about 2 feet high, with matted hair, having for her attributes a trident, a drum, a sword and a cup or skull, and for her emblems a he-buffalo and a lion sculptured on the pedestal. There is also another figure of Durgâ adorned with a crown, much superior to the other in execution. One more figure which deserves notice is a seated female figure, about 1½ feet high, with 3 heads and 4

Matakere.

hands, the upper hands holding lotuses and the lower ones what look like cups. It is said that about 80 years ago a Drâviḍa ascetic, versed in *yôga*, took up his abode in the temple and had it renovated. A ruined cell is pointed out as the place where he engaged himself in meditation. It is also stated that he lost his yogic powers as soon as he became a married man in obedience to the wish of some worldly men. The Sômêśvara temple, a small structure, is situated right in the middle of the Kapilâ. The water being very deep here, the shrine is unapproachable except by swimming or on rafts. Consequently the god is worshipped only once a year. Tradition says that Râma set up this linga. The story of Hanumân and Agastya related in connection with the Agastyêśvara temple at Tirumakûḍalu (see last year's *Report*, para 30) is also repeated here. To conciliate the enraged Hanumân, Râma is said to have set up the linga brought by him as Râmêśvara and given it a prominent position, saying "Let your linga be in front and mine at the back" (*ninnadu mundâgirali, nannadu hindâgirali*). Close at hand is a ford called Sîtâdêvi-kaḍa, where Sîtâ is said to have bathed. Here also we have the story, as at Chunchankaṭṭe (see para 29 above), of the waters of the river being in places oily, white and yellow owing to Sîta having used oil, soapnut and turmeric while bathing. Beltûr is a place of considerable antiquity as indicated by the inscriptions, EC, 4, Heggaddevankote 16 and 17, of Râjêndra-Chôḷa. The Bâṇêśvara temple, in which the above inscriptions along with several others are found, is an ancient structure now gone to complete ruin. Near the linga stands a mutilated figure of S'ankaranârâyaṇa similar to the one at Maṭakere. The Lakshmînarasimha temple is a plain structure. It is worthy of note that the *utsava-vigraha* of this temple is also a lion-faced god with Lakshmi on the lap. The Kapilâ flows to the west at this village, which circumstance is supposed to add to its sanctity (see para 31 above). A few modern inscriptions were found on the bells and vessels of the Lakshmînarasimha temple.

Beltur.

Kittûr was a place of considerable importance at one time, having been the capital of the Punnâḍ Râjas. It is called Kîrtipura or Kîrtinagara in the inscriptions. The old town was situated to the north and west of the present village. Portions of the old fort wall and moat can be traced here and there. The site is now covered with fields. Brickbats are scattered all over the place. It appears that some years ago brick structures were met with while ploughing the fields and that the bricks were all removed and utilised for building purposes. Several of the houses in the village are built of these old bricks. According to tradition a city called Singâpaṭṭaṇa once stood on the site. About 25 families of Drâviḍa Brahmans (Vaḍamas) live in Kittur. They own lands and say that their ancestors came and settled here centuries ago. It would be interesting to find out when and why these Tamilian Brahmans migrated to the Kannada country and made this village their home. Kittur is now a *sarvamânya* village belonging to the family of Aḷiya Lingaraja Urs. The Râmêśvara temple in the village is said to have been renovated by Kempadêvâjamma, mother of the above Urs. Some of the temple ornaments bear inscriptions stating that they were presented by him. Besides the figures of Sûrya and Chandra, the *navaranga* has a seated figure of Bhairava; a horse-faced figure of Bhṛingi, holding a staff in the right hand, the attribute in the left hand not being clear; a figure of Mahishâsuramardini, about 3½ feet high, standing on the head of a he-buffalo, with 4 hands, three of which hold a discus, a conch and a lotus, while the fourth hangs by the side; and a seated figure, about 1½ feet high, of Annapûrṇâ, holding in her two hands a cup and a ladle, the latter resting across the thighs. The *dvârapâlakas* at the south entrance, which are about 5½ feet high, are curious figures with only two hands, one of them resting on the mace and the other raised with the fingers spread out, and with their feet and bodies turned to the side. In a separate shrine is kept a figure of Lakshmînârâyaṇa with consorts. A modern inscription was found on a pillar of the south entrance. The stone containing the inscription, EC, 4, Heggaddevankote 56, is now lying near a hedge to the left of the temple. The Pârśvanâtha-basti, though now a tiled structure, is an old shrine, as evidenced by the inscription, newly discovered, on the pedestal of the image of Pârśvanâtha. The latter, about 2½ feet high, occupies the middle portion of a Chaturvimśati-tîrthakara slab. A few modern inscriptions were also found on some of the temple vessels. To the south-east of the basti is lying half-buried in

Kittur.

the ground a standing male figure, about 4½ feet high, with 3 faces and 2 hands, holding what looks like a fruit in both. It is not clear what this sculpture represents. I do not think it represents either Brahma or Dattâtrêya. To the north of the village were found below a pîpal tree a linga and a Nandi together with a standing male figure, about 3½ feet high, holding a flask or bag in the right hand. May the figure be a representation of Kubêra? About two miles to the south of the village is the ruined Jâgankôṭe with several good stone structures, now overgrown with thick jungle like the Ratnâpura fort near Hunsur. The Lakshmînarasimha temple at Sargûr is a plain Dravidian structure with a *mahâdvâra* and a lofty Garuḍagamba, said to have been built or renovated by Doḍḍappa-Gauḍa, the Pâḷegâr of Sargûr. He was a Nâmadhâri, while the Pâḷegâr of Heggaddevankote was a shepherd. A maṇṭapa on the bank of the Kapilâ, which flows close by, known as Doḍḍappa-Gauḍa's maṇṭapa, with a *brindâvana* in front, is said to represent the tomb of the Gauḍa. A tank to the south of the village is also named after him. A new inscription was discovered on a pillar in the *navaranga* of the Lakshminarasimha temple. Sargûr is said to form one of the five Narasimhakshêtras on the bank of the Kapilâ, the other four being Beḷtûr (see above), Singasvâmi-beṭṭa (about 2 miles from Beḷtûr), Hullahalli (Nanjangud Taluk) and T-Narsipur. There is a recently built basti at Sargûr dedicated to S'ântinâtha.

Sargur.

36. I then proceeded to Guṇḍlupet *viâ* Bêgûr, copying a new inscription on the way at Heḍeyâla, a village belonging to Nanjangud Taluk. The ruined Paravâsudêva and Râmêśvara temples to the east of Gundlupet were examined. On a pillar in front of the *sukhanâsi* entrance in the former is sculptured a standing male figure with folded hands. This perhaps represents Chikka-Dêva-Râja-Oḍeyar, the builder of the temple (last year's *Report*, para 36). The linga in the Râmêśvara temple is said to have been set up by Paraśurâma. The Vijayanârâyaṇa temple in the town was visited and a photograph taken of the *utsava-vigraha* of Paravâsudêva (Plate VII, 1), whose right lower hand is said to be in the unusual *Brahmakapâlamôksha* attitude (last year's *Report*, para 36). Among the places visited in Gundlupet Taluk were Gôpâlasvâmi-beṭṭa, Terakaṇâmbi, Huliganamaraḍi and Triyambakapura. Gôpâlasvâmi-beṭṭa is a lofty hill, the ascent to which is rather steep at the beginning. There is no regular flight of stone steps The hill is mostly covered with tall grass and on the top with also a small variety of the wild date tree. The temple on the summit is a small structure, containing a good figure, about 6 feet high with *prabhâvaḷe* or glory, of Gôpâla, standing under a *honne* tree, flanked by his consorts, Rukmiṇi and Satyabhâmâ. The god has only 2 hands playing on the flute. He is said to have been worshipped by Agastya. The *prabhâvaḷe* is sculptured with figures of cows, cowherds and cowherdesses. The *utsava-vigraha* is a fine figure with a smiling face. The *navaranga* has three stucco niches containing figures of Vishvaksêna, two A'ḻvârs, Râmânujâchârya and Hanumân. A few modern inscriptions were found on the temple vessels. There are many *tîrthas* on the hill, the total number according to some being 77, of which the following eight are considered to be specially holy:—Vanamâlikâ (also called Gôpâla-tîrtha), S'ankha, Chakra, Babhru, Padma, S'âṅga, Hamsa and Gadâ. On a rock near Hamsa-tîrtha, about half a mile to the east of the temple, is a curious inscription stating that a crow became metamorphosed into a swan on plunging into the tîrtha. The *sthalapurâṇa* gives details of the story. There is a pond near the temple known as Suggammana-koḷa, so named after Suggamma, the sister of the Pâḷegâr of the place. To the south of the temple the Nilgiris are clearly visible. A steep portion of the hill to the north is pointed out as the place where the Pâḷegâr precipitated himself into the abyss below on being defeated by Dêśaṇṇa. The hill at the east end of Gôpâlasvâmi-beṭṭa, where the remains of an old fort are said to exist, is known as Mâdigitti-durga or Mâdigitti's hill fort, *Mâdigitti* signifying a woman of the Mâdiga caste; while the hill at the west end, called Nanjana-maraṭi or Nanja's hill, is said to have been the residence of one Nanja, a Holeya by caste, who was a paramour of the above Mâdigitti. It is also stated that Dêśaṇṇa was able to capture Beṭṭadakôṭe or Gôpâlasvâmi-beṭṭa with the help of this Mâdigitti who advised him to breach a particular tank. The details of the story are related, I am told, in folk-songs which are commonly sung in this part of the country. It is worthy of note

Gundlupet.

Gopalasvami-betta.

that even Lingâyats do homage to the god on the hill. At Terakaṇâmbi the Lakshmîvaradarâjasvâmi temple was inspected. The Garuḍagamba in front is a fine monolith, more than 40 feet high, with an iron framework on the top for placing lamps. The metallic images of several ruined temples of the place are kept in this temple for safety. Among these is a fine figure of Pârthasârathi with two hands (Plate VII, 3), which was the *utsava-vigraha* of the Haṇḍe Gôpâlasvâmi temple. Another fine figure is Râma, said to have been set up in the Râmabhadra temple by one of the Ummattûr chiefs. The huge stone trough in the Râmabhadra temple, referred to in para 35 of last year's *Report*, was being removed to *Sante-mâḷa* (the plain on which the weekly fair is held) for watering cattle. A beam was also being removed from here for use in Nanjangud; and it is to be regretted that for this purpose the ceilings of several *aṅkaṇas* of this solid structure have been unnecessarily dismantled.

Terakanambi.

Huligana-maradi. Huligana-maradi is a small hill, about 4 miles from Terakaṇâmbi, on the top of which is a neat temple dedicated to Venkaṭaramaṇasvâmi. Both the stone and metallic figures of the god are well executed. In a cell to the left in the *navaraṅga* is a seated female figure with folded hands, which is said to represent A'ṇḍâḷ or Gôdâ-dêvi, though as a rule this goddess is represented as standing with a lotus in one of the hands. Another cell has a figure of Vaikuṇṭhanârâyaṇa, seated on the coils of a serpent under the canopy of its five hoods, flanked by consorts who are also seated. The cell also contains 21 figures of A'lvârs and A'châryas, the largest number that I have seen in any Vaishṇava temple. There are *dvârapâlakas* both in the *navaraṅga* and *mukha-maṇṭapa*. In the *garbha-gṛiha* are kept a bow and an arrow, said to have belonged to Râma. They appear to be made of iron and are of a moderate size. The arrow has on one side what looks like a figure of Hanumân. The bow and arrow are believed to possess the power of driving out devils of all kinds. About 10 families of S'rîvaishṇavas, living in different parts of the country, have the privilege of conducting the duties of the *archak* in the temple. They do so by monthly turns. Seven short inscriptions were discovered on the rock near the ponds to the west of the temple and six modern ones on the temple vessels. Here too Lingâyats pay homage to the god. The Triyambakêśvara temple at Triyambakapura is a large structure in the Dravidian style with a fine *mahâdvâra* and a lofty *dîpastambha* or lamp-pillar. It has also another *mahâdvâra* with an inscription on the doorstep, opposite the south *navaraṅga* entrance. In the shrine of the goddess is kept a good figure of Vishṇu with consorts. In the *prâkâra* the kitchen has a huge stone *gômukha*, measuring $10' \times 4' \times 3\frac{1}{4}'$ with an inscription on it. Four more inscriptions were found in other parts of the temple. Further discoveries in the village were one epigraph near Chennaseṭṭi's backyard and another in Maḍivâḷa Praseṭṭi's field to the west.

Triyambakapura.

Other villages. Among the other villages surveyed in the taluk, Kandâgâla, Doḍḍa Tuppûru and Haḷe Bhîmanabîḍu supplied us with two records each, while Beṭṭahalli, Doḍḍa Kûtanûr, Chîrakaṇhalli, Lokkere, Bommanahalli and Kuṇagahalli gave us one each.

37. From Gundlupet I went to Sante-Maralli with the object of proceeding to Yeḷandûr. But on receipt of information to the effect that a severe type of cholera prevailed there and that several deaths occurred every day, I cancelled my further programme and returned to Bangalore on the 19th of March.

38. Other records found during the year under report were a set of copperplates belonging to Kanchênhalli, Arkalgud Taluk, and an inscription on a big bell in the Narasimha temple at Melkote. The former records a grant in 1665 by Narasimha-Nâyaka, a chief of Hole-Narsipur; while the latter, which I discovered when I was at Melkote in connection with the examinations of the Ubhayavêdânta-pravartana Sabhâ, tells us that the bell was presented to the temple by one of the svâmis of the Parakâla-maṭha of Mysore.

39. Altogether the number of new records discovered during the year under report was 290, excluding inscriptions on temple vessels, vehicles, etc., which number 74. Of these 290 records, 200 belong to the Hassan District and 90 to the Mysore District. According to the characters in which they are inscribed, 12 are in Nâgari, 7 in Tamil, 5 in Telugu and the rest in Kannada. As usual, in every



1. PARAVASUDEVA WITH CONSORTS IN VIJAYANARAYANA TEMPLE AT GUNDLUPET.



2. SATYABHAMA FOUND IN A POND AT SALIGRAMA



3. PARTHASARATHI IN LAKSHMI-VARADARAJASVAMI TEMPLE AT TERAKANAMBI



4. ISVARA IN ARKESVARA TEMPLE AT YEDATORE

Mysore Archæological Survey.]

village that was surveyed the printed inscriptions, if any, were compared with the originals and corrections made.

40. While on tour the following schools were inspected :—The Kannada School at Aghalaya, Krishnarajpete Taluk; the Kannada Boys' School, the Girls' School, the Aided English School and the Sanskrit Pâṭhaśâlâ at Sravanabelagola; the Kanada School at Gubbi, Hole-Narsipur Taluk, and the A. V. School at Sargur, Heggaddevankote Taluk.

Office work.

41. Besides the coins examined while on tour at Hole-Narsipur (para 26), 978 coins, consisting of gold, silver and copper pieces, were also examined during the year. Of these, 5 gold coins, forming a portion of a treasure found at Kyâsênhalli, Jagalur Taluk, were received from the Treasury Officer, Chitaldrug; 1 silver coin from a resident of Belur, and the rest, consisting mostly of copper pieces, from Mr. M. S. Narayana Rao, Retired Deputy Commissioner. They were found to consist mostly of Vijayanagar and Mysore coins, coins of the British and other East India Companies, coins of the Native States of India such as Baroda, Indore, Cutch, Hyderabad and Travancore, and coins of Ceylon, Burma, China, Turkey, Persia, Borneo, Italy, Denmark and Holland. One silver piece is said to have been issued by a Mâdhva guru named Satyabôdha. My thanks are due to Mr. M. S. Narayana Rao for kindly permitting me to examine his fine collection.

42. The inscriptions newly discovered at Sravanabelagola, about 70 in number, were printed and added on to the already printed Kannada texts of the revised edition of the Sravanabelagola volume. The printing of the Roman portion of the same volume has, however, made very slow progress, only 13 pages having been printed during the year. The translations are making fair progress.

43. The printing of the revised edition of the Karṇâṭaka S'abdânuśâsanam has likewise not made satisfactory progress, only 32 pages having been printed during the year. The last portion of the work, consisting of about 50 printed quarto pages, was carefully corrected with the help of palm-leaf manuscripts and sent to the press.

44. The work in connection with the General Index to the volumes of the Epigraphia Carnatica made satisfactory progress during the year, words beginning with the letters M to S having been written out and made ready for the press.

45. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1911-12. He took photographs of a large number of coins. He accompanied me on tour to the Hassan and Mysore Districts and took photographs of a large number of temples, sculptures and inscriptions. He prepared a plan, giving the position of every inscription on the smaller hill or Chandragiri at Sravanabelagola. A large portion of his time was taken up in developing the numerous negatives brought from tour and printing photographs. He also prepared transfer copies for the Mysore Exhibition certificates.

46. The Architectural Draughtsman completed seven plates illustrating the Hoysaḷêśvara temple at Halebid.

47. A list of photographs and drawings prepared during the year is given at the end of Part I of this Report.

48. The following works were transcribed during the year by the two copyists attached to the office :—(1) Râjêndravijaya-purâṇa, (2) Uttarapurâṇa, (3) Vrata-svarûpa, Sapta-paramasthâna and other minor works, (4) Jainêndra-vyâkaraṇam (in part) and (5) Traivarṇikâchâra (in part). They also compared about 500 pages of transcripts.

49. In compliance with the request of the Collector, Civil and Military Station, Bangalore, to be furnished with provisional translations of the inscriptions discovered by me at Domlur, in 1911, as he was arranging for their preservation under the Ancient Monuments Act, provisional translations of the new Kannada and Tamil inscriptions, 10 in number, were sent together with details about their locality.

50. At the request of Rev. W. H. Thorp, B.A., a pile of palm leaf and paper manuscripts received from the United Theological College, Bangalore, was carefully examined and classified. The manuscripts contained mostly literary works in Sanskrit, Kannada, Tamil and Telugu. Several of them are not printed.

51. During the year under report a paper on "Bhâmaha and Daṇḍî" and a note on "S'ankarâchârya and Balavarmâ" were contributed to the *Indian Antiquary*, and a paper on "Talkâḍ" to the Journal of the Mythic Society.

52. Messrs. Rai Bahadur Pandit Hira Lal of the Central Provinces, and Sitaram Mahadev Phadke, B.A., of Poona visited the office during the year.

53. The hands in the office have discharged their heavy duties satisfactorily.

List of Photographs.

No.	Size	Description	Village	District
1	6½″×4¾″	Narasimha Temple, figure with a bow	Nuggihalli	Hassan
2	,,	Do Rati and Manmatha	,,	,,
3	,,	Do Vishnu figure	,,	,,
4	,,	Do Surya	,,	,,
5	,,	Do Govardhana figure	,,	,,
6	,,	Do Female do	,,	,,
7	,,	Do Hayagriva do	,,	,,
8	,,	Do Krishna with serpent	,,	,,
9	,,	Do Figures in a cradle	,,	,,
10	,,	Do Niche	,,	,,
11	10″×8″	Do Ornamental base	,,	,,
12	,,	Siva temple, west view	,,	,,
13	,,	Odegal-basti, east view	Sravanabelagola	,,
14	,,	Dvarapalaka figure on Vindhyagiri	,,	,,
15	,,	Back view of Gommatesvara	,,	,,
16	,,	Sasana-mantapa on Chandragiri	,,	,,
17	,,	Akkana-basti, north view	,,	,,
18	,,	Paintings in the Matha	,,	,,
19	,,	Do do	,,	,,
20	,,	Parsvanatha-basti, south view	,,	,,
21	,,	Bharatesvara on Chandragiri	,,	,,
22	,,	Mundasana in the Matha	,,	,,
23	,,	Stone-car in front of Terina-basti	,,	,,
24	12″×10	Statue of Gommatesvara	,,	,,
25	,,	Inscription on Siddhara-gundu	,,	,,
26	,,	View of Chandragiri from Vindhyagiri	,,	,,
27	,,	Do and do	,,	,,
28	12″×10″	Mandasana in Dorbali Sastri's house	,,	,,
29	6½″×4¾″	Dvarapalaka figure to the right of Gommatesvara	,,	,,
30	,,	Do left do	,,	,,
31	,,	Lakshmi on the Akhanda-bagilu	,,	,,
32	,,	Tyaguda-kambha with mantapa	,,	,,
33	,,	Do do	,,	,,
34	,,	Chennanna-basti and dome	,,	,,
35	,,	Jaina figures in Dorbali Sastri's house, front view	,,	,,
36	,,	Do do back do	,,	,,
37	,,	Bahubali-basti	,,	,,
38	,,	Gandhavarana-basti	,,	,,
39	,,	Sasana-basti	,,	,,
40	,,	Elephant in front of Mangayi basti	,,	,,
41	,,	Chauri-bearer	,,	,,
42	10″×8″	Basti at Jinanathapura, west view	Hale Belgola Jinanathapura	,,
43	,,	Do south do	,,	,,
44	6¼″×4¾″	Do figure on outside wall	,,	,,
45	,,	Do do on wall with tower	,,	,,
46	,,	Figures on the tank bund	Channarayapatna	,,
47	,,	Old fort wall	,,	,,
48	10″×8″	Kesava temple, south view	,,	,,
49	12″×10″	Lakshmi Narasimha temple, front tower	Hole-Narsipur	,,
50	,,	Do three towers on top of roof	,,	,,
51	6½″×4¾″	Figure in Lakshmi Narasimha temple	,,	,,
52	,,	Do do	,,	,,
53	,,	Uttaradi Matha, front view	,,	,,
54	12″×10″	Two viragals	Huvinahalli	,,
55	10″×8″	Siva temple, stone inscription	Mavanur	,,
56	,,	Halekote hill, east view	Halekote	,,
57	,,	Narasimha temple, female figure	Saligrama	Mysore
58	,,	Ramanujacharya temple, west view	,,	,,
59	,,	Anantanatha basti, group of Jina figures	,,	,,
60	,,	Do Jina figure (front view)	,,	,,
61	6½″×4¾″	Do do (back view)	,,	,,
62	12″×10″	River view	Chunchankatte	,,
63	,,	Do do	,,	,,
64	,,	Do with temple	,,	,,
65	,,	Ramasvami temple, front view	,,	,,
66	,,	Do wooden car	,,	,,
67	,,	View of Siva temple, and river	Yedatore	,,
68	,,	Arkesvara temple, front tower	,,	,,
69	,,	Muhammadan mosque, front view	,,	,,
70	6½″×4¾″	Arakesvara figure	,,	,,
71	,,	Tandavesvara figure	,,	,,
72	10″×8″	Figure of a cow with inscription, on the hill	Bettadapura	,,
73	,,	Perforated window	,,	,,
74	12″×10″	View of tower and temples at the foot of the hill	,,	,,
75	,,	Full view of the hill	,,	,,
76	10″×8″	Torana Kambha at the foot of the hill	,,	,,
77	,,	Jina figure in the Taluk Office	Heggaddevankote	,,
78	,,	Varadarajasvami temple, south view	,,	,,
79	,,	Do north do	,,	,,
80	6½″×4¾″	Lamp pillar in Varadarajasvami temple	,,	,,
81	12″×10″	Jain basti, group of Jina figures	Saragur	,,
82	10″×8″	Figures of Paravasudeva temple	Gundlupet	,,
83	12″×10″	Varadarajasvami temple, front view	Terakanambi	,,
84	10″×1″	Krishna and his mother	,,	,,
85	6″½×4¾″	Parthasarathi figure	,,	,,
86	12″×10″	Coins		
87	6½″×4¾″	Viragal		Kolar
88	8½″×6¾″	Monolithic discus on a pedestal in front of Gangadharesvara temple.	Gavipura	Bangalore
89	,,	Monolithic damaruka in front of Gangadharesvara temple	,,	,,
90	,,	Trisula in front of Gangadharesvara temple	,,	,,
91	12″×10″	View of Gangadharesvara temple	,,	,,
92	,,	Monolithic umbrella near Gangadharesvara temple	,,	,,

List of Drawings.

No.	Description	Village	District
1	Hoysalesvara temple, details of scrolls	Halebid	Hassan
2	Do do	,,	,,
3	Do do	,,	,,
4	Do do	,,	,,
5	Do do	,,	,,
6	Do details of canopies above figures	,,	,,
7	Do do	,,	,,

PART II—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

I. Epigraphy.

54. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Gangas, the Kadambas, the Kongâḷvas, the Chôḷas, the Hoysaḷas, Vijayanagar and Mysore. There are also a few inscriptions relating to the Hoḷe-Narsipûr, Ummattûr, Nuggihalli and Heggaḍadêvankôṭe chiefs. Among the epigraphical discoveries of the year, the inscriptions found on the rock to the west of Lakkidoṇe at S'ravaṇa Beḷgoḷa, which go back to the 9th and 10th centuries, if not earlier, are of some interest and importance. The Jaina epitaphs copied at Ankanâthapura near Hoḷe-Narsipûr, which may be assigned to the 10th century, afford evidence of the place having once been a great Jaina settlement. A few Jaina images were found at Bûvanhalli, Hunsur Taluk, Sâligrâma, Yedatore Taluk, and S'ravaṇa Beḷgoḷa with inscriptions in characters of the 10th and 11th centuries. Some epigraphs discovered in Hoḷe-Narsipûr and Yedatore Taluks furnish a few items of new information with regard to the Kongâḷvas and the Hoysaḷas, while a few others in the same locality go to prove that a branch of the Belur chiefs ruled from Hoḷe-Narsipûr for several generations. An inscription in Gundlupet Taluk brings to notice some Mahrâṭṭa officers of the 16th century under Vijayanagar with the title *Mahâpâtre.*

The Gangas.

55. Only two records relating to the Ganga dynasty were copied during the year. One of them appears to refer itself to the reign of Râjamalla II and the other to that of Ereyappa or Nîtimârga II. A few more inscriptions are clearly of the Ganga period, though no king of that dynasty is named in them. These mostly consist of old Jaina epitaphs copied in Hoḷe-Narsipûr Taluk and short inscriptions, recording visits of distinguished personages, discovered at S'ravaṇa Beḷgoḷa.

Râjamalla II.

56. An inscription in front of the Narasimhasvâmi temple at Kunche, Hoḷe-Narsipûr Taluk (see Plate VIII, 5), which is partly worn, is dated in the third year of the coronation of Satyavâkya-Koṅguṇivarma-dharma-mahârâjâdhirâja, lord of the excellent city of Kovaḷâla, lord of Nandigiri, s'rîmat -Permaḍigaḷ, and records the grant of the tax on ghee by Kâlakkayya to the *mahâjanas* of Kunche in the presence of the king and the *prabhu* Kâlayya. The grant was made on the occasion of the Kumbha-sankrânti, on a Tuesday corresponding to the *Pere-tale* day in the month of Mâgha of that year. The epigraph closes with the usual final verse beginning *bahubhih.* It is very probable that the king referred to here is Râjamalla II. As he came to the throne in 869-70 (*Report* for 1910, para 61), the date of the present record, which is dated in the third year of his reign, would be 871-72. The expression *Pere-tale-divasa* (literally 'the crescent-head day') occurs in several inscriptions, *e.g.*, EC, 3, Mandya 14, of A.D. 907, and EC, 5, Hassan 45, of A.D. 1025. In the translation of the former inscription the expression has been taken to mean the 8th lunar day, because, according to astrology, the crescent-headed S'iva is the guardian deity of that day. But the correct expression for connoting S'iva is *Pere-daleyam* and not *Pere-tale.* Further, the inscriptions in which this term occurs do not name the *pakshas* or fortnights of the month, so that the lunar day intended must be one that does not occur in both the fortnights. Such a lunar day can only be either the full-moon day or the new-moon day. In some records the expression *Punname-tale-divasa* is also used (*Report* for 1908, para 35). Punname is the *tadbhava* form of Pûrṇimâ.

Old inscriptions near Lakkidone at S'ravana Belgola.

1.

1 śrî-Jina-mârggan nîti-
2 sampannan Sarppachûḷâmaṇi.

2.

śrî-Nâgivarmmaṃ bâva . . maḷâ. . . .
tti-mârttaṇḍaṃ.

3.

1 śrî-E'chayyaṃ
2 virôdhi-nishṭhuraṃ.

4.

śrî-Vatsarâjaṃ Bâḷâdityaṃ.

5.

Stone inscription of Satyavakya at Kunche, Hole-Narsipûr Taluk.

1 svasti Satyavâkya-Koṅguṇivarmma-
2 dharmma-mahârâjâdhirâja Ko-
3 vaḷâla-pura-varêśvara Nandigiri-nâ-
4 tha śrîmat-Pemaḍi. . . . gaḷapaṭṭa-
5 ṅ-gaṭṭida mûṛaneya varshada Mâ-
6 gham mâsada Peṛetale-deva-
7 samum Maṅgaḷa-vârad andu Ku-
8 mbha-saṅkrântiyo Kuṅcheya ma-
9 hâjanakke Permmaḍiyuṃ prabhu-
10 Kâlayyanum iḷdu tuppa-de-

OLD INSCRIPTIONS NEAR LAKKIDONE AT SRAVANA BELGOLA

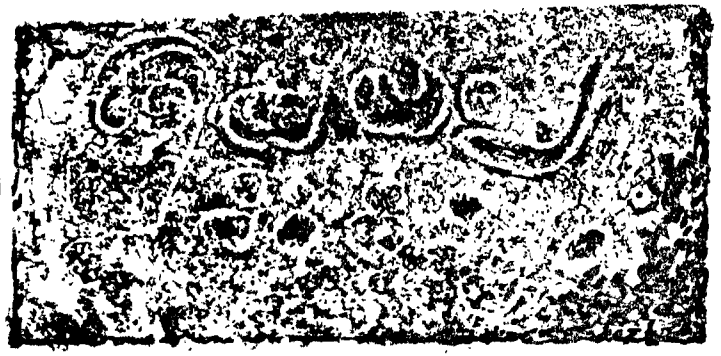
I



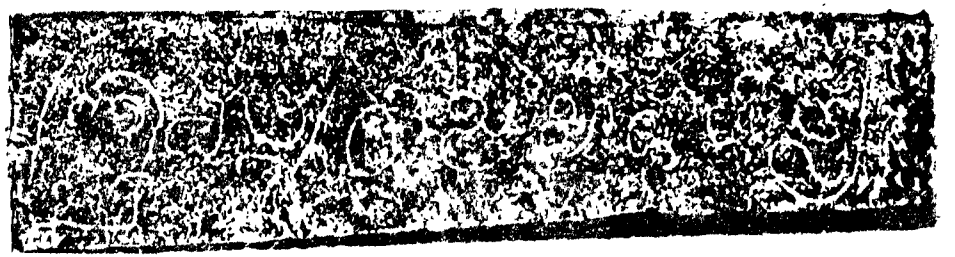
II



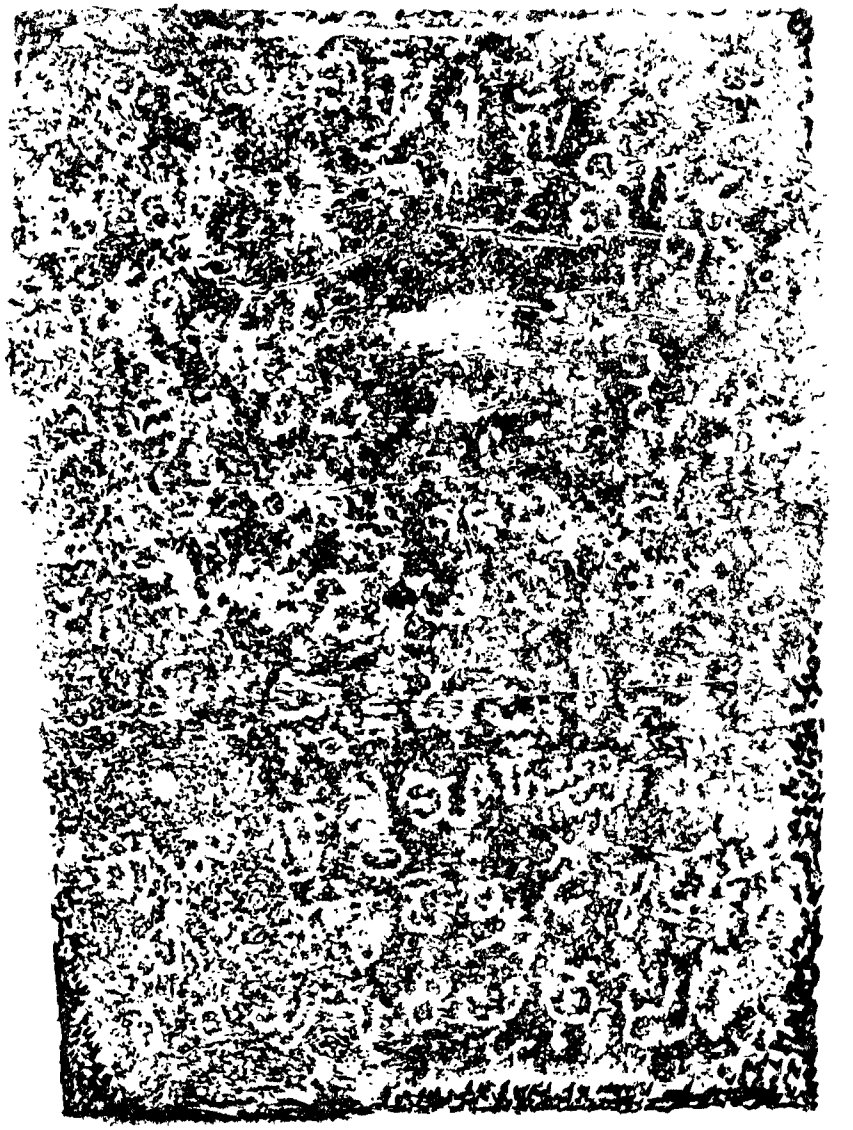
III



IV



V



Ereyappa.

57. An inscription at Chikka Hanasôge (EC, 4, Yedatore 31), which has now been revised, appears to be a record of this king's reign. It is a *vîragal*, mostly worn, the top of the stone being also broken. It refers to a battle that took place at Kôgiyûr between the Gangas and some other power, in which the Ganga king took part. The available portion of the record opens with the praise of some minister named Dharasêna who is compared to Mândhâta. Then follow praises of some men, apparently his descendants, who are described as members of the Ganga family, possessors of valour and virtues and experts in the art of war. They fought bravely and fell, and Gôvindara granted the Konga-nâḍu 70 as *kalnâṭu* for them. We know from several records that Gôvindara was a high officer under Ereyappa (last year's *Report*, para 74). The expression *kalnâṭu* or *kalnâḍu* does not mean 'stony or waste land' as has been supposed by several scholars, but means a grant for the purpose of setting up (*naḍu*) a memorial stone (*kal*). The date of the present record may be about 900.

58. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. An inscription at Doḍḍa Byâgatavalli, Hoḷe-Narsipûr Taluk, which is dated A.D. 974, records a grant of land by Pâṇḍya-gâvuṇḍa to Mâdhavayya. A *vîragal* at Niḍuvaṇi in the same taluk is a curious specimen of its kind, containing, as it does, two inscriptions with two sets of sculptures on the right and left halves of the same stone. The inscription to the right refers to a boar-hunt and that to the left to a cattle raid. The sculptures in the top and middle panels on both the halves are identical, namely, a seated male figure flanked by female chauri-bearers and a dancing male figure flanked by celestial nymphs, but those in the bottom panels are different, the right portion showing a man with two dogs standing between two boars and the left, two men armed with bows fighting with each other, the rescued cattle being represented at the side. Such double inscriptions and sculptures on one and the same *vîragal* are rare. In the present case the records commemorate the deaths of two brothers who may have died at about the same time. The inscription to the left tells us that Kencha, younger brother of E'cha-gâvuṇḍa of Bidirpaka, fell in a cattle raid at Niḍuvâni in the year Pramôdita (*i.e.*, Pramôda); while that to the right informs us that E'cha-gâvuṇḍa of Bidirpaka killed a boar and died. The year Pramôda of this record very probably represents A. D. 970. Bidirpaka is no doubt identical with Bidirakka, a village situated a few miles to the south. An inscription on the pedestal of a small Jina image in the Chandranâtha-basti at Bûvanhalli, Hunsur Taluk, says that the image was consecrated by Ke...labhadra-gorava, disciple of Bâḷachandra-siddhânta-bhaṭâra. The date of the record may be about 950. A stone built into the ceiling of the north entrance of the *prâkâra* of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, is an epitaph of Dêviyabbe-kanti, female disciple of Prabhâchandra-siddhânta-bhaṭara. It begins with the verse *śrîmat-parama-gambhîra* and concludes with the statement that having done penance for five days she went to *svarga*. Two more Jaina epitaphs, built into the ceiling of the Subrahmaṇya temple at the same place, record the deaths of Châmakabbe and A'yvaśâmi. Châmakabbe is described as the mother of Daḍiga-seṭṭi, who was adorned with many good qualities, and of Dêvaradâsayya, and as a supporter of the Jaina assembly (*S'ravaṇa-saṅgha*) of the four castes. She belonged to the Koṇḍakunda lineage *i.e.*, was a lay disciple of a guru of that lineage. A'yvaśâmi was the son of the *Pṛithuvî-paramêśvara mahânâygara* Rêchayya, supporter of the Jaina assembly of the four castes. The statement that he gave promise of becoming a man of eminent qualities leads us to infer that he died young. Another Jaina epitaph, now lying in the backyard of Darôg Venkoba Rao's house at Hoḷe-Narsipûr, tells us that the chief of *munis*, Mahêndrakîrti, who had conquered the eight *karmas* by his good qualities, went to *svarga*. The period of these epitaphs is very probably the middle of the 10th century.

59. We may now briefly notice here the short inscriptions newly discovered at S'ravaṇa Belgoḷa which record the visits of distinguished persons to the place. Four of them are shown in Plate VIII. Some of the epigraphs appear to go back to the 8th century, while most of the others are engraved in characters of the 9th and 10th centuries, a few being in later characters of the 11th and 12th centuries also. In a few cases only the titles of the visitors are recorded, while in others their names are given along with some epithet. As instances of the former may be

given – Gangara baṇṭa (a warrior of the Gangas), Baḍavara naṇṭa (a friend of the poor) śrî-Nâgati-âḷḍam (the ruler of Nâgati), śrî-Râjana chaṭṭa (the king's merchant) and Mahâ-maṇḍalêśvara; and of the latter—śrî-E'chayya, cruel to enemies (Plate VIII, 4); śrî-I'sarayya, elder brother to others' wives; śrîmad-Arishṭanêmi-paṇḍita, destroyer of hostile creeds; śrî-Gôvaṇayya, a Brahma among byâḷas (?serpents); śrî-Nâgivarma, a sun.....(Plate VIII, 2; the characters of this inscription are peculiar); and Puḷichôrayya, a ? teacher (*ôjo*) of the great banner. Among other names may be mentioned Ravichanda-dêva, śrî-Kavi-Ratna, śrî-Nâgavarma, śrî-Vatsarâja Bâḷâditya (Plate VIII, 3), śrî-Pulikkalayya, śrî-Mârasingayya and śrî-Châmuṇḍayya. Of these, Kavi-Ratna and Nâgavarma may be the celebrated Kannada poets who flourished at the close of the 10th century; Mârasingayya, the Ganga king of that name; and Châmuṇḍayya, the renowned general who set up the colossus at S'ravaṇa Belgoḷa. Two inscriptions on the rock in front of the Iruve-Brahmadêva shrine to the north of the temple enclosure on the smaller hill or Chandragiri give us the interesting information that Chandrâditya and Nâgavarma were the artists who carved the figures of Jinas, animals, etc., on the rock (para 13). A few of the longer inscriptions on the rock to the north of Lakki-doṇe (para 54) deserve some notice. One of them (Plate VIII, 1.), which appears to be the oldest on the rock, records the visit of Sarpa-chûḷâmaṇi (? crest-jewel among serpents), who walked in the path of Jina and was of righteous conduct. It is not clear who is meant by the name. Another, which consists of a prose passage and a *kanda* verse, says that Madhuvayya, possessed of fame resembling the moon, S'iva's smile, the froth on the milk sea and the Kailâsa mountain, a lay disciple of Maḷadhâri Nayanandi-vimukta, arrived there and did obeisance to the god with intense devotion; a third tells us that Kaṇṇabbarasi's younger brother Châvayya, Dammaḍayya and Nâgavarma arrived there and paid homage to the god; while a fourth informs us that the glorious Ereyapa-gâmuṇḍa and Maddayya, having arrived there, performed austerities. The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that even high personages of the Jaina persuation deemed it a duty to visit the place at least once in their lifetime and have their names permanently recorded on the holy spot.

The Kadambas.

60. Two records copied during the year appear to belong to the Kadamba dynasty, though they do not name any particular king. One of them, found on the rock to the east of Kanchina-doṇe on the smaller hill at S'ravaṇa Belgoḷa, is a short epigraph telling us that the Kadamba had three boulders brought to the place. There are two big boulders still standing at the place with a third which is broken to pieces. The reference is apparently to these boulders. We are not told who this Kadamba was. Judging from the characters, the record may be assigned to the 10th century. The other record is a Jaina epitaph built into the ceiling of the Subrahmaṇya temple at Ankanâthapura, Hoḷe-Narsipûr Taluk. It says that Râchaya, a Kadamba, son of Bâsabe, having renounced the world, performed penance for three days and became a demi-god. We are also told that Baladêva was the writer of the epitaph. The period of the record may be about 950.

The Kongâḷvas.

61. About ten inscriptions relating to the Kongâḷvas were copied in Hoḷe-Narsipûr and Yedatore Taluks. They are of some importance as furnishing the names of at least three Kongâḷva kings not known before, namely, Tribhuvanamalla Kongâḷva-Dêva (1079-1105), Vîra-Kongâḷva (*c.* 1115) and Tribhuvanamalla Vîra-Duḍḍa-Kongâḷva (1171-1177). They also enable us to modify the opinion expressed by Mr. Rice (*Mysore and Coorg*, p. 145) that the Kongâḷva kings disappear on the expulsion of the Chôḷas by the Hoysalas. Some of the records mention two more names, but one of them, Konga-kshitipati, is not specific, while it is doubtful whether the other, Duddamallarasa, represents a king of *this* dynasty. Three of the epigraphs refer to the wars between the Kongâḷvas and the Changâḷvas, and one to a war with the Hoysaḷas.

Tribhuvanamalla Kongâḷva-Dêva.

62. Two epigraphs copied in Pâpêgauḍa's field to the west of Sâligrâma, Yedatore Taluk, belong to the reign of this king. Both of them are *vîragals*, dated

in A.D 1079 and 1105 respectively, and refer to an attack on Sâligrâma by the Changâḷvas. The earlier inscription tells us that when Tribhuvanamalla Kongâḷva-Dêva was ruling the kingdom, in the month of Mithuna of Siddhârthi, corresponding to the S'aka year 1000, Traiḷôkya-seṭṭi and Chiḷuka-seṭṭi, having routed the cavalry of the Changâḷvas who had attacked Saligame, went to *svarga*; that some lands were granted for their happiness; and that Ayangaḷ performed the ceremony of setting up a memorial stone. From the other record, which is dated in the month of Makara of Târaṇa, corresponding to the S'aka year 1026, we learn that during another attack on Sâligrâma in the same reign by the Changâḷvas, Traiḷokya-seṭṭi's (son) Mâ-ayya fought and fell. The solar months given in these records are worthy of note.

Duddamallarasa.

63. An inscription on the right jamb of the doorway of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, records that Duddamallarasa, while residing at Heṇṇegaḍanga in peace enjoying the pleasure of sovereignty, granted the village of Aybavalli to Prabhâchandra-Dêva for the erection and occasional repairs of a Jaina temple. This king is in all probability identical with the Duddamalla-Dêva mentioned in EC, 5, Arkalgud 97, of about 1095. The Prabhâchandra of this record may be the same as the one named in Arkalgud 99, of 1079. It is probable that the king was a Kongâḷva, though the two inscriptions in which his name occurs do not specify the dynasty. The date of the epigraph may be about 1100.

Vîra-Kongâḷva-Dêva.

64. A record of this king was found on the inner sides of the jambs of the Râmânujâchârya shrine in the Lakshminarasimha temple at Hole-Narsipur. It tells us that the *mahâmaṇḍaḷêśvara* Vîra-Kongâḷva-Dêva, a lay disciple of Prabhâchandra-siddhânta-Dêva, who was a disciple of Mêghachandra-Traividya-Dêva of the Mûla-sangha, Dêsiga-gaṇa, Pustaka-gachchha and Koṇḍakunda lineage, caused the Satya-vâkya-Jinâlaya to be built and granted for it, with exemption from all imposts, Heṇṇegaḍalu to Prabhâchandra-Siddhânta-Dêva. The Mêghachandra and Prabhâchandra of this inscription are clearly identical with their namesakes mentioned in Sravana Belgola 47, dated A.D 1115. The epigraph can be assigned to about the same period. Heṇṇegaḍalu is referred to in EC, 5, Arkalgud 79 and 81, of 1189, as the seat of one of the five S'aiva maṭhas presided over by Anka-jîya.

Tribhuvanamalla Vîra-Duḍḍa-Kongâḷva-Dêva.

65. Two inscriptions copied at the Îśvara temple at Mûḍaḷipya, Hole-Narsipur Taluk, belong to the reign of this king. One of them, a *vîraṇal*, is dated in A.D. 1171, while the other bears the date 1177. The former records that when the *mahâmaṇḍaḷêśvara* Tribhuvanamalla Vîra-Duḍḍa-Kongâḷva-Dêva was ruling the kingdom in peace and wisdom at Moḷateyabîḍu, during an attack on Moḷateyabîḍu by the Hoysaḷas, Tammaḍi-Rudra, by order of Kongâḷva-Dêva, killed the horses of the enemy and went to *vîra-svarga*. Then follow four verses in praise of Rudra's valour. The record closes with the statement that Kôṭehâḷu was granted by the king for Rudra and that a memorial stone was set up by Sôma-jîya and others. The other epigraph tells us that, during the rule of the same king, Kongâḷva-seṭṭi of Ippaya and several others (named) made a grant of land to the Îśvara temple of their village.

66. Three more records of this dynasty, which do not mention any particular king, may be noticed here One of them, engraved in characters of the 11th century on a beam built into the ceiling of the Subrahmaṇya cell in the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, mentions a Kongâḷva, who was a Yama to the Kadamba family. It is to be regretted that the inscription is mostly chiselled out and the beam cut to suit the structure. Another at Haḷe-Bâchêhalli, Yedatore Taluk, which is fragmentary, the top portion being gone, contains an *anushṭubh* verse in praise of a Konga-kshitipati who, it says, made the earth his own by only one *vikrama* (his unaided valour), while Vishṇu had to do the same by three *vikramas* (strides). Then follow two usual final verses. The third is a mostly worn *vîragal* at Jôḍi-Kuppe, Hole-Narsipur Taluk, which informs us that when the Changâḷva did not retreat from the battle-field, the Kongâḷva drove him back and defeated him. The period of these two records may be about the middle of the 12th century.

The Changâlvas.

67. The Changâḷvas have already been referred to incidentally when speaking of the Kongâḷvas. A *vîragal* built into the bund of the tank at Chikka Hanasôge, Yedatore Taluk, seems to belong to the Changâḷva dynasty. The top portion of the stone is worn. The epigraph tells us that in the year Târaṇa, corresponding to the S'aka year 1085 (A.D. 1161), during the prosperous reign of.....Changâḷva-Dêva, on the Nâyakas of Konga-nâḍu harrying the cattle of Hanasôge, Mâragavaṛe rescued the cattle and died. Mâra and Moḷḷanga set up the stone.

The Chôḷas.

68. About half a dozen records copied during the year relate to the Chôḷas. Only one of them is in Kannada, the others being in Tamil. They were found in Yedatore, Heggadadevankote and Gundlupet Taluks. Some of them are unfortunately fragmentary.

Râjêndra-Chôḷa I.

69. A Kannada inscription on a *vîragal* at Hampâpura, Yedatore Taluk, refers itself to the reign of this king. It is dated in S'rîmukha, corresponding to the S'aka year 956 (A. D. 1033). The regnal year is also given, but the figures are indistinct. We know, however, from other inscriptions that A. D. 1033 was the 22nd year of his reign. The latter portion of the record being mostly worn, all that we can make out of it is that some one fought against the Changâḷva and went to *svarga*. The Chôḷas, as a general rule, imposed their names on the conquered provinces and kings. From his prenomen Râjêndra-Chôḷa, Nanni-Changâḷva appears to have been defeated by the Chôḷas and to have acknowledged Râjêndra-Chôḷa as his overlord. The *vîragal* probably refers to this Changâḷva.

Kulôttunga-Chôḷa I.

70. There are two Tamil records of this king. One of them, copied at Maṭakere, Heggadadevankote Taluk (para 35), is so much worn that only a few words of the historical introduction can be made out. This introduction, when completed from other similar records, states that while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright, and while the goddess of Fortune wedded him—Kóv-Irâjakêsaripanmar *alias* the emperor S'rî-Kulôttunga-S'ô a-Dêvar rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pâṇḍyas) became disconcerted, and Vikkalan (Vikramâditya) and S'inganan (Jayasimha) plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-muḻud-uḍaiyâl. The date of the epigraph may be about 1090. The other inscription is a *vîragal* found at Aṇṇâru in the same taluk. It is dated in the 46th year of his reign (A.D. 1115) and records the death of some Gâmuṇḍa during a (?) cattle-raid. The stone was set up by S'ôḷa-Gâmuṇḍa. The use of the Kannada word *niṛisida* (set up) in this Tamil epigraph deserves notice.

71. Three more Tamil records of a fragmentary nature may also belong to the same reign. One of them near Mûḍlukoppalu (EC, 4, Yedatore 4), now revised, is mostly worn and incomplete. It seems to record some agreement between Vîraraṅkakkâṛan, superintendent of Erumaṛaivîrapaṭṭaṇam *alias* Iḍaitturai of Iḍaitturai-nâḍu in Râjêndra-S'ôḷa-vaḷanâḍu of Muḍigoṇḍa-S'ôḷa-maṇḍalam and the Vaiśrâvaṇas of the Eighteen lands. Another on a pillar in the backyard of Kempuramanna's house at Yedatore, tells us that Ponnâṇḍân's son Ankakkâṛan erected a temple named Ankakkâṛiśvara for the god Nâyaṇukiḻavâr, lord of Aiyampoḻil *alias* Uyyakkoṇḍa-S'ôḷa-paṭṭanam in Turai-nâḍu, and granted some lands to it. Another inscription at Kandâgâla, Gundlupet Taluk, records a grant by the One-thousand-five-hundred of the Eighteen lands, residing in Kandamanṣalam *alias* the southern Aiyapoḻil of Ku . . kû-nâḍu in Gangaigoṇḍa-S'ôḷa-vaḷanâḍu of Muḍigoṇḍa-S'oḷa-maṇḍalam, for the god S'omêśvara of their village.

The Hoysaḷas.

72. A large number of the inscriptions copied during the year relates to the Hoysaḷa dynasty. The records begin in the reign of Vinaṇâditya and end in the

reign of Ballâḷa III, covering a period of 245 years from A. D. 1089 to A.D. 1334. Some of them furnish a few items of new information with regard to the Hoysalas. One of the epigraphs copied at Mâvanûr, Hole Narsipur Taluk, is elegantly executed both from a literary and an artistic point of view. A few more records are clearly of the Hoysaḷa period, though no king is named in them.

Vinayâditya.

73. An inscription on a stone to the left of the Râmêśvara temple at Bâgavâḷu, Hole-Narsipur Taluk, refers itself to the reign of this king and registers a grant in A. D. 1089 to a S'iva temple. It tells us that when the *maṇḍalêśvara* entitled to the band of five chief instruments, the *mahâmaṇḍalêśvara* Vinayâditya-Poysaḷa-Dêva was ruling Gangavâḍi in peace and wisdom, Mâvanankakâra, champion over traitors to their lord, son of Mâṇika-se ṭi and Śântiyabbe of Bâgiyila, granted, with pouring of water, certain lands to Pû . . śiva for the god Râmêśvara. Bâgiyila is apparently the old name of the village Bâgavâḷu where the inscription is found.

74. Two inscriptions found on the pedestals of two metallic Jina images at Sravana Belgola (Plate IV, 1; seated figures at the sides) may also be noticed here, as they appear to belong to about the same period. One of the images is in the possession of Garagaṭṭe Vijayarâjaiya and the other in the possession of his brother Garagaṭṭe Chandraiya. The inscription on the former states that the image was presented to the Tîrthada-basadi at Kaḷasatavâḍi by Dêvaṇandi-bhaṭṭâraka's female lay disciple Mâḷabbe, and that on the latter, that it was presented to the same basadi by Kaṇṇabe-kantiyar. We thus learn that these images, though they are now at Sravana Belgola, were once the property of the Tîrthada-basadi at Kaḷasatavâḍi. The latter is the modern village Kaḷasavâḍi, situated at a distance of about four miles to the south of Seringapatam, where, according to tradition, there were numerous Jaina bastis at one time. This tradition is borne out by the fact that some years ago a regular cart-load of metallic images and vessels belonging to Jaina bastis was unearthed in the bed of a channel that runs close to the village. The inscriptions thus afford evidence of the village having been an important Jaina settlement in the 11th century, though there is not a single Jaina living there at present.

Vishṇuvardhana.

75. There are several records of the reign of Vishṇuvardhana, the earliest of them being on a stone in front of the Îśvara temple at Teraṇya, Hole-Narsipur Taluk. It is mostly worn and appears to be dated in A. D. 1115. After giving the usual account in verse of the rise of the Hoysalas and mentioning the defeat of the Pâṇḍya king and Jagadêva by Ballâḷa I. and his brother Vishṇuvardhana, the epigraph proceeds to give in prose the following among others of the titles of Vishṇuvardhana: Entitled to the band of five chief instruments; the *mahâmaṇḍalêśvara*; lord of the excellent city of Dvârâvati; champion over the Malapas; capturer of Taḷakâḍu, Kongu, Noṇambavâḍi, Banavase and Hâṇungal; Bhujabaḷa-Vîra-Ganga and Vijaya-Nârâyaṇa. The boundaries of his kingdom are given as Nangali and Paḍiyaghaṭṭa on the east, Kongu and Chêravanamale (? Chêram and A'nemale) on the south and Bârakanûra-ghaṭṭa on the west. The name of the northern boundary is defaced. The inscription then records that when Vishṇuvardhana-Hoysaḷa-Dêva was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom, punishing the wicked and protecting the good, a subordinate of his, Nâraṇa-Dêva, erected a temple in the cyclic year Jaya, corresponding to the S'aka year (?) 1044, and set up the god Nârâyaṇa in it. The names Bhâskara-paṇḍita and *heggaḍe* Nêma occur at the close of the record. Another inscription in Basappa's shrine at Chîranhalli Yedatore Taluk, which appears to be dated in 1116 (Durmukhi), tells us that when the possessor of titles, the *mahâmaṇḍalêśvara*, Tribhuvanamalla, capturer of Taḷekâḍu, Gangavâḍi and Noṇambavâḍi, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva was ruling the earth, on the occasion of a solar eclipse, a grant of land was made to Chaṭṭa-jîya. Another near the Kâḷimma temple at Janivâra, Channarayapatna Taluk, gives the interesting information that Vishṇuvardhana, on his way to (?) Kaḍuṇaḍu of Hemmâḍi-Râya of Kaṭaka, made a vow to the goddess and granted some land for her on a Monday corresponding to the 11th lunar day of the bright fortnight of Chaitra in Hêmaḷambi, which is coupled with the S'aka year 1039 (A. D. 1117). The above Hemmâḍi-Râya is no doubt identical with the Châlukya king Vikramâditya-Permmâḍi (1076-1126). Kaṭaka probably

denotes Kalyâṇa-kaṭaka. The present inscription, which is properly a record of Ballâḷa II, refers incidentally to this former grant by Vishṇuvardhana. A *vîragal* to the west of Kaḍubinakòṭe, Hole-Narsipur Taluk, which bears no date, also refers to a battle between the Châlukyas and Vishṇuvardhana. The latter portion of the record is defaced. It tells us that on Bhallaha's general Bhôgachaṭṭa marching against the *mahâmaṇḍaḷêśvara*, Tribhuvanamalla, capturer of Taḷakâḍu, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva, (Hoysaḷa-Dêva ?) drove him back. Bhallaha of this record is clearly the Châlukya king Vikramâditya. Another *vîragal* at Hanumanhalli in the same taluk, which is not dated, gives the name of the king as Vîra-Ganga Vijeyâditya-Hoysaḷa-Dêva and records the death of Maida-veggaḍe of Teraṇeya who, we are told, fought on the way and fell. Râya's son Babbeya set up the stone, erected a temple in the name of Maida-veggaḍe and granted some lands to it. An inscription to the west of Nâraṇâpura, Yedatore Taluk, dated 1133, records that during the rule of the capturer of Taḷekâḍu, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Dêva, the great minister and general Bheppayya made a grant of land to Kaṛekaṇṭha-jîya of Toṛe-nâḍu for the god Mahâdêva of Beṭivâṇi. The donee is also named in EC, 4, Yedatore 6, of 1116. The last inscription of this reign copied during the year, is one in front of the Iśvara temple at Kunche, Hole-Narsipur Taluk. It is dated in 1139 and records the setting up of a linga and a grant of land for it by Châma-gâmuṇḍa, Masaṇa-gâmuṇḍa and others during the rule of Vishṇuvardhana-Dêva.

76. A much worn inscription in characters of the 12th century, found on the door-lintel of the *S'rîpâda-tîrtha* pond in the Râmânujâchârya temple (para 28) at Sâligrâma, Yedatore Taluk, is of great interest as it seems to confirm in a way the traditional account of Râmânujâchârya's visit to Sâligrâma. It begins with obeisance to Râmânuja and a Sanskrit verse apparently in his praise and then proceeds to say in Kannada that Embâr, A'ṇḷân and A'chân of the *maṭha* at Srirangam granted some (?) privileges to the S'rîvaishṇavas of Sâligâve. The above individuals were the immediate disciples of Râmânujâchârya, the first two being in addition his close relatives. Embâr was his cousin and A'ṇḍân, generally known as Mudaliyâṇḍân, was his nephew. A'chân, a favorite disciple, was also known as Kidâmbiyâchchân. The *maṭha* referred to is no doubt the *maṭha* of Râmânujâchârya at Srirangam.

Nârasimha I.

77. There is only one record of this king, a *vîragal* dated 1172, near the Iśvara temple to the south of Hûvinahalli, Hole-Narsipur Taluk. It is of some historical importance as affording evidence of Ballâḷa II having turned refractory at the close of his father's reign. The *vîragal* records that when the *mahâmaṇḍaḷêśvara* lord of the excellent city of Dvârâvati, capturer of Talakâḍu, Gangavâḍi, Noṇambavâḍi, Banavase, Hânungal and Uchchangi, Bhujabaḷa-Vîra-Ganga-Vishṇuvaradhana-pratâpa-Nârasimha-Dêva was in the residence of the capital Dôrasamudra ruling the earth in peace and wisdom, his servant Hiriyabeṇḍe Billamotta Bameya-Nâyaka of Hûvinahalli, during the destruction of the village on the occasion of Ballâḷu-Dêva's incursion, (*odise*), killed many and attained the world of gods. His sons Mâdeya-Nâyaka and Sûreya-Nâyaka set up the stone. From the titles applied to him, Bameya-Nâyaka appears to have been a high officer under the king: he was perhaps the head of the company of archers (*billa-motta*). The titles given are—lord of the excellent city of Dvârâvati, an elephant among the (?) Enegas (*Enegar-âne*), rulerof Kôḷâla-nâḍu, receiver of boons from the goddess Kôḷâladêvi, a fish-hook to the ?) Kâḍardvas, a Râma in firmness of character, and a trampler under foot of hostile *sâmantas*. EC, 5, Belur 86, of 1177, also refers incidentally to Ballâḷa II having left his father and tried to oppose him.

To the same period may belong an inscription on the back of a stone Chaturvimśati-Tîrthakara image (PlateV, 2) in the fort Anantanâtha-basti at Sâligrâma, Yedatore Taluk. It tells us that the image was a present from Bommavve, wife of Sambu-dêva, who was a favorite lay disciple of Mâghaṇandi-siddhânta-chakravarti of the Mûla-sangha and Balâtkâra-gaṇa. It is also stated at the close that the present was made at the conclusion of *âṇatiya nômpi*, one of the *vratas* or observances among the Jainas.

Ballâḷa II.

78. There are half a dozen inscriptions of this king. One of them, a *vîragal* near the Í'śvara temple to the south of Hûvinahaḷḷi, Hole-Narsipur Taluk, which is dated in 1192, refers to the rout of Bhillamas' army by Ballâḷa II and records the death of Kâmeya-Nâyaka in the battle of Lokkigunḍi. It tells us that when the refuge of the whole world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara, sun in the sky of the Yâdava family, crest-jewel of rectitude, king of the hill chiefs, champion over the Malapas, fierce in war, hero true to his word, sole warrior, S'anivârasiddhi, Giridurgamalla, a Râma in firmness of character, niśśanka-pratâpa-Hoysaṇa-chakravarti vîra-Ballâ'a-Dêva, having routed Billama's army, was with his army at Lokkigunḍi ruling the kingdom in peace and wisdom, his servant, lord of the excellent city of Dvârâvati, an elephant among the (?) Enegas, ruler of Kóḷâla-nâḍu, receiver of boons from the goddess Kóḷâladêvi, a celestial tree to dependents, protector of refugees, a Râma in firmness of character, a trampler under foot of hostile *sâmantas*, the *mahâ-sâvanta* Hiriyabeṇḍe Billamotta Kâmeya-Nâyaka of Hûvinahalli (see previous para) killed many in the battle of Lokkigunḍi and attained the world of gods. His sons Mancheya-Nâyaka and Mâreya-Nâyaka set up the stone. Kâmeya-Nâyaka was perhaps the grandson of Bameya-Nâyaka of the previous reign. Another *vîragal* in the *prâkâra* of the Chennigarâya temple at Dêvarmuddanhalli in the same taluk, which appears to be dated in 1194, records the death of some *gauḍa* in a cattle raid. An inscription in front of the Jyótirmayêśvara temple at Sâligrâma, Yedatore Taluk, the top portion of which is gone, registers a grant of land to the temple by the *mahâpradhâna sarvâdhikâri śrîkaraṇada heggaḍe* Mâchayya. Inscriptions at Toṇṇûr, Seringapatam Taluk, record grants in 1175 and 1177 by the same officer (*Report* for 1905, para 42). So, the date of the present record may be about 1175. Another at Janivâra, Channarayapatna Taluk, which was already referred to in para 75 as alluding to a former grant by Vishṇuvardhana, tells us that when the *mahâmaṇḍalêśvara*, Tribhuvanamalla, Vîra-Ganga-pratâpa-Hoysaḷa-Ballâḷa-Dêva was in the capital Dórasamudra ruling the southern circle of the earth, punishing the wicked and protecting the good, on the *pûjâri* of the temple of the goddess at Jannavâra presenting him with *sêse* (colored rice) and *prasâda* (sacred offerings), he made a grant of land for the goddess. The date of the grant may be about 1180.

79. A few more records, which probably belong to this reign, though they do not name the king, may be noticed here. A *vîragal* behind the Maḷemalléśvara temple at Tavanidhi, Hole-Narsipur Taluk, which seems to be dated 1195, records that Macha-gauḍa's son Baira-seṭṭi, when attacked by thieves, fought with them and fell, and that Jake-gauḍa and Mâncha-gauḍa set up the stone. Another *vîragal* at the ruined Í'śvara temple at Hanumanahalli in the same taluk, says that Bommaya lost his life in a cattle-raid and that the *mahâjanas* of Mâvinakere granted some land to Kêtiga, who engraved the stone. Another at the same place makes the simple statement that on the death of Mudavêḍiya's son Bâcheya-nâyaka, his son Masaṇeya-nâyaka set up the stone. The period of these two records may be about 1200. An inscription on the pedestal of the image of Pârśvanâtha in the Pârśvanâtha-basti at Kittûr, Heggadadevankote Taluk, informs us that the image was consecrated in the cyclic year Viḷambi by Vâsupújya-dêva of the Múla-sangha, Kânûr-gaṇa, Tintriṇi-gachchha and the Kundakunda lineage. Judging from the characters, Viḷambi probably corresponds to A.D. 1179.

Sômêśvara.

80. Of the records of this king, three were found on the south outer wall of the Eḷḷêśvara temple at Eḷḷêśapura, Hole-Narsipur Taluk, and two behind the Maḷemallêśvara temple at Tavanidhi in the same taluk. Two of the inscriptions at Eḷḷêśapura, dated 1235, give us the new information that Sómêśvara was then residing in Vijayarâjêndrapaṭṭaṇa, which he had brought into existence in the Chóḷa kingdom. Several inscriptions tell us that Kaṇṇanûr or Vikramapura near Srirangam was his residence in the Chóḷa kingdom. It is interesting to know from these records that he had another residence there, created by himself. It is not likely that Vijayarâjêndrapaṭṭaṇa is identical with Kaṇṇanûr.

81. One of the epigraphs at Eḷḷêśapura, referred to above, records that when the refuge of all the world, favorite of earth and fortune, mahârâjâdhirâja paramêśvara, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malapas,

fierce in war, sole warrior, unassisted hero, Giridurgamalla, a Râma in firmness of character, S'anivârasiddhi, niśśanka-pratâpa-chakravarti Hoysaḷa-vîra-Sômêśvara-Dêva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and he was in the residence of Vijayarâjêndrapaṭṭaṇa in the Chôḷa kingdom ruling the earth in peace and wisdom, punishing the wicked and protecting the good —his servants, the three brothers Sôvaṇṇa, Gôviyaṇṇa and Nârasinga-Dêva, and a few others (named) made grants of land for the god Eḷḷêśvara. The descent of the three brothers is thus given :— Gôviyaṇṇa ; his son, Sôvaṇṇa ; son of the latter's brother Nâgaṇṇa and Châmavve, Sôvaṇṇa ; his brothers Gôviyaṇṇa and Nârasinga-Dêva. The epithets applied to them are—*mahâ-pasâyita, parama-viśvâsi, svâmi-santôsi*, champions over traitors to their master, adamantine cages to refugees, crowned trainers of elephants and horses, *karpûrâdhishṭhâyaka* and worshippers of the lotus feet of Vâsudêva. Then follow two verses in praise of Sôvaṇṇa, in which his skill in training elephants and horses and his prowess in war are eulogised. The inscription then mentions a grant for the same god by Sôvaṇṇa's *ârâdhya*, Bammaṇṇa, of the Vasishṭha-gôtra, said to be a worshipper of the lotus feet of the god Virûpâksha of Hêmakûṭa (Hampe), on a Sunday corresponding to the new-moon day of the month Pushya in the year Hêmaṇambi, which is coupled with the S'aka year 1159, under the asterism S'ravaṇa and Vyatîpâta-yôga, the combination constituting the holy occasion known as *ardhôdaya* ; and another grant by Gôviyaṇṇa's son Nâgayya's *heggaḍe* Nâraṇa-Dêva, who is thus described :—His family being Kannaḍa, his *gôtra* Vasishṭha, his family god S'iva, his father *prabhu* Kalleya, his mother Nâgave, his wife Mâyi-Dêvi and his son Kalla—who is there so fortunate as Nâraṇa ? The epigraph concludes with a verse in praise of Sôvaṇṇa's sword. The engraver was Masaṇaya. The other inscription at the same place, which bears the same date, records grants to the same temple, on the same holy occasion of *ardhôdaya*, by several high officers of the kingdom It tells us that when (with titles as in the above inscription) the uprooter of the Magara kingdom, destroyer of the Pâṇḍya, establisher of the Chôḷa kingdom, Hoysaṇa-śri-vîra-Sômêśvara-Dêva's increasing victorious kingdom was continuing as long as the sun, moon and stars, and, having created the city named Vijayarâjêndra in the Chôḷa kingdom, he was happily ruling there punishing the wicked and protecting the good, the grants were made. The officers that made the grants were the chief customs-officer Vayijaṇṇa, the *mahâ-pradhâna* Pôḷâḷva-daṇṇâyaka's *bâlu-manusya* (?agent) Lakhaṇṇa-Râyaṇṇa, the *mahâ-pasâyta Heggaḍe* Koḷḷiya Râmaṇṇa and the *mahâ-pasâyta mîna-bêṇṭekâra* (?fish-hunter) Mayiḷêya-Nâyaka's son Nâgêya-Nâyaka's *bâlu-manusya Heggaḍe* Hariyaṇ a-Perumâḷe-Nâyaka. The officers and *gauḍas* of Chikka Beḷugali were to see that the grants were properly administered. Pôḷâḷva-daṇḍanâyaka was a great general under Sômêśvara's father Nârasimha II. It was he that built the Hariharêśvara temple at Harihar (last year's *Report*, para 89). He was also the author of a *shaṭpadi* work called *Harichâritra* (EC, 11, Davanagere 25). A third inscription at the same place, dated 1239, records a money grant for a flower-garden for the god Eḷḷêśvara of Chikka Beḷugali *alias* Vaijanâthapura by Sâvi-Dêva of Santasavâḍi, who was the *bâlu-manusya* of the *mahâ-pradhâna* Ravi-Dêva, Basavayya and Râghava-Dêva.

82. Of other records of this reign, a *vîragal* behind the Maḷemallêśvara temple at Tavanidhi, Hole-Narsipur Taluk, which is dated in 1248, records that during the rule of the Yâdava-Nârâyaṇa Hoysaṇa-Sômêśvara-Deva, on the (?) Marahas harrying the cattle of Tavanidhi, Mâdi-gauḍa's son Mâya rescued the cattle and fell. Another *vîragal* at the same place, dated 1249, says that during the rule of Sômêśvara, on the occasion of the destruction of...yanahaḷi, Sôma-jîya attained the world of gods, and that his son Bayira-jîya set up the stone. We may also notice here two short inscriptions found on the outer walls of the Lakshmînarasimha temple at Nuggihalli (para 9), which give some interesting information about the execution of the sculptures in the temple. The period of these records is about A.D. 1249, the temple having been erected in that year during the reign of Sômêśvara (EC, 5, Channarayapatna 258). Several of the images on the walls have labels on their pedestals giving the names of the artists who made them. From these we learn that the two artists Mallitamma and Baichôja of Nandi had most to do with the ornamentation of the temple (*Report* for 1909, para 84). The present records tell us clearly that the figures on the north side were the handiwork of the sculptor Mallitamma. We may

therefore conclude that the sculptures on the south side were executed by Baichôja of Nandi, though this fact was already inferred from some of the labels on that side. For purposes of comparison, six of these "signed images" are shown on Plates II and III, three executed by Mallitamma and three by Baichôja.

Nârasimha III.

83. There are only two records of this king, one copied in the Lakshmînarasimha temple at Hole-Narsipur and the other in the Mallêśvara temple at Mâvanûr, Hole-Narsipur Taluk. The former, dated in 1276, begins with a brief account of the rise of the Hoysalas and gives their genealogy down to Sômêśvara. Nârasimha is then introduced, his title *Sâhityasarvajña*, his coming to throne at an early age and his defeat of the Sêvuṇa king being described in a few verses. Then follow a few verses in praise of Perumâḷe-daṇḍanâyaka: He was of the A'trêya-gôtra, son of Vishṇu-dêva and Manchale, his guru being Râmakrishṇa. It was through him that Nârasimha's sovereignty was made secure and stable. His titles were *Râvuttarâya* and *Jaranike-Nârâyaṇa*. The epigraph then records that when (with usual Hoysaḷa titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, the raiser up of the Pâṇḍya kingdom, vîra-pratâpa-chakravarti Hoysala-śri-vîra-Nârasimha-Dêvarasa was in the capital Dôrasamudra, ruling the earth in peace and wisdom, his servant, champion over deceivers of their lord, *Râvuttarâya, Jaranike-Nârâyaṇa*, worshipper of the lotus feet of Râmakrishṇa, the *mahâ-praḍhâna* Perumâḷe-daṇḍâyaka, having purchased land from the *mahâjanas* of Vijayasômanâthapura, made it over to the *mahâjanas* of Uddûru to provide for the expenses of *A'indra-pûje* and *A'rana-pûje* in some temple. Perumâḷedêva-daṇḍâyaka was a renowned general under Nârasimha III. His grants are recorded in several inscriptions, *e.g.*, EC, 4, Nagamangala 38 and 39; EC, 11, Chitaldrug 12 and 32; EC, 5, Channarayapatna 269. (See also *Report* for 1908, para 48; *Report* for 1909, para 86.)

84. The other inscription of Nârasimha III, copied at Mâvanûr, is noteworthy both for its contents and artistic execution. It is a long epigraph, similar in some respects to the inscription E at Abbalûr (*Epigraphia Indica*, V, 245), giving the traditional account of a Lingâyat teacher named Parvatayya and recording a grant by the king for some S'iva temples. After four invocatory verses in Sanskrit in praise of S'iva and a verse in Kannada extolling Dêvarasa, the *oḍeyar* of Mâvanûr, as an incarnation of S'iva, comes a fine prose passage, giving a poetical description of S'riparvata and the god Mallikârjuna on it. Then the inscription goes on to say in poetical language that in a village to the south named S'ivara, Parvatayya was born of Brahman parents, who were adherents of the S'aiva creed; that, as a result of the tendencies of his previous birth, Parvatayya, even before initiation by a guru, became a devout worshipper of the god Mallikârjuna; that, being pleased with the fervour of his devotion, the god directed Nandi to become his guru under the name of Mallaiya, having given previous intimation to Parvatayya in a dream of the arrival of a guru to impart religious instruction to him; and that when, having been taught by Mallaiya, he was leading a quiet and devotional life, he was, by the grace of the god, blessed with two sons named Appaiya and Dêvarasa. The latter, having received religious teaching from their father, became great S'aiva devotees. Dêvarasa was known as the senior *oḍeyar* of Mâvanûr and Appaiya as the junior *oḍeyar*. The latter erected a temple at Mâvanûr and set up in it a linga, naming it Dêvêśvara after his elder brother. Dêvavve, wife of Appaiya, likewise built a temple at Mâvanûr and set up a linga named Appêśvara after her husband. The epigraph then records that (with usual titles) the niśśanka-pratâpa-chakravarti Hoyisaṇa-śrî-vîra-Nârasimha-Dêvarasa, on the S'ivarâtri day in the year Vishu, corresponding to the S'aka year 1204 (A.D. 1282), granted the village Tavanidhi in Sige-nâḍu to Appaiya's wife Dêvavve for the upkeep of the Dêvêśvara and Appêśvara temples and for the maintenance of the requisite establishment to conduct the services in them. Dêvavve divided the village into 40 *vrittis*, allotting 10 of them to provide for offerings of rice for the gods and the remainder to provide for the livelihood of the temple servants. The *vrittis* were bestowed on pious Mâhêśvaras with the condition that each *vrittidâr* should pay annually 2 *gadyâṇas* and 5 *paṇas*. The *vrittidârs* had also collectively to supply every year 12 cart-loads of fuel and certain articles such as rice, curds, milk, butter, etc., for each of the annual festivals named *guḍa-parva* and *paṛha-parva*. They had besides to pay jointly 2 *gadyâṇas* to meet the expenses

of the annual illumination festival. The income from the village was thus 102 *gadyâṇas*. The items of expenditure sanctioned by Dêvavve are thus given :—To two *pûjâris*, 10 *gadyâṇas*; to the man who brings water for the sacred bath, to the sweeper and to the man who scrapes grass in the enclosure, 5 *gadyâṇas*; to two gardeners, 10 *gadyâṇas*; for sandal, 5 *gadyâṇas*; for incense, 5 *gadyâṇas*; for lamps, 10 *gadyâṇas*; to the cook and the cleaner of the sacred vessels, 5 *gadyâṇas*; to the man who measures the temple grain, 5 *gadyâṇas*; for occasional white-wash and repairs, 5 *gadyâṇas*; to the cowherd in charge of the temple cows, 5 *gadyaṇas*; for each of the festivals S'ivarâtri, *davana-parva*, *nâla-parva*, *dîpôtsava*, the senior *oḍeyar's parva* on the 8th lunar day of the dark fortnight of Bhâdrapada, the junior *oḍeyar's parva* on the 10th lunar day of the dark fortnight of A'shâḍha, 5 *gadyâṇas*; to the supervisor in charge of the temple treasury and granary, 5 *gadyâṇas*; and for cardamoms, camphor, musk, etc., 2 *gadyâṇas*. We are also told that Dêvavve granted for the gods her own lands and all the money in her possession; and appointed her daughter Pârvatî-Dêvi as the superintendent of the temples and their property with full powers as regards the administration of the temple funds. The *vrittis* were not to be given away, sold or offered in exchange to men of other faiths or castes. In case any of the *vrittidârs* misbehaved themselves or turned heretics, they were to be deprived of their *vrittis* and turned out. The *vrittis* thus resumed might, however, be given away, sold or exchanged. The record closes with a prayer that this charity of king Nârasimha may endure as long as the earth, sun and moon.

Ballâḷa III.

85. Of the inscriptions of Ballâḷa III, a *vîragal* at the Râmêśvara temple at Bâgavâḷu, Hole-Narsipur Taluk, dated 1303, tells us that when the king of the hill chiefs, champion over the Malapas, Yâdava-Nârâyaṇa, lord of the excellent city of Dvârâvati, [terrifier of] the Lâḷa Chôḷa Gauḍa and Gûrjara kings, establisher of the Chôḷa king, establisher of the Pâṇḍya king, a spear to the head of the Magara king, sun of the south, emperor of the south, a tiger to kings, a *gaṇḍabhêruṇḍa* to kings, Vîra-Ballâḷa-Râya's sister's husband (*mayduna*) Sômeya-daṇṇâyaka was governing Bemmatûra-durga, on Kampila-Dêva, the general of the Sêvuṇa army, marching against Hoḷalakeṛe, he went there with his army, fought with Kampila and fell. His titles were—champion over princes who are very fond of their bodies; champion over princes who, having made a gift to-day, say "No" to-morrow; champion over princes who, having made a gift, brood on it. The record concludes with a verse extolling his valour thus :—While his followers shouted in admiration "Jîya (lord)!" and Ballâḷa-Dêva exclaimed "Bravo!" *Mayduna*-Sôma, making a sheath of the mouths of his enemies, thrust his sword into it. The engraver was E'chôja's son Siddayya. Bemmatûra-durga was the old name of Chitaldrug. The battle between Kampila and Sômeya-daṇṇâyaka at Hoḷalkere is also referred to in another *viragal* at Chiṭṭanhalli, Krishnarajapete Taluk (last year's *Report*, para 93). The engraver of the present record is apparently identical with the engraver of EC, 11, Holalkere 136, of 1307. Another much worn *vîragal* at the same place, dated 1306, refers itself to the same reign and mentions some one who had the titles—an elephant-goad to warriors, protector of refugees. It then seems to record a grant by the Nâyakas of Bâgavâḷu for some one who fell fighting. The engraver was Gachchikôja's son Mallôja. An inscription on a stone lying in the compound of the Anglo-Vernacular School at Hole-Narsipur, which is dated in 1310, records that the pratâpa-chakravarti Hoyisaṇa-bhujabaḷa-śrî-vîra-Ballâḷa-Dêvarasa gave a *śâsana* to the *mahâjanas* of Kunchiya, which was a *dêvadâna* village of the god Padumalêśvara, to the effect that from the year 1311 they have been exempted from the payment of certain taxes (named), amounting in all to 250 *ga* and 1½ *pa*, which they had been paying to the palace. We are also told that the great minister Mâdigedêva-daṇṇâyaka, having made a *hodake* of 2300 *ga* and 3 *pa* to the king, purchased 4 villages (named) for a tank which he proposed to construct. It was he that procured the remission of taxes to the *mahâjanas* of Kunchiya and got the king's signature affixed to the grant. The villages he purchased were also exempted from the payment of certain taxes (named) and this fact was ordered to be noted in the 18 registers of the king, who also granted him a *śâsana*. The tank was constructed in the name of Mâyidêvi-daṇṇâyikitti, wife of the *mahâ-pradhâna* Mâdigedêva-daṇṇâyaka. Another epigraph at Jôḍi-Haradanhalli, Hole-Narsipur Taluk, which is also dated 1310, tells us that on a petition made to him by Ajagaṇṇa, the *praje-gavuḍa* of Haradanahaḷi, the same minister, Mâdigedêva-daṇṇâyaka, remitted certain taxes and settled some disputes. In EC, 11, Holal-

kere 136, of 1307, this minister is mentioned as ruling the kingdom in conjunction with the king in the residence of Dôrasamudra. The term *hodake*, which Mr. Rice has taken to mean 'a wrapper,' occurs in several inscriptions; and some remarks were made on the term by me in my *Report* for 1910, para 86. The present inscription lends considerable support to my interpretation of the term, namely, that it connotes some money contribution made to the king or some other high personage.

86. Of the other records of this reign, a *vîragal* at Bâgavâḷu, Hole-Narsipur Taluk, dated 1319, records that during the rule of (with titles as given in the previous para) the destroyer of the Kâḍava king, Giridurgamalla, a Râma in firmness of character, unassisted hero, Hoyisaṇa-srî-vîra-Ballâḷa-Dêvarasa, Singeya-daṇṇâyaka's son Hiriya Rama....and Ankeya-nâyaka's son Rama....fell in some battle. Another *vîragal* at the same place, which appears to be dated in 1322, is noteworthy, as it records the death of Singeya-daṇṇâyaka, son of Vîra-Ballâḷa's sister's husband (*mayduna*) Sómeya-daṇṇâyaka (para 85), in a battle between the Pâṇḍya kings in Southern India. We are told that Singeya-daṇṇâyaka was in the service of Vîra-Pâṇḍya of Kaṇṇanûr and that in a battle that took place between Vîra-Pâṇḍya on one side and his son Samudra-Pâṇḍya and Paraka-Pâṇḍya on the other, the former was put to rout and Singeya-daṇṇâyaka who was in his army fought bravely and fell. His titles are then given: An adamantine cage to refugees, protector of refugees, an elephant-goad to warriors, champion over youths who are fond of their bodies. The record closes with the statement that he was the son-in-law or nephew (*aliya*) of Ankeya-daṇṇâyaka. The information supplied by this record about the war between the Pâṇḍya kings appears to be new. Paraka-Pâṇḍya of this epigraph perhaps represents Parâkrama-Pâṇḍya, whose inscriptions are dated in A. D. 1315 and onwards. Vîra-Pâṇḍya is said to have ruled from A. D. 1296 to 1342 (*Indian Antiquary*, 42, 227). No published record gives the name Samudra-Pâṇḍya. It is not clear why Singeya-daṇṇâyaka went all the way to Kaṇṇanûr to take service under Vîra-Pâṇḍya.

87. A few more records which clearly belong to this reign, though the king is not named in them, may be noticed here. An inscription on a stone in a field to the west of Triyambakapura, Gundlupet Taluk, the top portion of which is defaced, states that when a sun to the lotus the Moḍakulaya family, champion over adulterers, a Mâri to the Kongas, disperser of the Kongas, capturer of Nîlagiri, Giridurgamalla, a spear to the hearts of....., a protecting rampart to the goddess of sovereignty of the Hoysaḷas, a new incarnation of Manmatha, breaker up of the Pâṇḍya...., a wild elephant to the lotus beds the Pâṇḍya forces, an adamantine cage to refugees, disgracer of ? hostile *maṇḍalikas*, a Râma in war with hostile *maṇḍalikas*, the champion who put to flight Arasuganḍarâma, fierce in war, breaker of all the pride of Viśâla-mudri, favorite of the lady Fame, unapproachable to the wicked, worshipper of the lotus feet of the god Allâḷanâtha, subduer of hostile forces, receiver of boons from Parâśara-parama-bhaṭṭâraka, devoted to the E'kâdaśi observance, sole warrior, paramour of the goddess of heroism, a perennial stream of ? *karṇakarpûra*, lover of cows and Brahmans, a brother to others' wives, lord of the excellent city of Svastipura, *Immaḍi-Râvuttarâya*, son of Perumâḷe-daṇṇâyaka,—śrî-vîra-Mâdhava-daṇṇâyaka was in the residence of Terakaṇâmbi, governing the Padinâlku-nâḍu (or 14 nâḍus) in peace, in the year Sâdhâraṇa corresponding to the S'aka year 1232 (A. D. 1310), he made a grant of a village to certain prominent S'rîvaishṇavas of Terakaṇâmbi, naming it Perumâḷapura after his father. Among the donees only a few names can be made out—Gôvindadâsa, Râmadâsa and S'rîrangadâsa. Mâdhava-daṇṇâyaka was a feudatory of Ballâḷa III. (*Report* for 1907, para 24; last year's *Report*, para 93). Among other inscriptions that mention him are E C, 4, Gundlupet 58 and Chamarajanagar 193. His father, who was a renowned general under Nârasimha III, has already been referred to in para 83 above. Another inscription on an oil-mill to the west of the tank at Kandâgâla, Gundlupet Taluk, which bears the date A. D. 1334, tells us that during the rule of the *mahâ-pradhâna*, *Immaḍi Râvuttarâya*, Kêteya-daṇṇâyaka, Râma-gauḍa Râya-gauḍa Kêta-gauḍa and Kaḷe-gauḍa, sons of Bamma-gauḍa of Kandavangala, granted the oil-mill for a perpetual lamp to be burnt before the god Sômanâtha for the spiritual merit of their father. From EC, 4, Gundlupet 69, of 1321, we learn that Kêteya-daṇṇâyaka was the son of the above-mentioned Mâdhava-daṇṇâyaka and that he also governed the Padinâlku-nâḍu with the seat of his government at Terakaṇâmbi. Another inscription on an oil-mill

near I'rattayya's house at Doḍḍa-Tuppûru in the same Taluk, dated 1505, records the grant of the oil-mill for the god Chôḷa-Râmanâtha by the son (name not given) of Appa-gauḍa of Tuppûr. The engraver was Gengaṇa.

VIJAYANAGAR.

88. There are only a few records of the Vijayanagar period. They begin in the reign of Harihara II and end in the reign of S'rî-Ranga-Râya II, covering a period of nearly 280 years from about 1380 to 1661. Three of the records are copper-plate inscriptions of Harihara II and S'rî-Ranga-Râya II.

Harihara II.

89. Of the records of this king, two are copper-plate inscriptions, one of them received from Gubbi, Hole-Narsipur Taluk, and the other from Sâgare, Heggaḍa-Devankote Taluk. Only a hand copy of the former is available, the original plates having been lost. The Sâgare plates are in the possession of Venkatasubba-bhaṭṭa of that village. They are three in number, each measuring 10¼" by 8", and are strung on a circular ring which is 2¾" in diameter and ¼" thick. The ends of the ring are secured in the base of a square seal, which measures 1" and bears the figure of a boar standing to the proper left. The plates are engraved in Nâgari characters, all of them on one side only. After invocation of Gaṇêśa, Sarasvati, S'iva, Vâmana and Parabrahma in separate verses, the inscription proceeds to give the date and a eulogistic account of Harihara II. The date given is Siddhârthi falling within the two hundred years after one thousand years of the S'âlivâhana-S'aka. Further on it is stated in another place that the grant was made on the occasion of a solar eclipse in the month of Kârtika of the year Siddhârthi. Harihara is described as the occupant of the throne of the great city Vidyânagarî on the bank of the Tungabhadrâ—a splendid wreath of jewels to the Karṇâṭa country pre-eminent in the circle of the earth, the birth place of all the *dharma* and *adharma*, and superior to all the other *tîrthas*; râjâdhirâja râja-paramêśvara vîra-pratâpa; a victorious Dhananjaya (Arjuna) in the battle-field; a Harischandra in speaking the truth; possessor of three thrones borne on the heads of hostile kings; breaker of the pride of hostile kings; protector of kings who take refuge with him; taker of all the *durgas* in war; worshipper of the gods, Brahmans and gurus; proficient in *nîti-śâstra*; clever in archery; well versed in the 64 arts; an ornament of the A'trêya family; having his feet illuminated by the jewels on the crowns of *mahâ-maṇḍalêśvaras*; and regulator of *dharma* and *adharma* as determined in *śruti* and *smṛiti*. Then follow further praises of Harihara's valour, liberality and learning. He was the sole lord of *gaja*, *aś'va* and *nara*; and by his grace certain kings obtained three thrones with the titles Gajapati, Aśvapati and Narapati. It was for this reason that he was known as *mûru-râyara-gaṇḍa*. The inscription then records that king Harihara of the A'trêya-gôtra and A'śvalâyana-sûtra, son of Bukka, grandson of Praudha-Râya and great grandson of Dêva-Râya, on the occasion of a solar eclipse in the month Kârtika of the year Siddhârthi, on the application of Mâdhavarâja, granted, with pouring of water, the village Sâgara situated on the bank of the Kapilâ in Baya-nâḍu of the Hôsaṇa kingdom, with all the usual rights, to Vibudhêndrasarasvati of the Jâmadagnyavatsa-gôtra, A'śvalâyana-sûtra and Rik-śâkhâ, son of Rakhupâdhya, grandson of Nanjinâtha and great grandson of Bhûtanâtha. The donee is said to have made a deep study of the three Vêdas, to have grasped the essence of all the *śâstras* and to have been a regular performer of the five sacrifices. The village granted had also six hamlets (named) attached to it. The record concludes with a number of the usual inprecatory verses. There is also a verse asking forgiveness of the readers for any orthographical mistakes that may be found in the grant. The signature of the king—*S'rî-Virûpâksha*—is given in Kannada characters.

It will be seen from the above that this grant is peculiar in several respects. It differs from all the published copper-plate inscriptions of Harihara not only in the arrangement of facts but also in giving the king's titles and genealogy and in the mode of giving the date. The genealogy is not supported by any inscription that we know of. The intended date is perhaps S'aka 1302 (A. D. 1379), but there was no solar eclipse in that year. There was an eclipse in Kârtika of Siddhârthi corresponding to A. D. 1319, but this year is too early for either Harihara of the Vijayanagar dynasty. Further, the record is disfigured by numerous grammatical and orthographical errors. These circumstances are sufficient to raise a reasonable doubt as to the genuineness of the grant.

90. Of the other records of Harihara II, the hand copy of a copper-plate grant referred to at the beginning of the previous para is in the possession of Mysore Srikanthaiya, a resident of Gubbi, Hole-Narsipur Taluk. After invocation of S'iva, Gaṇês'a and the Boar incarnation of Vishṇu, the record proceeds to give the genealogy of Harihara II thus:—In the race of the Moon was born Yadu whose descendants became renowned as Yâdavas. Among these was Sangama. His son was Bukka. To him and Gaurî was born Harihara. Then follow a few verses in praise of Harihara. In the three former *yugas* Paraśurâma, Râma and Krishṇa were born for punishing the wicked. In the Kali-yuga, however, Hari himself incarnated as Harihara for the purpose. The inscription then records that the râja-paramêśvara, sole lord of the eastern, western, southern and northern oceans, a Garuḍa to the serpents the kings who break their word, *suratrâṇa* of the Hindu kings, an adamantine cage to refugees, establisher of the path of the Vêdas, a traveller in the paths of *karma* and Brahma, a brother to others' wives, learned in literature, a Vâlmiki among kings, a Vyâsa among kings, śrî-vîra-Harihara-Mahârâja, on a Friday corresponding to the first lunar day of the bright fortnight of Vaiśâkha in the year Durmati, which is wrongly coupled with the S'aka year 1332, on the holy occasion of setting up the god Bukkarâjêśvara, granted, in the presence of the god Virûpâksha, the village Gubbi *alias* Bukkarâjê-varapura situated in Konga-nâḍu of the Hoysaḷa country, making it an *agrahâra* of 40 *vṛittis*, to 39 Brahmans of various *gôtras*, śâkhâs and names. Then follow details about the donees and the boundaries of the village granted. The S'aka year intended is evidently 1304 (A. D. 1381), corresponding to Durmati. The god Bukkarâjês'vara was set up by Harihara apparently in the name of his father Bukka. An epigraph at Arekal Hosahalli in the same Taluk makes the simple statement that the village belongs to Mâdhava-dêva of Hariharapura. This Mâdhava-dêva is no doubt identical with the Mâdhava mentioned in para 22 as having built the Mâdhavarâya temples at Haḷekôṭe and Hariharapura. From E C, 5, Hole-Narsipur 7, of 1396, we learn that he was granted Hariharapura, Tavanidhi and a few other villages by Harihara II.

Sâḷuva Narasinga II.

91. An inscription to the east of the Basavaṇṇa temple at Uyyambaḷḷi, Heggaḍadevankote Taluk, dated in 1497, tells as that the *mahâmâḍanimîseyara-gaṇḍa* Kaṭhâri-Sâḷuva Narasimha-Râjavarma-Râya's minister Tipparasa granted Uyyambaḷḷi to provide for offerings of rice and lamps for the god Râmayadêva of Kittûr. After a few usual imprecatory sentences the epigraph closes with the statement that if any customs-officials violate the grant, they shall incur the sin of having killed *this* cow, the figure of a cow being sculptured before the word *this*. The king mentioned in this record is Immaḍi Narasinga or Sâḷuva Narasinga II, who belonged to the Second Vijayanagar Dynasty, properly so called (see my *Report* for 1903, para 63), and ruled from 1493 to 1504. He was the son of Sâḷuva Narasinga I, who was minister and general of the last weak rulers of the First Vijayanagar Dynasty, which he supplanted in the end (*Ibid.*, para 64). Tipparasa is also mentioned in EC, 4, Heggaḍadevankote 74, of 1498, as the house minister of Sâḷuva Narasinga II and as making a grant for his merit. This minister appears to have also served under Vîra-Narasimha of the next Vijayanagar Dynasty in 1506 (*Ibid.*, para 67). Another inscription in front of the Ranganâtha temple at Haradûrpura, Arkalgud Taluk, which is dated in the cyclic year Raudri, records the grant of certain taxes for the god by Tipparasa's man (*manusa*) Huluse Dêvarasayya. The Tipparasa of this epigraph is probably identical with his namesake mentioned above and, if so, Raudri may be taken to represent A. D. 1500.

Narasaṇa-Nâyaka.

92. An inscription at Hairige, Heggadadevankote Taluk, dated in the year Naḷa, tells us that, for the merit of Narasaṇa-Nâyaka, some one (name gone) granted certain lands to Kâmayya as a *sarvamânya*. Narasaṇa-Nâyaka was the father of Krishna-Dêva-Râya and the second usurper of the Vijayanagar throne. The year Naḷa of the record corresponds to A. D. 1497.

Nârasimha-Râya.

93. A much worn epigraph in front of the I'śvara temple at Chigalli, Hole-Narsipur Taluk, records that during the rule of Nârasimha-Râya the *gauḍu-prajegaḷ* of Chikkahaḷi in Maravûr-sthaḷa made a grant of land to provide for offerings of rice for the god Mallikârjuna of their village. Unfortunately the portion containing

the date is completely defaced. It is very probable that the king referred to is Vîra-Narasimha, elder brother of Krishna-Dêva-Râya. The date of the record may be about 1506.

Krishṇa-Dêva-Râya.

94. An inscription at Haḷe Bhîmanabîḍu (EC, 4, Gundlupet 62), which has now been revised, says that on the auspicious occasion of the birth of a son (*putrôtsava*) to the mahâ-maṇḍalêśvara śrî-Krishṇa-Râya in Bahudhânya (A. D. 1518), by order of....., a grant was made.

Sadâśiva-Râya.

95. A record of Sadâśiva-Râya outside the north *navaranga* entrance of the Lakshmînarasimha temple at Hole-Narsipur registers a grant to barbers in 1545 by the mahâ-maṇḍalêśvara Râma-Râjayayya-Viṭhalêśvarayya-mahâ-arasu by order of the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Sadâśiva-Râya-mahârâya. The epigraph closes with the statement that those who violate the grant shall be sons of barbers.

Venkaṭapati-Râya I.

96. There is only one inscription of this reign. It was found near a ruined *maṇṭapa* on the way to the bathing ghât of the Vaiśyas at Hole-Narsipur. The epigraph tells us that when (with usual titles) śrî-vîra-Venkaṭapati-Dêva-mahârâya, seated on the jewel throne at Penugoṇḍa, was ruling the earth, Sakhare Lakshmarasa of the Parâśara-gôtra A'śvalâyana-sûtra and Rikśâkhâ, son of Basavaiya and grandson of Tipparasaiya, caused to be erected in 1606 a *maṇṭapa* for use during the floating and car festivals and the final sacred bath of the god Lakshmînarasimha; and that (Lakshmappa)-Nâyaka of the Kâśyapa-gôtra, son of Venkaṭapa-Nâyaka and grandson of....., granted certain lands to meet the expenses of the above festivals. The donor Lakshmappa-Nâyaka was one of the chiefs of Hole-Narsipur.

S'rî-Ranga-Râya II.

97. There are two records of this king, one a stone inscription at Kallu Byâḍarhalli, Hole-Narsipur Taluk, and the other a copper-plate inscription in the possession of Yógam-bhaṭṭa at Hole-Narsipur. The former, dated in A. D. 1657, records that during the rule of the râjâdhirâja râja-paramêśvara, śrí-víra-pratâpa śrî-vîra-S'rî-Ranga-Nâyaka, Nârasimha-Nâyaka of the A'pastamba-sûtra, son of Rangappa-Nâyaka and grandson of (Lakshma)ppa-Nâyaka, granted the village Nârasimhasamudra belonging to Nârasimhapura to Hari-paṇḍita of the A'śvalâyana-sûtra. The signature of Nârasimha-Nâyaka-*S'rî—Jayanarasimha*—comes at the end. There is also a figure of Vâmana sculptured on the stone at the close of the inscription. The suffix *Nâyaka* instead of *Râya* in the name of the Vijayanagar king deserves notice. The donor in this record was also a Hole-Narsipur chief. The other inscription, dated 1661, consists of 2 plates, each measuring $6\frac{1}{2}''$ by $5''$. They are written in Telugu characters, both being engraved on one side only. After invocation of S'iva and the Boar incarnation of Vishnu the inscription proceeds to say that while (with usual titles) śrî-vîra-S'rî-Ranga-Râya-Dêva-mahârâya-ayyavâru of the lunar race, lord of the throne at Ghanagiri (Penugoṇḍa), son of Gópâlarâjayya and grandson of A'rivîṭi Râmarâju-Rangaparâjaiya of the A'trèya-gótra A'pastamba-sútra and Yajuś-śâkhâ, was ruling the earth in peace at Vêlâpuri (Belur), he granted with all the usual rights the village Koṇḍagala-vâḍi belonging to Udúru of the Huṇisemande-sîme to Nârâyaṇa-śâstri of the Kauṇḍiṇya-gótra A'pastamba-sútra and Yajus'-śâkhâ, son of Raghunâtha-bhaṭṭa and grandson of S'ambhulinga-bhaṭṭa. The signature of the king—*S'rî-Râma*—is given in Kannada characters. The grant was written by Râyasam Vâbanna,.....of Lakhkharasu. (See last year's *Report*, para 114.)

Hole-Narsipur.

98. A number of inscriptions copied mostly in Hole-Narsipur Taluk relates to the Hole-Narsipur chiefs, who appear to have been an independent branch of the Belur chiefs with their capital at Hole-Narsipur. They had the same titles as those of the Belur chiefs and were of the same *gôtra*, *sûtra* and *śâkhâ*. They were also of the solar race and ruled from Hole-Narsipur for several generations in the 16th and 17th centuries. Several inscriptions tell us that the Narasimhapurada-sîme or

Narsipur District was granted to these chiefs as an *umbaḷi* by the Vijayanagar king Krishṇa-Dêva-Râya. The newly discovered records enable as to make up the following list of the succession of these chiefs :—

Venkaṭapa-Nâyaka or Venkaṭâdri-Nâyaka *m.* Padmâmbikâ.

Lakshmappa-Nâyaka (1591-1614). Virupa-Nâyaka (1629). Tirumalaiya

m. Channâmbikâ.

Rangappa-Nâyaka I (1651) Nârasimha-Nâyaka II (1658-1665).

Nârasimha-Nâyaka I (1654-1657).

Rangappa-Nâyaka II (1655).

Venkaṭapa-Nâyaka.

99. This is the first of the Hole-Narsipur chiefs as indicated by the records of the dynasty copied during the year. An inscription at Hâragoṇḍanhalli, Hole-Narsipur Taluk, records a grant by him for the spiritual welfare of his parents. A portait statue of his stands in the *navaranga* of the Lakshmînarasimha temple at Hole-Narsipur, with his name engraved on the pedestal. There are also a few inscriptions on the floor of the same *navaranga* telling us that Venkaṭapa and his son Tirumalaiya did obeisance to the god. It is probable that he built or renovated the *navaranga* or patronised the temple by making some endowment for its upkeep. His name is likewise engraved on two door-sills of the Ankanâthêśvara temple at Ankanâthapura, Hole-Narsipur Taluk, as also on a door-sill of the ~~Râmânujâchârya~~ temple at Sâligrâma, Yedatore Taluk. He may have restored or endowed these temples also. Judging from the published inscriptions of this chief, the period of the above records may be about 1580.

Lakshmappa-Nâyaka.

100. There are several records of this chief. His figure is sculptured on a pillar of the Koṭâra-maṇṭapa in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur with the name Lakshmappa-Nâyanivâru engraved over it. A grant made by him in 1606 was referred to when speaking of the Vijayanagar king Venkaṭapati-Râya I (para 96). An inscription in front of the A'njanêya temple at Gangûr, Hole-Narsipur Taluk, which begins with obeisance to Râmânuja, records the grant of the village for some god by Lakshmappa-Nâyaka. Another to the east of Channâpura in the same Taluk, which appears to be dated in 1614, tells us that Krishṇappa-Nâyaka's Lakshmappa-Nâyaka granted Chennâpura for the god Chennamallikârjuna set up by Junjappa-seṭṭi. A third in front of the A'njanéya temple at Niḍuvaṇi in the same Taluk, which appears to be dated 1591, records that Krishṇappa-Nâyaka's Lakshmappa-Nâyaka granted Niḍôṇi *alias* Lakshmaṇapura, belonging to his Narasimhapura-sîme, for the god Narasimha, in order that ? Chikka-Nâyaka might attain Vaikuṇṭha (or the abode of Vishnu). In the last two records the donor's grandfather's name occurs before his instead of his father's name as usual, probably because the grandfather was a celebrated chief who was supposed to be the founder of the family.

Virupa-Nâyaka.

101. This chief was another son of Venkaṭapa-Nâyaka. An inscription to the south of Mâchigoṇḍanhalli, Hole-Narsipur Taluk, dated 1629, says that Venkaṭâdri-Nâyaka's son Virupa-Nâyaka granted, on the occasion of a solar eclipse, for the spiritual merit of his father, the village Mâchigoṇḍanahaḷḷi *alias* Narasigalapura for the god Tiruvengaḷanâtha of Mâvinakeṛe.

Tirumaḷaiya.

102. This chief appears to have been another son of Venkaṭapa-Nâyaka. An inscription on the floor of the *navaranga* of the Lakshmînarasimha temple at Hole-Narsipur mentions him as the son of Venkaṭapa ; and another at the same place tells us that he along with his father did obeisance to the god (para 99).

Rangappa-Nâyaka.

103. A label over a male figure sculptured on the right jamb of the *navaranga* doorway in the Lakshmînarasimha temple at Hole-Narsipur informs us that the figure represents Kichchayya, bearer of the betel-bag of Rangappa-Nâyaka. In EC, 5, Arkalgud 57, of 1659, which is a copper grant issued by Nârasimha-Nâyaka, son of Lakshmappa-Nâyaka, the donor Nârasimha-Nâyaka alludes to a former grant made by his elder brother Rangappa-Nâyaka. This portion is not translated by Mr. Rice. From this it is clear that Rangappa-Nâyaka was the elder son of Lakshmappa-Nâyaka. He seems to have ruled only for a short period.

Nârasimha-Nâyaka I.

104. This chief was the son of Rangappa-Nâyaka. There are several records of his reign. Two of them, dated 1654 and 1655, were found on a pillar of the Koṭâra-maṇṭapa in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur. The earlier record tells us that Nârasimha-Nâyaka, son of Rangappa-Nâyaka and grandson of Lakshmappa-Nâyaka, caused to be erected, for his own merit, the Lakshmívilâsa-maṇṭapa for the Mahânavami festival and granted some land to meet the expenses of that festival. We thus learn that what is now known as the Koṭâra-maṇṭapa in the above temple was named Lakshmîvilâsa-maṇṭapa at the time of its erection by Nârasimha-Nâyaka I. The other record says that Nârasimha-Nâyaka of the Kâśyapa-gôtra, son of etc., granted the village Ankabaḷḷi, belonging to the Narasimhapura-sîme, on the auspicious occasion of the birth of a son to him. The name of the donee is defaced. Another inscription at Ankanhalli, Hole-Narsipur Taluk, which is likewise dated 1655, records the grant of a village by him for his own merit. Another grant made by him in 1657 was already referred to when speaking of the Vijayanagar king S'rî-Ranga-Râya II (para 97).

Rangappa-Nâyaka II.

105. An epigraph at Ankavalli, Hole-Narsipur Taluk, dated 1655, tells us that Rangappa-Nâyaka of the Kâśy apa-gótra, grandson of Rangappa-Nâyaka and great grandson of Lakshmappa-Nâyaka, on the auspicious occasion of the birth of a son to him, granted the village Ankabaḷi, belonging to his Narasimhapura, for the god Narasimha. Though the record does not name the donor's father, the pedigree given makes it clear that he was the son of Nârasimha-Nâyaka I.

Nârasimha-Nâyaka II.

106. This chief was the younger son of Lakshmappa-Nâyaka (para 103). He was a devout Vaishṇava and appears to have been a most prominent member of the family. The large structure at Hole-Narsipur now occupied by the Uttarâdi-maṭha is said to represent his palace and the present O'nkârêśvara temple his Durbar hall. He built several sudsidiary shrines in the *prâkâra* of the Lakshmînarasimha temple, a pond called Chandrasaras and a tank named Narasâmbudhi after himself. There are five inscriptions of this chief, one of them being a copper grant. The latter gives several details about himself and his family. All his records are composed both in Sanskrit and Kannada. One of them near the shrine of the goddess A'ṇḍâḷ in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur, dated 1658, records the erection of a shrine in the above *prâkâra*, the setting up in it of S'ûḍikkuḍutta-nâchchâr and the grant of a village to provide for offerings of rice for the goddess, by Nârasimha-Nâyaka of the Kâśyapa-gôtra, son of Lakshmappa-Nâyaka, grandson of Venkaṭâdri-Nâyaka and great grandson of Baiyappa-Nâyaka's (son) Krishnappa-Nâyaka. A'ṇḍaḷ was one of the twelve S'rîvaishṇava Saints and the authoress of two Tamil hymns forming a portion of the *Nâlâyiraprabandham*. She was the daughter of Saint Periyâḻvâr and was also known by the names Gôdâ-dêvi and S'ûḍikkoḍutta-nâchchiyâr. The latter name, which occurs in the present inscription, is thus accounted for:—It means "the lady who gave (garlands of flowers) after wearing (them)." Periyâḻvâr used to prepare garlands of flowers for the god Vaṭapatraśâyi of his village S'rîvilliputtûr, but, in his absence, A'ṇḍaḷ used to take up the wreaths of flowers intended for the god, wear them in her locks, and, placing herself before a mirror, admire herself with a view to make sure if she would, in that decorated condition, be a proper match to the Lord whom she always regarded as her would-be-husband and Master, taking care, however, to put them back in their place afterwards. One day Periyâḻvâr, noticing this desecration of the holy garlands, scolded the girl and refrained from taking them to the temple as usual. But the god appeared to him in a dream and told him

that the garlands which, according to him, were polluted, were all the more acceptable to him by reason of the sincere devotion of the wearer. Another inscription, also dated 1658, on a pillar of the veranda in front of the Râmânujâchârya shrine in the same temple, tells us that Nârasimha-Nâyaka, for his own prosperity and increase of merit and wealth, built separate shrines in the *prâkâra* of the Lakshmînarasimha temple, set up in them figures of Chakrâḷvâr, Kûrattâḷvâr, Vêdântâchârya, Periya-Jîyar and Mudaliyâṇḍâr and granted certain lands to provide for the services in these shrines. Chakrâḷvâr is a personification of the discus of Vishṇu. Kûrattâḷvâr and Mudaliyâṇḍân were the immediate disciples of Râmânujâchârya, Vêdântâchârya and Periya-Jîyar were renowned teachers and authors who flourished in the 13th and 14th centuries. The latter is commonly known as Maṇavâḷamahâmuni. Another on a stone near the pond known as Kalyâṇi in the fort of Hole-Narsipur, dated 1659, records that Nârasimha-Nâyaka, son of etc., constructed the pond and gave it the name of Chandrasarasu. The signature of the king—*S'rî-Jayanarasimha*-is given at the end. This epigraph, though mostly similar in its contents to EC, 5, Hole-Narsipur 1 which stands by its side, has a Sanskrit introduction which is not found in the other. A fourth inscription near the tank at Malapanhalli, Hole-Narsipur Taluk, also dated 1659, records the construction by the same chief, who is given several titles here (see next para), of a tank called Narasâmbudhi after his own name.

107. The record that remains to be noticed of this chief is a copper-plate inscription received from Jodidar Venkatasubbaiya of Kanchênhalli, Arkalgud Taluk, who is said to be a lineal descendant of the recipient of the grant. It consists of 5 plates, each measuring $8\frac{1}{2}''$ by $6\frac{3}{4}''$. The plates, which are engraved in Nâgari characters, are strung on a circular ring which is $2''$ in diameter and $\frac{1}{4}''$ thick. The ring had no seal when the plates came to me. The inscription is similar in contents to E C, 5, Arkalgud 22 and bears the same date, *viz.*, A. D. 1665. After invocation of S'iva and the Boar incarnation of Vishṇu, the genealogy of Nârasimha-Nâyaka is thus given:—In the line of Kâśyapa was born Râmadâsa of the solar race. His son was Girîśa; his son, Yarra-bhûpa; his son Timma-bhûpa; his son, Bayya-nṛipa; his son, Krishṇa-bhûpa; his son, Venkaṭa-bhûpa; his wife was Padmâmbikâ and their son, Lakshma-bhûpa. The latter had a lofty building erected at Kâśi for the god Paśupati and performed *râjapêya* and other sacrifices. His wife was Channâmbikâ and Vishṇu himself was born as their son in Narasa-bhûpa. Then follow a few verses in praise of Narasa-bhûpa or Nârasimha-Nâyaka. He presented many golden ornaments such as breast-plates, conchs, discuses, crowns, bracelets and pendants together with necklaces of precious stones to the gods Janârdana and Narasimha and to the goddess Lakshmi. Having erected stone buildings, he set up in them A'muktamâlyapradâ (or A'ṇḍâḷ) and Sudarśana or the discus of Vishṇu. He constructed the tank named Narasâmbudhi and the pond named Chandrasaras. A'muktamâlyapradâ is the Sanskrit rendering of the Tamil name S'ûḍikkoḍutta-nâchchiyâr (see previous para) and Sudarśana is Chakrâḷvâr mentioned above. The inscription then records that the lord of Maṇinâgapura, *sindhu-Gôvinda, dhavaḷânka-Bhîma, dinakara-ganḍa, birida-saptânga-haraṇa*, a Dhananjaya (Arjuna) in war, a Vikramârka in courage, a Râdhêya (Karṇa) in making gifts, gratifyer of the gods and Brahmans by his incessant sacrifices, protector of all the *dharmas*, supporter of the gods and Brahmans, Nârasimha-Nâyakaraiya of the Kâśyapa-gôtra, son of Lakshmappa-Nâyaka, grandson of Venkaṭâdri-Nâyaka and great grandson of Bayyappa-Nâyaka's (son) Krishṇappa-Nâyaka, on the 12th lunar day of the bright fortnight of A'shâḍha in the year Viśvâvasu corresponding to the S'aka year 1587, granted to 12 Brahmans (named with their *gôtras*, etc.,) with all the usual rights, as a tax-free *agrahâra*, the village Kanchanahaḷḷi in Habbâḷesthaḷa belonging to the Narasimhapura-sîme which has come down to him from of old as a gift from [Krishṇa]-Râya, in order that his parents Lakshmappa-Nâyaka and Chennâjiyamma, Rangappa-Nâyaka and daughter Koṇḍamma may attain Vaikuṇṭha, and that he, his son, friends and wife may obtain great prosperity and the fulfilment of all their desires. The village was to be divided into $12\frac{1}{2}$ *vrittis*, 12 of them going to the 12 Brahmans referred to above, and of the remaining $\frac{1}{2}$ *vritti*, $\frac{1}{4}$ was to be given to Basavaṇa-hebâruva for his share as *yajamâna* of the village and $\frac{1}{4}$ to the village temple. The signature of the chief *S'rî-Jayanarasimha* is given at the end in Kannada characters. The labels on the pedestals of the 10 figures of A'ḻvârs in their shrine in the *prâkâra* of the Lakshmînarasimha temple at Hole-Narsipur

may belong to the same period, as it is probable that the figures were set up by or during the rule of this chief. The names given are (1) Poyge-âḻvâr, (2) Pûdatt-âḻvâr, (3) Mahadâhvaya (or Pêy-âḻvâr), (4) Tirumaḻiśaiy-âḻvâr, (5) Namm-âḻvâr, (6) Kulaśêkhar-âḻvâr, (7) Periy-âḻvâr, (8) Toṇḍaraḍippoḍiy-âḻvâr, (9) Tiruppâṇ-âḻvâr and (10) Tirumangaiy-âḻvâr. These together with A'ṇḍâḻ and Madhurakaviy-âḻvâr form the twelve "canonised Saints in the Church of the S'rîvaishṇavas."

108. An inscription to the west of the Basavaṇṇa temple at Môṭanâyakanhalli, Hole-Narsipur Taluk, which is dated in the cyclic year Manmatha (?1655) and records the grant of the village for the god Nârasimha by ? Bayachapa-Nâyaka, may belong to the same dynasty. It is not clear who this Bayachapa-Nâyaka was. He does not seem to be identical with the Bayya-nṛipa (see previous para) of this dynasty.

Ummattur.

109. An epigraph to the north-west of Bommanhalli, Gundlupet Taluk, dated 1492, records a grant of land by Parvata-dêva, a subordinate of the *mahâ-maṇḍalêśvara* Nanja-Râya-Oḍeyar. This chief ruled from 1482 to 1494.

Nuggihalli.

110. An inscription on the lintel of the *sukhanâsi* doorway of the Tirumaladêva temple at Nuggihalli, Channarayapatna Taluk, tells us that Râya-nṛipa, son of Timmarâja and Virupâmbikâ, set up the god Tiruvengaḻanâtha and made a grant of the village Kaṭṭigeyahaḻḻi. The donor, who is described as a great warrior, was of the Lunar race and had the titles Bhuvanaikavîra and Gajabêṭe-râja (hunter of elephants). From EC, 5, Hassan 117, of 1573, we learn that he was of the A'trêya-gôtra A'pastamba-sûtra S'âvâśva-pravara and Yajuś-śâkhâ, and that his father was the son-in-law of the Vijayanagar king Dêva-Râya II (1419-1446). Râya-nṛipa may have set up the god in the name of his father. Linga-mantri, the author of a metrical lexicon in Kannada styled *Kabbigarakaipiḍi*, says that he was the minister of this chief of Nuggihalli. The date of the epigraph may be about A.D. 1500.

A few labels found on the pedestals of certain metallic images in the Lakhmînarasimha temple at Nuggihalli, which were referred to in para 9 above, may also be noticed here. They are inscribed on 5 metallic images, namely, the *utsava-vigraha* of Kêśava and its consorts, the seated metallic image of the goddess and the *utsava-vigraha* of the Kêśava temple at Hebbaḻalu, and seem to tell us that the images were caused to be made or presented by Gôpâla. We are not told who this Gôpâla was; but, according to local tradition, he was a Pâḻegâr of Nuggihalli. Judging from the characters, the period of the labels may be about 1600.

Heggadadevankote.

111. An inscription on the guilt *kalaśa* or knob of an umbrella in the Varadarâjasvâmi temple at Heggadadevankote is of some interest as it is engraved in inverted characters and has to be read with the help of a mirror. It bears the date S'aka 820, though the characters are pretty modern, and tells us that the *kalaśa* was presented by Heggoḍe. An inventory of the temple articles found in the records of the Taluk office gives the name of the donor as Heggaḍe Dêvarâja-Oḍeyar. It is said that Heggaḍadêvankôte is named after him. Mr. Rice gives the tradition that Heggaḍe Dêva rebuilt the fort and restored in his own person the ancient line of rulers about the 10th century (*Mysore*, II, 249). But the characters of this inscription appear to be of about the 16th or 17th century.

Mahapatre.

112. An epigraph to the north of the Mâri temple at the *bêchirâkh* (ruined) village Lokkere, Gundlupet Taluk, dated 1540, tells us that the *mahâ-maṇḍalêśvara* Koṇḍayyadêva-Chôḻa-mahâ-arasu, agent for the affairs of Tevuḍâchehâra-Mahâpâtre and Sômaśilâdêva-râhutarâya-Mahâpâtre-arasu, granted a village, as a *sarvamânya*, to a resident (name defaced) of Terakaṇâmbe. The signature of the donor—*Koṇḍarâju* is given at the end. A Vidyâdhara-Mahâpâtre-arasu is mentioned in EC, 4, Gundlupet 36, of 1550, as a feudatory of Sadâśiva-Râya of Vijayanagar, who is said to have bestowed on him the Terakaṇâmbi-sime for the office of Nâyak. So, these Mahâpâtres appear to have had their seat of government at Terakaṇâmbi.

Koṇḍayyadêva-Chôḷa-mahâ-arasu is also mentioned in Gundlupet 7 as having repaired the Lakshmîvaradarâja temple at Terakaṇâmbi. For other Chôḷa-mahâ-arasus see para 45 of my *Report* for 1907.

MYSORE.

113. Only a few records relating to the Mysore kings were copied during the year. Several of them belong to Krishṇa-Râja-Oḍeyar III. A few more of the same period which do not name the king will also be noticed under this head.

Krishṇa-Râja-Oḍeyar II.

114. Two inscriptions of Kaḷale Nanja-Râja, who lived in this reign, were found on the metallic images of Tâṇḍavêśvara and his consort Chaṇḍikâmbikâ in the Mallikârjuna temple on the hill near Beṭṭadapura, Hunsur Taluk. They inform us that the images were presented by Nanja-Râja-Oḍeyaraiya of the Bhâradvâja-gôtra A'śvalâyana-sûtra and Rik-śâkhâ, son of Kaḷale Vîra-Râja-Oḍeyaraiya and grandson of the Mysore Daḷavâyi Doḍḍaiya. For other images presented by him, see para 130 of last year's *Report*.

Krishṇa-Râja-Oḍeyar III.

115. There are several records of this king. An inscription in Pâpaṇṇi's field opposite to the Chippalagaṭṭamma shrine at Hole-Narsipur records a grant of land by the king to the cowherd, *sêrvêgâra* Mailâraiya, as a *kodagi*. The inscription is engraved on four separate stones, which apparently once formed the boundary stones of the land granted. A similar grant to *sêrvêgâra* Durgaiya is recorded in EC, 5, Hole-Narsipur 5. The date of the record may be about A.D. 1820. Another inscription on the pedestal of the metallic image of Satyabhâmâ (Plate VII, 2) in the Narasimha temple at Sâligrâma, Yedatore Taluk, tells us that the image was presented by Krishṇa-Râja-Oḍeyar III to the Prasannakrishṇasvâmi temple at Mysore. The inscription is exactly similar to the ones found on the metallic images in the above temple and noticed in para 133 of last year's *Report*. The image in question is said to have been found in a pond known as Gautama-tîrtha in front of the Narasimha temple. It is not clear how or when this image which was in, or was intended for, the Prasannakrishnasvâmi temple, found its way into the above pond. As this temple was built in 1829 (*Report* for 1908, para 80), the date of the record may be about the same. Two inscriptions on the Nandi and peacock vehicles in the temple at Beṭṭadapura, Hunsur Taluk, in which the *utsava-vigraha* of the Mallikârjuna temple on the hill near Beṭṭadapura is kept, tell us that the vehicles were presented in 1867 and 1868 respectively to the temple of Siḍilu Mallikârjuna (para 33), whose lotus feet are illuminated by the rays of the jewels in the crowns of all the demi-gods, by Hajûru Môdîkhâne *sâvakâr* Mêgaḷa-mane Linganṇa's son Nâga-seṭṭi of Beṭṭadapura, a humble servant of S'rî-Krishṇa-Râja-Oḍeyar of Mahiśûrapura.

116. A few inscriptions recording gifts of jewels, vessels, etc., to temples which belong to the same period, may also be noticed here. Four of the silver ornaments in the Lakshminarasimha temple at Hole-Narsipur bear inscriptions stating that the ornaments were presents from Satyadharma-yati. The latter was a svâmi of the Uttarâdi-maṭha, being 28th in spiritual descent from Madhvâchârya. His period is given as A. D. 1797 to 1830. He is said to have been a great Sanskrit scholar, being the author of a commentary called *Durghaṭârthadîpikâ* on the Bhâgavata-purâṇa, and guru to Dewan Purnaiya. It is said that on the invitation of Krishṇa-Râja-Oḍeyar III the svâmi, who had been at S'ravaṇûr, came to Hole-Narsipur and that the present Mâdhva-maṭha, which was originally the palace of the chief Nârasimha-Nâyaka, was assigned for his residence. His *brindâvana* or tomb is said to be at Holehonnur. A silver cup in the same temple was the gift of *sêrvêgâra* Durgaiya, the same individual to whom a grant by Krishna-Râja-Oḍeyar III is recorded in Hole-Narsipûr 5; another, of Lingaiya's son Javarâyi-gauḍa of *tôshakhâna* or the Treasury; and another still, of *sêrvêgâra* Gollaiya Guruvaiya's younger brother Siddappa of the king's own Treasury. Further, a silver pitcher in the same temple was a present from the men of the local (?) garrison (*thâṇya*). In the Râmêśvara temple at Kittûr, Heggadadevankote Taluk, a silver ornament, a bell and a water-vessel were presents from Aḷiya (son-in-law) Lingarâja Arasu; and in the Pârśvanâtha-basti at the same village a few brass vessels were the gifts of Lakshmîmatiyamma, wife of Lakshmipati-paṇḍita of the

palace; of Dêvamma, wife of S'ânta-paṇḍita of Beḷukere; of Dêvarâja Arasu of Biḷikere; and of Jayâvattiyamma, wife of Jinnaiya. In several of these records, the old name of Kittûr, *viz.*, Kîrtinagara, is mentioned. An inscription on a palankeen in the Arkêśvara temple at Yedatore tells us that the palankeen was presented to the temple by Basavarâja Arasu of Turuvêkere. A few brass vessels in the Gôpâlasvâmi temple on the Gôpâlasvâmi-beṭṭa in Gundlupet Taluk bear inscriptions stating that they were presents from Gôpâlarâjaiya Arasu, Kṛishṇê Arasu's wife Dêvâjamma, Guruvaiya of Haradanahaḷi and Gurikâra Nanjapa of Guṇḍlu. An epigraph on an ornamental gateway called Sûḷe-tôraṇagamba at the foot of the hill near Beṭṭadapura, Hunsur Taluk, which tells us that the gateway was caused to be made by Muddumallâjamma, may also belong to the same period. Judging from the name of the gateway, the donor was apparently a dancing girl.

Miscellaneous Inscriptions.

117. We may notice here a few of the records copied during the year which cannot be assigned to any specific dynasty of kings or chiefs. Two inscriptions found on the pedestal of the image of A'dinâtha in the ruined Jaina basti at Chikka Hanasôge, Yedatore Taluk, refer to the construction and renovation of the basti. One of them tells us that the Tîrtha-basadi at Hanasôge which, having been originally endowed by Râmasvâmi of the Mûla-sangha Dêsi-gaṇa and Pustaka-gachchha, son of Daśaratha, elder brother of Lakshmaṇa, husband of Sîtâ and a descendant of Ikshvâku, was afterwards successively endowed by the Sakas, Naḷas, Vikramâditya, the Gangas and Changâḷvas, was renovated by Nâgachandradêva's disciple Samayâbharaṇa Bhânukîrti-paṇḍita-dêva of the Balâtkâra-gaṇa. We are also told that having been born as Abhinava-Râmachandra he re-set up A'ditîrthakara. EC, 4, Yedatore 25, 26 and 28 also state that Râma built and endowed the bastis at Hanasôge. Yedatore 25 alludes to a former grant by the Ganga king Mârasimha and Yedatore 28 to a grant by Vikramâditya. The reference to the Sakas and Naḷas is worthy of notice. The other inscription on the pedestal of the same image records that the Jina-mandira or basti was caused to be erected by Jayakîrti-bhaṭṭâraka's disciple Bâhubali-dêva in the Pustaka-gachchha of the Dêsigaṇa and Mûla-sangha. Yedatore 28 also mentions Jayakîrti-dêva and gives his spiritual descent. The period of these two records may be about the close of the 11th century. Another epigraph on a pillar in the *navaranga* of the same basti gives 64 as the number of the basadis of the Pustaka-gachchha and Dêsiga-gaṇa in the village. This number is also given in Yedatore 26. A *vîragal* at Doḍḍa Kûtanûr, Gundlupet Taluk, which appears to be dated in 1345, makes the simple statement that it is a memorial to S'anda-gavuḍa, son of Nanja-gavuḍa of Dêvasamudra. The record makes no reference to any fight, nor does it give any information about the cause of death. Two inscriptions on the pedestals of the marble images of Chandraprabha and Pârśvanâtha in the Nêminâtha-basti at Hole-Narsipur, which are dated in Vikrama Samvat 1548 (A.D. 1490), tell us that the images were presented by a disciple of Bhaṭṭâraka Jinasata-dêva of the Mûla-sangha. An inscription on the door-sill of the south *mahâdvâra* of the Triyambakêśvara temple at Triyambakapura, Gundlupet Taluk, simply mentions the name Gôparasa. He may have been the builder or renovator of the *mahâdvâra*. In case he is identical with the Sâḷuva chief Gôparâja mentioned in EC, 10, Malur 1-3, the period of the record would be about 1430. Another inscription in Paṭel Chikkalingappa's field at Heḍiyâla, Nanjangud Taluk, dated 1514, records the grant of the village Chillahaḷi by Bhaṇḍâri Basavappa-oḍeyar, disciple of Parvata-oḍeyar of the Suttûr throne, to provide for the services in the temple of the god Sangamêśvara newly set up by him on the southern bank of the confluence of the rivers Kapilâ and Kauṇḍini at Nanjelugûḍu and for the livelihood of Sirigiridêva-oḍeyar and his associates residing in the temple. The village granted is said to have been purchased from Nanjinâtha, Bandiyappa and Chikkananjayya, sons of Virupaṇṇa-oḍeyar, the *prabhu* of Muḷûr in Heḍeyâla-sthaḷa. Suttûr was the seat of a Lingâyat maṭha, whose svâmis were great scholars and authors of several works. Another on a metallic image of S'îtalanâtha (Plate IV, 1, middle figure) in the possession of Pandit Dôrbali Śastri at Sravana Belgola, dated 1518, says that the image was caused to be made by the religious mendicant Vilasa for the merit of Singhâri, son of (?) Sônîsi and Dharmâyi. The record is dated in both the Vikrama and S'aka eras. Another on the *gômukha* in the *garbha-griha* of the A'dinâtha-basti at Chikka Hanasôge, Yedatore Taluk,

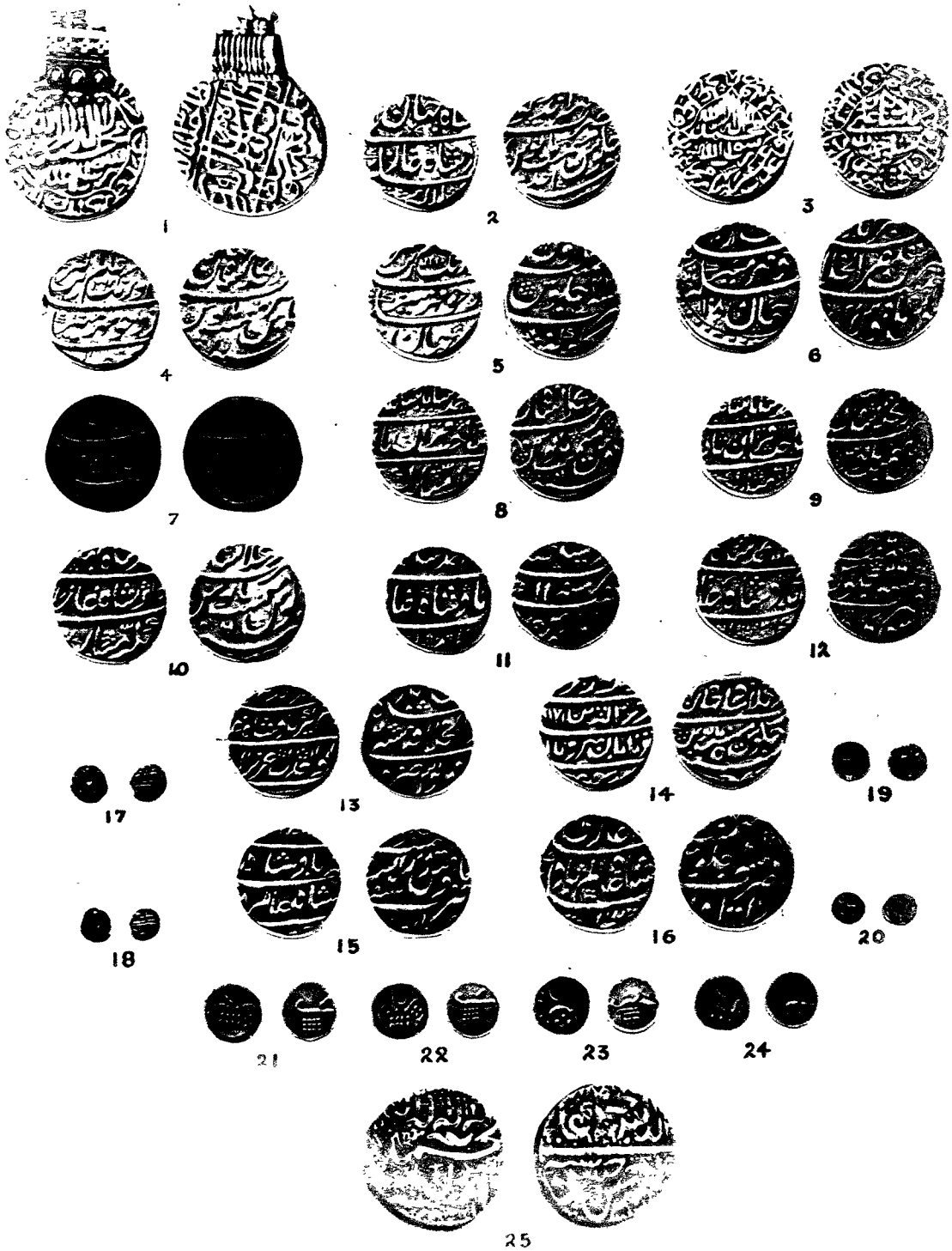
which seems to be dated in 1585, states that Paṇḍitayya, son of the chief of Brahmans, Chikkaṇayya, and disciple of Châruḳîrti-paṇḍita-dêva, caused to be set up the images of A'diśvara, S'ântîśvara and Chandranâtha. From the inscriptions on the pedestal of the image of A'dinâtha noticed above, it is, however, clear that this image at least was in existence several centuries before the time of Paṇḍitayya. He may have caused the images to be re-consecrated when the basti had gone to ruin.

118. Of the records that remain to be noticed, an epigraph on a rock to the north of Hamsa-tîrtha on the Gôpâlasvâmi-beṭṭa, Gundlupet Taluk, names the *tîrtha* and makes the curious statement that a crow became metamorphosed into a swan on plunging into the *tîrtha* (*kâge biddu hamseyâyitu*). The greatness of this hill is described in the *Kshêtra-kâṇḍa* of the Bhavishyôttara-purâṇa, where its name is given as Kamalâchala. It is likened to a lotus having for its petals eight hills in the eight directions: on the east Triyambakagiri, on the south-east Kumudagiri, on the south S'ambararipugiri, on the south-west Garuḍagiri, on the west Nîlâdri, on the north-west Pallavagiri, on the north Mangaḷâdri, and on the north-east Mallikâchala. At the instance of the Mysore king Chikka-Dêva-Râja-Oḍeyar (1672-1704), this Sthala-purâṇa in Sanskrit was rendered into a Kannada *champu* work styled *Kamalâchala-mâhâtmya* in 1680 by his minister Chikkupâdhyâya, a voluminous author in Kannada. I give below two *kanda* verses from this work which explain the incident alluded to in the present inscription. They inform us that two crows, which were flying in the sky holding bits of flesh in their beaks, on being attacked by a hawk, fell into the pond and that when they emerged from water they had become swans to the great astonishment of the sages on the bank of the *tîrtha*.

kâgegaḷ eraḍ âgasadoḷ pôguttire palalam-ânt ivam kaṇḍ oḍan â- |
vêgade giḍigaṁ poḍeye dal â-gagana-sthaḷadin aḷki keḍeduvu koḷadoḷ ||
taḍiyoḷ tâpasa- nivaham saḍ ugaradoḷ nôḍi kaṇḍud â-kâgegaḷ â- |
jaḍadoḷ muḷugird oḍan êḷv eḍeyoḷ hamsangaḷ-âdudam vismayadim ||

IV, 16 and 17.

The date of the record may be about 1600. A short inscription on a rock to the west of the Veṅkaṭaramaṇasvâmi temple on Huligana-maraḍi in the same taluk records the visit to the place of a man named Lakshmîpati. As we know from the works of Chikkupâdhyâya that his real name was Lakshmîpati and that he was a resident of Gundlupet, it is very likely that the inscription records his name. Three inscriptions on rocks to the east of Channaṇṇa's pond at Śravana Belgola tell us that Channaṇṇa made not only the pond but also a garden and a *maṇṭapa*. We also learn that he was the younger brother of Chikaṇa. The period of these records is about 1673 (*Report* for 1909, para 106). Three more records in Tamil and Grantha characters found on the images of Chandranâtha, Vardhamâna and Nêminâtha in the Jaina maṭha at Śravana Belgola, which are dated in both the Mahâvîra and S'aka eras, tell us that the images were presented to the maṭha by Appâsâmi of S'eṇṇiyampâkkam in the Kânchi country and by Nekkâ and S'âttaṇṇa-śrêshṭhi of Kumbhakôṇam. The date of two of the inscriptions is 1857, that of the third being 1858. Mahâvîra year 2521 is said to correspond to the S'aka year 1780. One of the records is in the Tamil language, the remaining two being in Sanskrit. All of them state that the gifts were made at the instance of Sanmatisâgara-varṇi, disciple of Châruḳîrti-guru. Two of them tell us that Belguḷa was renowned as the Southern Kâśi. An inscription on one of the *dvârapâlakas* in the Râma temple at Chunchankaṭṭe, Yedatore Taluk, says that the image was a present to the temple from Narasamma, daughter of Lingê-gauḍa of Kâḷimuddanhalli. The latter is said to be situated near Śâligrâma. The *dvârapâlakas*, which are elegantly executed, are said to have been made about 100 years ago. Another on a big bell in the Narasimha temple at Melkote, French Rocks Sub-Taluk, tells us that the bell was the gift of S'rînivâsa-dêśikêndra-Brahmatantra-Parakâla-svâmi, the supreme guru of the Mysore State. The weight of the bell is given as 6 maunds. As the present Parakâla-svâmi is said to be the third in spiritual succession from the above guru, the period of the record is about 1870.


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Paṭan (Figure 32) and the ½-pie piece at Bangalore (Figure 33). The former have an ornamental field, while the latter has a ring of dashes.

A. M. 1220 (1791-92).—There are 2 coins of this year, 1 a 4-pie piece and the other a 2-pie piece. Both of them have the elephant to left. The former struck at Nagar, is similar to Figure 29 on Plate V of last year's *Report*. The latter (Figure 34), minted at Paṭan, has an ornamental field on the reverse.

A. M. 1221 (1792-93).—Of the five issues of this year, one is a 4-pie piece and the rest 2-pie pieces. The elephant stands to left on the former and to right on the latter. The 4-pie piece (Figure 35), struck at Nagar, has an ornamental field. The mint place of all the 2-pie pieces (Figure 36) was Paṭan.

A. M. 1222 (1793-94).—Three 4-pie pieces, five 2-pie pieces and one ½-pie piece belong to this year. On two of the 4-pie pieces struck at Paṭan the elephant stands to right and on the remaining piece struck at Nagar it stands to left. These are similar to Figures 31 and 33 on Plate V of last year's *Report*. Of the 2-pie pieces which were all minted at Paṭan, 4 have the elephant standing to right (Figures 38 and 39) and 1 to left (Figure 37). The name of the coin, *Bahrâm* or Mars, is given on the reverses of only 4 of them (Figures 37 and 39). The ½-pie piece (Figure 40) which has the elephant standing to left, is named *Quṭab* or Polestar on the reverse. The mint-place is not named.

A. M. 1223 (1794-95).—The only coin of this year is a 2-pie piece minted at Faiz Hisâr or Gooty (Figure 41). The obverse shows the elephant standing to right with the word *Maulûdî* written above it. The reverse gives the date and the name of the coin, Bahrâm (Mars).

A. M. 1224 (1795-96).—There are 8 coins of this year: two 4-pie pieces, four 2-pie pieces and two 1-pie pieces. Both the 4-pie pieces, which were struck at Paṭan, have the elephant standing to right with the Persian letter *alîf* above it (Figure 42). The reverse gives the Maulûdi date and the name of the coin, *Zahrah* or Venus. The 2-pie pieces with the elephant standing to right are similar to Fgure 35 on Plate V of last year's *Report*. Of the 1-pie pieces, one struck at Nagar (Figure 43) has the elephant to left with the letter *alîf* and the date above it, while the other struck at Paṭan (Figure 44) has the elephant to right and gives the date on the reverse. The obverse of the former shows only a double-lined circle without the usual intervening ring of dots. Both the coins are named *Akhtar* or Star on the reverse.

A. M. 1225 (1796-97).—Of the 13 coins of this year, two are 4-pie pieces, eight 2-pie pieces and three 1-pie pieces. They are respectively similar to Figures 37, 38 and 39 on Plate V of last year's *Report*.

A. M. 1226 (1797-98).—There are 8 coins of this year: one 4-pie piece, two 2-pie pieces and five 1-pie pieces. The 4-pie piece and one of the 2-pie pieces are respectively similar to Figures 40 and 41 on Plate V of last year's *Report*. The other 2-pie piece (Figure 45), which was minted at Paṭan, has the elephant standing to right with the Persian letter *tê* about it and gives the date and the name of the coin, Bahrâm (Mars), on the reverse. Of the 1-pie pieces, 3 were struck at Paṭan (Figure 46) and 1 at Faiz Hisâr or Gooty, the mint-name of the remaining coin not being given. The date and the name of the coin, Akhtar or Star, are given on the reverse. The elephant stands to right with the letter *tê* above it on all of them.

There are 22 more coins of Tippu without, or with illegible, dates. Eight of them are 4-pie pieces, five 2-pie pieces and nine 1-pie pieces. Of the 4-pie pieces, 3 were minted at Paṭan (Figure 47) and 4 at Nagar (Figure 48); the mint-place of the remaining coin not being legible. The elephant stands to right on 6 of the coins and to left on the remaining 2. Two of the 2-pie pieces were struck at Paṭan (Figure 49), 2 at Faiz Hisâr or Gooty and 1 at Bangalore. On four of them the elephant stands to right, but on the remaining one it stands to left. Of the 1-pie pieces, 6 were minted at Faiz Hisâr or Gooty (Figure 50) and 1 at Bangalore (Figure 52). One does not name the place of mintage, and the mint-place is illegible on the remaining coin (Figure 51). The name Akhtar or Star occurs on three of the coins. The elephant stands to right on all the specimens.

(3) *Post-Muhammadan*.—There are 147 specimens of this class. All of them were issued by Krishṇa-Râja-Oḍeyar III. Both the obverse and reverse of these

coins have generally, like those of Tippu, a double-lined circle with an intervening ring of dots. The coins may conveniently be dealt with under four heads.

A.—Those which have on the obverse a caparisoned elephant standing to left with the syllable *S'rî* between the sun and moon above it and give on the reverse the value of the coin in Kannada and English. Of the coins under this head, fifty are 4-pie or XX Cash pieces (Figure 53), one a 2-pie or X Cash piece (Figure 54) and seven 1-pie or V Cash pieces (Figure 55). The legends on the reverses run thus :—

Mayili kâsu yipatu XX CASH.
Châ Mayili kâsu 10 X CASH. (*Châ* stands for Châmuṇḍi.)
V CASH Mayili kâsu 5.

B.—Those which have the same obverse and reverse as those of *A* with the addition, however, of the word Châmuṇḍi between the syllable S'rî and the elephant on the obverse, and of the word Krishṇa, the king's name, on the reverse. Nine coins come under this head: eight 4-pie pieces (Figure 56) and one 1-pie piece (Figure 57). It will be observed that the elephant has its trunk elevated.

C.—Those which have the same obverse as that of *B* with this difference, that there is a lion in place of the elephant. The reverse has the word Krishṇa within a circle in the centre and the legend—Mayili kâsu 25 XXV CASH zerb Mahisûr—in the margin. *Zerb Mahisûr*, which is in Persian characters, means 'struck at Mysore.' Five coins, which are 5-pie pieces (Figure 58), come under this head. We may also consider under this head some 4-pie pieces of this king which have the same obverse, only with the date of issue added on in the exergue, though their reverse slightly differs from that of the above in having the word Krishṇa and the Persian words giving the name of the mint-place in the middle and the words—MEILEE XX CASH Mayili kâsu 20 in the margin. There are 15 such coins (Figure 59) ranging in date from A. D. 1836 to 1843.

D.—Those which bear on the obverse a lion to left with the syllable *S'rî* between the sun and moon above it and on the reverse the word Krishṇa and the Persian words *Zerb Mahisûr* which mean 'minted at Mysore.' In some specimens, the obverse bears the date in the exergue and the reverse gives the value of the coin. Of the issues that come under this head, two are $2\frac{1}{2}$-pie pieces (Figure 60), seven $1\frac{1}{4}$-pie pieces (Figure 61), twenty 2-pie pieces (Figure 62), fifteen 1-pie pieces (Figure 63) and sixteen $\frac{1}{2}$-pie pieces (Figure 64). On the reverses of Figures 60, 62, 63 and 64 the figures $12\frac{1}{2}$, 10, 5 and $2\frac{1}{2}$ representing the values of the pieces in terms of the cash are clearly visible. The 2-pie pieces range in date from 1833 to 1843, the 1-pie pieces from 1839 to 1843 and the $\frac{1}{2}$-pie pieces from 1833 to 1843. No coins were struck by the Mysore kings after 1843.

123. *Malabâr.*—A Muhammadan coin issued by A'hasan Shâh of Malabâr (Figure 16) was found in Mr. M. S. Narayana Rao's collection. A'hasan was appointed as the ruler of Malabâr by the Emperor Muhammad *bin* Taghlak (1324-1351). He was the father-in-law of the famous traveller Ibn Batûtah. His rule over Malabâr began in about A. H. 738 (A. D. 1337). The coin in question, which is a copper 2-pie piece, bears on the obverse the name of the ruler, A'hasan Shâh al Sultân, and on the reverse the words al Sultân Allâh azam. It bears no date.

124. *The Carnatic.*—A copper coin of Muhammad Ali, the Nawab of the Carnatic, found in the same collection (Figure 17), gives on the obverse his title (Wâlâjâh) and the Hijri year 1208 (A. D. 1793). The reverse tells us that the coin was struck at Arkâṭ in the *jalûs* or regnal year 35.

125. *Hyderabad.*—Fifteen oblong and square copper pieces called dubs (Figure 18) belong to Hyderabad. Only a few words of the legends are found on the obverse and reverse. When complete, the legends would read thus :—

Obverse.—Asaf Jâh Nizâm ul Mulk M. Bahâdar

Reverse.—Jalûs maimanat mânûs Farkhanda bunyâd zerb Haiderâbâd

M is the initial of the 9th Nizam Mir Mahbub Ali Khan, whose rupee is dated A. H. 1286 (A. D. 1869). The reverse means 'struck at Hyderabad, of happy foundation, in the year of his auspicious reign.'

126. *Baroda.*—Three copper coins examined during the year relate to Baroda. One of them was issued by Khaṇḍe Rao Gâyakavâḍ (1856-1870) and the remaining

two by Malhar Rao Gâyakavâḍ (1870-1875). The former (Figure 65) has on the obverse the Nâgari letters *kha* and *gâ* standing for Khaṇḍe Rao Gâyakavâḍ, a scimitar lying lengthwise with hilt to right and point to left, the Hijri date 1275 (A. D. 1858) in Arabic numerals and the mint place Baroda in Persian characters. The legend on the reverse, when complete, would run thus :—

sikka mubârak Khâs Khail Sênâ Shamshêr Bahâdar

meaning 'auspicious coin of the Commander of the Special Band, the Illustrious Swordsman.' The other two coins (Figure 66) show on the obverse the Nâgari letters *mâ* and *gâ*, which stand for Malhâr Rao Gâyakavâḍ, a round shield in relief, the first three figures (128) of the Hijri date and the scimitar, their reverse being identical with that of the above.

127. *China.*—Eighteen brass coins relating to China were examined during the year. They have a square hole in the middle around which are engraved four Chinese characters on the obverse and two on the reverse. Photographs of these coins were sent to Mr. Taw Sein Ko, Archæological Superintendent of Burma, for favor of examination, and he has kindly sent the following interesting report on them :—

The coins are bass pieces of the lowest value struck by the Emperors of the late Manchu dynasty (1583-1911) of China. They are known as "cash" among the Europeans residing in China, and from 800 to 1100 of them are changed for a silver Mexican dollar, whose value has fallen from Rs. 2-4-0 to Re. 1-8-0.

The obverse face of each coin bears the name, in Chinese, of the Emperor, and the words "T'ung Pao" signifying "the current coin of the realm." The reverse face bears the name of the Emperor in the Manchu language. Ten of the coins (Figure 67) were struck during the reign of Ch'ien Lung (1796-1796). Six (Figure 68) were minted during the reign of Chia Ch'ing (1796-1821). Two (Figure 69) were issued by Tao Kuang (1821-1851).

128. *Burma.*—Fifteen copper coins of Burma were dealt with during the year. They consist of two types, four having a peacock on the obverse (Fig. 70) and 11 a gryphon (Fig. 71). Photographs of these coins were also sent to the same scholar, Mr. Taw Sein Ko of Burma, for favor of examination. He kindly writes to me :— Four of the coins (Fig. 70) were struck by King Mindon (1852-1878). These bear the figure of a peacock, the national emblem of the Burmese, which was also the emblem of the Maurya dynasty. The remaining 11 were minted by King Thibaw, who ascended the throne in A.D. 1878, and was dethroned by the British in 1885. These bear the figure of a mythical lion, which represents Saturn, the presiding planet of Saturday, on which the King was born.

My thanks are due to Mr. Taw Sein Ko for his kind assistance in dealing with the above Chinese and Burmese coins.

129. There is only one piece (Fig. 72) that remains to be noticed. It is a silver talisman or medal, said to have been issued by Satyabôdha-guru, a svâmi of the Uttarâdi-maṭha. He was the 24th in apostolic succession from Madhvâchârya and was the svâmi of the Uttarâdi-maṭha from 1742 to 1782. Khande Rao, the Dewan of Savanur, was one of his favorite disciples. His *brindâvana* or tomb is said to be at Savanûr. The obverse bears the figure of the svâmi in the centre and his name *S'rî-Satyabôdha-guru-râja*, in Nâgari characters, in the margin. The reverse has a lotus flower of eight petals with a Nâgari letter in the centre and on each one of the petals. The letters, when put together, give us the Sanskrit expression *S'rî-guru-râjô vijayatê*, which means "the prince of gurus is victorious." This medal was received for examination from Mr. B. N. Kesavamurti Rao of Belur.

3. Manuscripts.

130. The manuscripts that were examined during the year under report have already been briefly referred to in paras 16, 26 and 50 above. Rev. W. H. Thorp, B.A., sent me a pile of palm leaf and paper manuscripts found in the United Theological College, Bangalore, for examination. The manuscripts were carefully examined and were found to contain mostly literary and religious works in Kannada, Sanskrit, Tamil and Telugu. The palm leaf manuscripts, 19 in number, contain among others these works :—

(1) Nannayya-bhaṭṭa's Bhârata in Telugu with an incomplete Telugu commentary, (2) the Amarakôśa with a Telugu commentary, (3) Hitôpadêśa with a Kannada commentary, (4) a Tamil poetical lexicon, (5) a work on Tamil prosody, (6) Christian songs, prayers, *mantras*, etc., in Tamil, (7) a dictionary of medical terms with Kannada meanings, (8) Kannada Bhâgavata by Nityâtma, (9) Viraśaivâmṛita-purâṇa by Gubbi Mallaṇârya, (10) Girijâkalyâṇa by Hariśvara, (11) Tarkasaṃgraha with Sanskrit commentaries, and (12) Mâlatîmâdhava with Tripurâri's commentary.

The paper manuscripts, 35 in number, are in the majority of cases written in a beautiful hand, some of them being about a hundred years old. They contain among others the following works :—

(1) A Kannada prose version of the Mahâbhârata, different from the published work, (2) Kannada Bhârata by Kumâra-Vyâsa, (3) Jaimini Bhârata, (4) S'abaraśankara-vilâsa, (5) a Kannada prose version of a portion of the Vishṇu-purâṇa, (6) Vivêkachintâmaṇi, (7) Jñânasindhu, (8) Basavapurâṇa, (9) Chôrabasava-charitre by S'ankara, (10) Daiva-parîkshe, a Christian work criticising Hinduism, (11) Girijâkalyâṇa by Hariśvara, (12) Môhanataraṅgiṇi by Kanakadâsa, (13) a Kannada prose version of the Râmâyaṇa, different from the published work, (14) Battîsuputtaḷikathe, (15) Anubhavâmṛita, a Kannada prose work, (16) Nakshatra-chûḍâmaṇi, (17) Bhâvachintâratna by Gubbi Mallaṇârya with a Kannada commentary, (18) Panchatantra, (19) Anubhavaśikhâmaṇi by Narasimha, (20) Rudra-Bhârata, (21) Torave-Râmâyaṇa, (22) Jyôtisha, (23) Pêtâḷapanchavimśati-kathe, (24) Mûlastambha, (25) Anubhavâmṛita by Mahâlinga Ranga; Kannada prose versions of (26) Mudrârâkshasa, (27) S'uka-saptati, (28) Viśvaguṇâdarśa and (29) the Gospel of Luke; (30) S'uka-saptati in Sanskrit, (31) Svarachintâmaṇi with a Kannada gloss, (32) Amarakôśa with a Kannada commentary, (33) Mâgha with a Sanskrit commentary, (34) Kavikaumudi by Lakshmînarasimha, (35) Viśvakarma-purâṇa with a Kannada gloss, and (36) Nakshatra-chûḍâmaṇi in Sanskrit.

This collection of manuscripts, representing some of the important literary and religious works in Sanskrit and the Vernaculars, bears eloquent testimony to the deep interest evinced by the Mission in the literature of the country. A few of the works are not printed.

On communicating the results of my examination of the manuscripts, Rev. Thorp kindly wrote to me thus :—At a meeting of the Staff of the United Theological College it was resolved to invite you to keep for the library of your Department or for the Oriental Library, Mysore, as many of the manuscripts sent for your inspection as you care to retain. We wish to express to you our very profound sense of obligation for the great care and pains with which you have examined the manuscripts and for the full and accurate classification you have made of the confused mass we submitted to your scrutiny. The gift of as many of the books as you care to keep is, we feel, a small return for the great trouble you have taken on our behalf.

Accordingly, a good number of the manuscripts was retained in the office. Some of them, though printed, will prove useful for collating purposes when bringing out new editions. Two Tamil manuscripts were sent to the Oriental Manuscripts Library, Madras, and several Kannada and Sanskrit manuscripts to the Oriental Library, Mysore. The thanks of the Government are due to the Staff of the United Theological College for their generous gift of these manuscripts.

131. Of the other manuscripts examined during the year, *Jinêndra-kalyâṇâbhyudaya* by Ayyappârya is a Sanskrit work treating of the mode of Jina worship. The work was completed in A.D. 1319 at E'kaśilânagara (*i.e.*, Warangal) in Rudrakumâra's kingdom. The author was the son of Karṇâkara and Arkamâmbâ and a disciple of Dharasênâchârya. He was of the Kâśyapa-gotra and came of the Jainâlapâka lineage. Among the authors who have treated of the same subject before him, he mentions Vîrâchârya, Pûjyapâda, Jinasêna, Gunabhadra, Vasunandi, Indranandi, A'śâdhara, Hastimalla and E'kasandhi. *Râmânujasiddhântarijaya* is likewise a Sanskrit work written at the close of the 17th century by a svâmi of the Alagiya-maṇavâḷa-maṭha of Kânchi, named S'rinivâsa-Ramyajâmâtri-Râmanujamuni. It is a criticism of the Mâdhva work called *Chandrika* by Vyâsatîrtha, who flourished in the early part of the 16th century. The author mentions Vâtsûla

Venkaṭārya as his teacher and Doḍḍayâchârya, author of the *Chandramâruta*, as his guru. From a work called *Vaibhavaprakâśa*, recently published, we learn that the author was born in 1680, became a *sannyâsi* in 1697 and visited Seringapatam in 1702. *Chaṅdraprabha-shaṭpadi* is a Kannada work, giving an account of Chandraprabha, the eighth Tîrthaṅkara, by Doḍḍaṇa, who belonged to Niṭṭûr in the Hoysaḷa country and was the son of Beṭṭada Gummi-seṭṭi and grandson of A'di-seṭṭi. The work was composed in 1578.

General Remarks.

132. It is gratifying to note that authorities on Indian art and sculpture have begun to take greater interest in the artistic works of Mysore. One authority writes to me: "Clearly Mysore possessed a remarkable school of sculpture, which deserves attention. Elsewhere the names of artists are very rarely recorded. The habit that the Mysore sculptors had of signing their works is of special value to the historian of art. But nobody yet has taken the trouble to publish a single signed work, much less to study the styles of individual sculptors. In that direction much might be done. It would be interesting to have photos of some of the signed images of good artistic quality; also of some of the portrait statues. The *madanakai* figures of the Belur temple are charming. I should be glad for you to pay more attention to individual works of art. All Survey Reports are full of views of temples but the sculpture has been much neglected. Mysore is the only country in which it was customary to record the names of sculptors." Another authority writes: "I am glad to see that you continue to give details regarding the names of sculptors but for artistic purposes it is necessary to have photographs to illustrate the works of these artists. The information given regarding the names of sculptors is especially interesting to me. If it is possible I should be very grateful for any photographs you could send me of their work as there is at present a great deficiency of material for fixing the dates of Indian sculpture." In obedience to the desire of these and other scholars greater attention has been paid to individual works of art in this Report. Plates II and III contain six signed images of the Lakshminarasimha temple at Nuggihalli. Plates IV, V and VII show not only some inscribed images in stone and metal but also a few others of some artistic quality. Plate I is also of some interest as containing a fine group of Jina figures with their attendants.

A sculpture which has attracted considerable attention is that of a soldier using a telescope, found in the Purâṇic frieze on the outer walls of the Hoysaḷêśvara temple at Halebîd (*Report* for 1911, para 19). The period of this sculpture may be taken to be about the middle of the 12th century, since EC, 5, Belur 239 leads us to infer that the temple was completed in the reign of the Hoysaḷa king Nârasiṁha I (1141-1173). With regard to this sculpture, a scholar in England, to whom a photograph was sent, writes to me thus:—"The telescope is a surprise. The principle of the instrument was known in Europe to Roger Bacon, who died about 1294, but the instrument was not in practical use until 1608, in Holland (*Encycl. Brit.*, latest edition). You might follow out the hint given by the sculpture. Is there any mention of the subject in Sanskrit literature?"

It may also be added here that the Gummareḍḍipura plates of the Ganga king Durvinîta, which I discovered last year (last year's *Report*, paras 65-69), have aroused considerable interest among scholars in Europe. One scholar writes from France:—"The discovery which you announce is very interesting. It shows beyond doubt the existence of Sanskrit versions of the Brihatkathâ anterior to all those we know." Another writes from England:—"The inscription of Durvinîta is of special value on account of its literary references, and it will no doubt hereafter play a part in discussions relating to dates." Another again writes:—"From their appearance the plates of Durvinîta seem to be obviously genuine; and if so they are most important, because they would prove the existence of Durvinîta." Another still writes:—"Your Report is especially interesting on account of the inscription of Durvinîta." One more scholar writes:—"The new record of Durvinîta is an interesting document."

BANGALORE,
22nd October 1913.

R. NARASIMHACHAR,
Officer in charge of Archæological Researches in Mysore.

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